

The Cabletown

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES



Grand Master Edgar L. Shepley and PWM Elvy Shepley being welcomed to Iligan City with WB Edward Bellis PWP and Sis. Alice Bellis, PWM., who are Deputies of the General Grand Chapter, OES.

The Grand Master and Sis. Shepley installed the officers of Maria Cristina Chapter, OES., after the Chapter was instituted by WB Edward and Sis. Alice Bellis.

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Grand Master's Page

OFFICER MATERIAL

The time for the annual election of officers is fast approaching and in a short while each Lodge will be entrusting its future for a time to a new team.

What that future will be, whether bright or dark, depends almost entirely upon the caliber of those who are placed in high positions. The office of Worshipful Master is one which demands many things of its occupant, dedication, devotion, sacrifice and subordination of personal considerations to the requirements of the Oriental Chair.

In addition to ritualistic proficiency, without which he cannot be installed, the master must have administrative ability, sound judgment and a sense of fairness if he is to conduct his Lodge meetings with proper decorum and in the proper manner. He must be alert to the happiness of his brethren and the welfare of his Lodge.

To make each meeting successful the Master should have imagination in order to arrange the agenda so that it will be interesting. He must generate a sense of cooperation among the members.

The same qualities are essential in the other officers, the Senior and Junior Wardens, the Treasurer and Secretary and of course those appointed to fill the lesser chairs.

Too often a brother is elected Master or Warden by his Lodge without any consideration being given to his ability or qualification to discharge the responsibilities he will assume. He is elected, many times, simply because he is a hail-fellow-well-met or because he attends meetings faithfully.

To become Worshipful Master is the highest honor his Lodge can bestow upon a brother. This honor, however, should be earned by ability, sacrifice and devotion. It should be bestowed because he is the most qualified.

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CEREMONIAL MASONS?

Dedicated to one who has vowed a vow of charity before the Sacred Altar of the Grand Architect of the Universe.

— When I was strong and had a good job, I was a brother because I could pay my dues. Now that I am stripped and naked, in dire need of financial assistance, I am dropped from the roster of the Lodge though I was elected a life member because I could not pay my Cabletow and fees for the Hospital for the Crippled Children.

— Flooded out and losing my worldly possessions you said that this was awful and terrible but you did nothing to help me.

— I was hungry but it took you several committee meetings before you could act on my case.

— A victim of carnapping, you left me to solve my problem, forgetting that you also have vowed to come to the aid of a brother in distress.

— Sick and dying you sent me the Senior Warden to console me with cards and flowers instead of medicines.

— Lonely and discouraged, you forgot I was just a stone's-throw from your house.

— When my husband died, you came to administer a beautiful rite that reduced me to tears. But you left me to bury my dead.

My brother, Masonry and charity are synonymous. At least, I have been led to believe it. Let me see you translate the virtue you have vowed at the Masonic altar so I may glorify my Father and say that after all not all who promised to practice charity, promised in vain.

S.P.F.

What is Freemasonry?

By W. B. Dr. ARTHUR SCHRAMM, PDGM, 33^o

Thousands of books have been written on the subject of Freemasonry and still we may say there is no other society in the world of equally high importance of which so little is known and which is so little understood. There is ample proof that the present system of Freemasonry had its beginnings in the ancient guilds of operative Masonry. In these primitive brotherhoods, truth and virtue were inculcated by means of symbols and allegory. In this manner our ancient brethren developed a speculative system of morality which encouraged right living and the development of character. There is every evidence that the men who formulated Freemasonry, as we know it today, hoped to establish a fraternity whose ritual would satisfy their conception of a religious life and which could best be exemplified in their daily relations with the world and each other.

Prehistoric man drew charcoal pictures on the side of rocks and thus recorded his thoughts and ideas. In later ages the same procedure was followed in the teaching of religious and philosophical truths. Freemasonry therefore adopted the same methods to communicate these things which it desired to impress upon the hearts and minds of its novices. Freemasonry in our day abounds in symbols which are universal in their application, and no one will be able to fully appreciate the teachings of the fraternity until he has studied its veiled doctrines and understands its symbolism.

Freemasonry is not a church, not a creed, not a dogma, not a sectar-

ian institution, for it offers no plan of salvation and points out no particular road to heaven. However, Mackey, the great authority on Freemasonry, says that Masonry in every sense of the word is solely indebted to the religious element which it contains for its origin and for its continued existence, and that without this religious element it would hardly be worthy of the cultivation of the wise and good. The tendency of all true Masonry is toward religion. If it makes any progress, it is toward the holy end. Look at its ancient landmarks, its sublime ceremonies, its profound symbols and allegories—all indicating religious doctrines, commanding religious observance, and teaching religious truths. We open and close the Lodge with prayer, we invoke the blessings of the Supreme Architect of the Universe upon all our labors; we demand of our candidates a profession of belief beyond the grave and in the existence of a Supreme Being; we teach them to bow to Him with reverence and His holy laws lie open upon our altars. Freemasonry is thus identified with religion, and no man can be a Mason at heart unless he is a respecter of religion and an observer of religious principles.

Adherence to the creed of any church has never been required in the Lodge. One of the "charges" approved by the Grand Lodge of England in 1723 refers to the creeds in the following words: "In ancient times, masons were charged in every country to be of the religion of that country or nation, whatever it was; yet it is now expedient only to ob-

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lige them to that religion in which all men agree, leaving their particular opinions to themselves." This "charge" is still universally recognized as the law on that subject, and the attitude of freemasonry toward any and all sects and denominations, toward any form of honest worship of God, is not one of antagonism but of respect.

Freemasonry demands from its members the same upright moral conduct as does the church. It in no way, however, interferes with the work of the church, and it is ever ready to lend that great spiritual institution its assistance. It encourages church affiliation and pledges loyal support in all moral uplift. Its ambition is to aid in implanting and nurturing ideals of equality, charity, morality, liberty, and fraternity in the hearts and minds of men.

Fraternalism is a spiritual relationship. It is what Robert Burns called a "mystic tie." Freemasonry is more than a ritualistic procedure; it is a mental attitude. Freemasonry teaches self-reliance, individual reasoning, it appeals to a sense of justice and right, and encourages liberal education. It is the champion of liberty and of freedom of thought, speech and action, the friends of the oppressed, the liberator of enslaved and down-trodden mankind everywhere that its influence reaches. It is the advocate of equal rights, the enemy of superstition, bigotry, prejudice and revenge; the one great brotherhood that gives a free world to free men. Coming out of the fathomless past, through the numberless centuries of time, freemasonry has survived the crushing blows of potentates, the fiats and edicts of emperors and kings, the bulls and excommunications of Popes, and last but not least the oft-repeated onslaughts

of misguided public opinion. Freemasonry stands today with head erect, looking forward to future ages with confidence in its inner strength, and faith in its eternal mission.

Freemasonry is not a "secret" society. It makes no effort to conceal its existence or its purpose, the times and places of its meetings, or the names of its members. There are no secrets of any kind which are not within the reach of the world at large, except the ritual itself, the particular value of certain symbols, the signs of recognition and distress, and a few of its legends and traditions, and all of these have been repeatedly "exposed." In its object, its moral and religious tenets, and the great doctrines, which it teaches, Freemasonry preserves a tradition of secrecy, but it cannot be considered a "secret society."

We call ourselves Freemasons because as free men we are engaged in the construction of the "Temple of Spiritual Freedom." We wish to show by our deeds, that we are free men, not only amongst ourselves, but also in the family, in the state, and in society. To us freedom seems so much a matter of course that we hardly give it a thought, and only too often forget that one of the most important and difficult problems presents itself in the use of that freedom. No other problem has ever stirred the human mind so deeply, nor has any problem entailed so much laborious thought and such contradictory solutions as this one. The proper conception of freedom is the most important task of the Freemason. Only by understanding the functions of freedom can he grasp the constitutive position of the Deity as first servant of the universe. Only under its influence can he hope to

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Absenteeism — Conduct Unmasonic

By EMMANUEL E. GOCO SS (122)

"Absence from meetings and activities of those charged — will not set the proper example. Our young people will follow example more than precept."

— MW M. M. Crudo, PGM

A Masonic Lodge, like parliamentary assemblies and deliberative bodies of world governments cannot legally transact its business without *quorum*. Our ritual requires the presence of a certain number of officers and members before a Lodge can be duly opened and convened in any of the three basic degrees. This is what we may call in Masonic parlance "*Masonic Quorum*". Without "*Masonic Quorum*" the business of Freemasonry cannot proceed. The Lodge cannot competently function as it should when threatened with mass absences which at times amount to abandonment.

Lack of interest, and lack of loyalty, it has been observed, are the two most malignant causes which contribute to the decline of attendance in our Lodge these days. The truth of the matter is that interest in Lodge meetings is at its lowest ebb; for if there is interest, there will be attendance; and when there is attendance, there will undoubtedly be a manifestation of loyalty to the craft.

Non-attendance due to justifiable and unavoidable circumstances may be considered valid reasons for a brother's absence from Lodge meetings and other Masonic activities. But when his absences have become so habitual and unabated, to the extent that it militates against his character and prestige as a Mason, which will ultimately redound to the detriment of Freemasonry, his delinquency becomes sort of a misconduct or culpable negligence on

his part.

Tardiness in lodge meetings, and quitting before it is formally closed, are likewise, undesirable habits common among the brethren which constitute offenses against the welfare of the Lodge. While tolerance is a fundamental precept in Freemasonry, yet, these are instances where the element of tolerance necessitates regulation.

Despite the lack of compulsion in our Masonic laws and regulations on the matter, Masonic etiquette and decorum demands our presence in Lodge meeting with equal regularity and punctuality. It is a moral duty on the part of every Mason to come to the Lodge, to cooperate and take active part in its deliberations. The rule of propriety and demeanor, and the interest of Freemasonry require that he observe and practice friendliness and warm fellowship with the brethren in Lodge gatherings. Toward this end, his attendance in Lodge meetings and other Masonic activities is most indispensable.

From our Ancient Charges, we find this excerpt most enlightening: "In ancient times, no Master or Fellow could be absent from the Lodge especially when warned to appear at it, without incurring a severe censure, until it appeared to the Master and Wardens that pure necessity hindered him."

Every well-meaning Mason must of necessity be deeply and sincerely concerned with the problems of his

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Research. . .

Committee on Masonic Study and Research

RW WILLIAM C. COUNCELL

In our second article relative to Masonic Research, I would like to quote the Grand Lodge Proceedings for 1919 at which time the first committee reported. The Committee was composed of the following brethren:

George R. Harvey
Conrado Benitez
Teodoro M. Kalaw
Santiago Barcelona
V. R. Onrubia

"In carrying out the instructions of the Grand Lodge, your Committee prepared and issued a Pamphlet entitled "Elementary Course in Masonic Study." The scope and purpose of this course of study can best be described by quoting the introduction thereto by your Committee as follows:

"This outline of an elementary course of Masonic study is sent to the Lodges in compliance with a resolution of the Grand Lodge of the Philippine Islands. In its preparation, the committee has taken into consideration the special conditions of our Lodges. In view of the fact that our Masonic libraries are yet very deficient, the committee has endeavored to select those subjects which, being elementary and necessary for the Mason, may, in a way, be investigated here, in spite of the scarcity of the books at our disposal. The qualified brethren of each Lodge would do a great service for the rest, and for the entire Fraternity, if they would dedicate a good part of their time to the work of

study and research and then enlighten their brethren by means of lectures or addresses.

The outline includes a complete course, although it is elementary. The committee appointed in each Lodge will endeavor to see that the course is completed within the period of one year, if possible. It will distribute the subjects to the brethren who can best develop them, fix the dates for the lectures in the order given in the outline, notify the Grand Lodge Committee in advance of the date of each lecture and send at once a copy of the lecture to the committee for its information and file.

The lecturer will have absolute liberty to treat his subject in the form which may appear to him most convenient within the principles and practices of the Fraternity. He may, in his discretion, divide each theme into two or more lectures. Also he may, if he prefers, add to the sections or subsections or their order, but he will not diminish them. He should bear in mind, however, that although some theme or even some section of a theme, will justify an enlarged development or investigation, he should limit himself to simple and direct expositions within the reach of those of average understanding because the principal purpose, for the present, is to acquire elementary knowledge of the subject and not to discuss problems of high abstractions and supreme learning.

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Eleaticism and Eclecticism

VW EUGENIO PADUA, PM (51)

The *Eleatic school* of philosophy, which originally concerned itself with an examination of the phenomena of nature, was founded in the 6th century B.C. *Eclecticism*, which was the principle or practice of combining or drawing upon various philosophical doctrines, appeared about the middle of the 2nd century B.C. and flourished during the first three centuries of the Christian era.

[*Eleaticism* and *Eclecticism* were neither synonymous nor similar in any way whatever but are here treated in one article lest some of us confuse one with the other.]

The *Eleatics* were theologians, metaphysicians, dialecticians and physicists. Their inquiries included the problem of change in the world of things, saying that the earth had passed from a fluid to its present form as evidenced by petrified marine animals on land and on mountains, and that the world is not eternal.

On gods, the *Eleatics* believed that each man represents the gods as he himself is: the Negro as black and flat-nosed; the Thracian as red-haired and blue-eyed; and, if horses and oxen could paint, they, no doubt, would depict the gods as horses and oxen. Further, that men ascribe to the gods mental characteristics which are human.

They taught that truth is to be discovered by degrees... That truth lies in thought... That the senses lead to error... That ideas are gradually developed in the course of

speculation... That all things are composed of light, or warmth, and darkness, or cold.

The leading philosophies of Athens competed for adherents: the *Skeptics* supported none. *The Eclectics sought truths in all of them and attempted to unify them into a single integrated philosophical system.* They revived or emphasized ancient ideas which had been neglected.

Most of the *Eclectics* were Roman philosophers, including particularly *Cicero* (106-43 B.C.) who blended the ideas of Platonism, Aristotelianism and Stoicism.

In accepting Greek philosophy the Roman asserted their practical tendency: *selecting what was more easily assimilated, and modifying what they accepted.*

Cicero had Epicurean, Stoic and Eclectic philosophers for teachers and, in addition, he possessed a knowledge of the philosophical literature of pre-Socratic and Socratic schools of philosophy.

He did not lay claim to any great independence or originality as a philosopher being willing to take credit merely for the art with which he clothed Greek philosophy in Roman dress.

He maintained that honors and wealth are goods subordinate to virtue, which is the chief good.

[The series of articles on Greek philosophy published in this column of *The Cabletow* may be classified as "eclectic"; that is, not original but

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The Twenty-Four Inch Gauge

By PROSPERO B. PAJARILLAGA, SW (192)

When we were initiated into the solemn and beautiful ceremony of the First degree of Freemasonry, just after we were presented that attractive, white and spotless lambskin apron, we were presented the principal working tools of that degree, one of which is the 24-inch gauge. It is a simple instrument but it has with it a message of wisdom and truth.

The lecture was so inspiringly worded. Perhaps because of the many things that occupied our thoughts then, we remembered so little about it after the rites. It is only after the ceremonies, that we reflect on it in retrospect the true meaning and significance in our everyday existence as Masons.

The 24-inch gauge is likened to the 24 hours of the day which we, as Free and Accepted Masons, are taught to divide into three parts whereby one part should be devoted to serve God and our needy and worthy brethren whithersoever dispersed; a part to be utilized to attend to our domestic problems and the practice of our respective professions or business, the better to enable us to earn enough for our own selves, our families and for charity, so that we may not be a burden to anyone especially to society; and the remaining portion for our own physical needs and welfare, our usual peaceful rests, sleep and refreshments.

Where now do our Lodge activities properly belong? To me, it certainly falls under the first category, that of serving God and a distressed worthy brother, be it inside or outside the Lodge. Every Master Mason must always be on the alert for an

opportunity to serve others and do a good turn daily. Did not God say that in as much as ye have done it to a brother, ye have done it also unto me? There is the wonderful assurance made by the Supreme Being to all in connection with a mission well accomplished: "Well done, thou good and faithful servant, enter thou into the joy of thy Lord". Freemasonry is a service fraternity and therefore we are obligated to serve the Supreme Grand Master on high, likewise, our less fortunate fellow-creatures.

This basic lesson in Masonry also teaches us not to neglect our vocation for the sake of our loved ones, especially that they may be well provided for in their daily needs during "stormy or rainy days". It finally admonishes us to take good care of ourselves that we might be physically able and strong enough to perform our multiple duties and fulfill the vows we solemnly made and accepted before the altar.

All told, the 24-inch gauge emphasizes careful and wise use of our precious time not only in the production of essential plants and live-stocks or farm animals for our health but also in the production of literary works which can be the admiration of this generation and those yet to come. Let those in hiding come out with their hidden talents and through our official organ share with other brethren your bright ideas, your rich experiences and lastly your wisdom. No doubt, there are countless brilliant thinkers and prolific writers among our folds scattered everywhere who could be effective instruments and inspiration for others if only they will learn and

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Modes of Recognition

By CALIXTO D. ANTONIO, PM (29)

There is no certain or standard method of testing or recognizing a Mason in the operative era other than by merely examining his work and observing his operative skill. In the Speculative era, modes of recognition became necessary. These consist of signs, grips, tokens, as well as words.

Signs

Dr. Robert Plot, in "Natural History of Staffordshire" (1686) mentioned that in the admission of Freemasons in the society, communications of certain secret signs were done whereby they were known to one another all over the nation by which means they have maintenance whither they travel, for if any man appear though altogether unknown that can show any of these signs to a Fellow of the Society, whom they otherwise call an accepted Mason, he is obliged to come to him to know his pleasure and assist him. John Aubrey (non-Mason) in his manuscript "Natural History of Wiltshire," 1656-1686, in referring to Freemasons, wrote that they were known to one another by certain signs and marks. These signs afford a test to traveling Masons who sought admission to a lodge. It is also true with the Grand Hailing Signs of a Mason in distress.

Grips

The minutes of Haughfoot Lodge in 1702 stated the Master Mason's grips. The grips are in its plural form, the pass grip and the true grip of both the Fellow Craft and the Master Mason. It was used and recognized by Freemasons since the pre-Grand Lodge era. The grip of

any kind as a mode of recognition or other esoteric purpose was developed in the Grand Lodge era. The true grip of the Master Mason was adapted from the strong grip that raised the body of Hiram Abif.

Word

The earliest and the only well established esoteric secret or mode of recognition prior to the symbolic era was the Mason Word which is frequently mentioned in the records of lodges in Scotland in the 17th century. The word, "word," enters into Freemasonry in a number of different ways, yet, all evidently more or less related, one use springing from the other. Masonic words fall generally into two classes: (1) Identifying Words and (2) Ritualistic, Ceremonial, or Symbolic Words.

The identifying words are like the Pass Words and the Substitute Word. The pass words as the name implies are words which if correctly given will allow the possessor to pass a guard. Doubtless they were so used in the early times when the Entered Apprentices and Fellow Crafts were more numerous than Master Masons. Then each degree must have a separate password which was not merely ritualistic as most pass words have become in the United States, because business meetings are conducted in the Master Masons degree. In England where business meetings are conducted in the Entered Apprentice degree all have the right to attend and be present, so E. A. and F. C. must possess modes of recognition including passwords.

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On Masonic Degrees

By VW CARLOS M. FERRER, PDDGM

This short article pertains to the answer of VW Bro. Corcuera to question No. 31, page 15 of THE CABLE-TOW issue of April 1970. I beg to disagree with him on the subject matter discussed.

The word "higher" is a relative term in Masonic degrees. There is no doubt that thirty-third (33°) which is the last degree in the Scottish Rite is higher in sequence than third (3rd) which is the Master Mason's degree. This does not mean that the said 33rd degree is higher in category and importance than the Master Mason's degree. Let us not lose sight of the fact that a Mason, who is supposed to be a member of both the Blue Lodge and Scottish Rite, when expelled or suspended in the Blue Lodge is automatically expelled or suspended in the Scottish Rite, he still remains a member of the Blue Lodge. On this score one cannot deny that as to category and importance, the Master Mason's degree is higher than that of the 33rd degree.

The mention made by Bro. Corcuera about college mathematics and secondary mathematics seems not to be on the point about Masonic degrees. There is no authentic Masonic pronouncement or edict reciting that one or the other is analogous to college mathematics or secondary school mathematics. The assertion of Bro. Corcuera is to me his personal opinion of the matter. Besides, "with malice towards none but with charity for all" in my province where there are six (6) Masonic Lodges, there are those of the Scottish Rite who have not studied secondary mathematics because they are but elementary school graduates.

Regarding Masonic degrees, permit me to review some salient points enunciated in the Second and Third Degrees of the Blue Lodge which are all-embracing on all things about Masonry. In passing a candidate to the Second degree, the Worshipful Master states among other things, the following ". . . the first objects presented to your view on being again brought from darkness are the three great lights of Masonry as before—the Holy Bible, the Square and the Compasses, but with this important difference. You now observe one point of the Compasses elevated above the Square which is to teach you that Masonry is a progressive moral science taught by degrees only (to me the degrees alluded to are the first, second and third degrees), one point still being depressed is to signify to you that you are still ONE MATERIAL POINT IN THE DARK REGARDING ITS MYSTERIES" The phrase or clause *one material point* is none other than the third degree to which the candidate must still be elevated in order to be a Master Mason.

Masons know that a Lodge is the symbol of King Solomon's Temple. In raising a candidate the lecturer always says: ". . . Entered Apprentices meet in the ground floor of King Solomon's Temple. . . Fellow Crafts in the middle chamber. . . , Master Masons meet in the Sanctum Sanctorum or Holy of Holies. . ." It is clear that in the Holy Chamber of King Solomon's Temple which is the most sacred and precious part of the temple, Master Masons were the only persons given the right to assemble.

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Service Taught by Degrees

VW LORENZO N. TALATALA, DDGM (9)

In preparing a candidate for admission into the Fraternity, the brethren must have the full assurance from him that in soliciting that privilege he has in mind a sincere wish to be serviceable to his fellow creatures and not influenced by mercenary motives. To start with, therefore, a desire for service is among the most important considerations to be taken into account before admitting any candidate into our fold, on the premise that Masonry is synonymous to service. While all the three degrees in the Blue Lodge lay much emphasis on services to God and country, all of them, likewise, invariably teach different aspects of service, which include service to humanity, a distressed worthy brother, his widow and orphans. At the very start, the mind of the candidate for initiation must, first of all, be attuned to the reality that Masonry is not a profit-sharing organization to insure his future well-being after joining the Order. On the contrary, once he becomes a member of the Fraternity, he should, while inside the Lodge or wherever he may be with the brethren, dissociate his mind in the meantime, from all the honors he had previously attained, including wealth, power, influence, creed, color and social standing. He must meet with the brethren on the level.

In the Entered Apprentice degree, one of the solemn injunctions imparted to the candidate at the beginning of his initiation is contained in the opening prayer recited for him, thus: ". . . and grant that this candidate for Freemasonry may dedicate and devote his life to Thy

service and become a true and faithful brother among us." This is to impress deeply upon the mind of the candidate that he is entering upon an organization devoted to the service of God. It being given in a very solemn manner, is enough assurance to the brethren that such injunction will penetrate deeply into his inner being. This is further exemplified in the presentation of the twenty-four-inch gauge to the candidate as one of the principal working tools of that degree, wherein he is again admonished to devote a part of his time for the service of God and a distressed worthy brother. While realizing that many other lessons are taught in the Entered Apprentice degree, service to God transcends all others, so much so that during and after the candidate's initiation into the Fraternity, he finds himself an entirely new man as if under the guidance of Divine Power from above. In fact, some candidates spent the rest of the evening sleepless after their initiation, charmed by the imagination that angels kept vigil over them—before, during and after the ceremony.

In the Fellowcraft degree, while the study of the liberal arts and sciences are well emphasized, charity, which is the fulfillment of service to humanity is likewise deeply impressed upon the mind of the candidate. It is solemnly expressed during the perambulation wherein the practice of charity is the central thought as transmitted to the candidate through the will of God, to wit: "And now abideth faith, hope, charity, these three; but the greatest

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of these is charity" (1 Co 13:1-13). Charity as taught in Masonry "springs from a desire to be of service to others as well as from the performance of our obligatory duties." By the practice of this ancient and noble virtue we hope to obtain His graces and become worthy to be by His side in blessed immortality.

True charity, however, can not be expressed by mere alms-giving alone, or the providing of some essential necessities in life to the needy—it should be complimented by sympathy with the destitute conditions of other people, relieving them of their sorrows and partaking with them with their joys. As Masons, we should realize that we are committed to participate in taking care of the aged, the widowed, the orphaned and the distressed. We discharge our duties in the spirit of charity in accordance with the consummation of a true Masonic obligation taught us in the Fellowcraft degree.

It is, however, sad to state that in this jurisdiction we have not done much in extending charity to the needy, especially on the occasion of fire, earthquake, flood, typhoon and disease. If Masonry today, is well-known for its charitable deeds, we should be thankful to the great and well-coordinated Masonic charitable institutions of America which have done tremendous works of charity. We, to a large measure, only share with the honors that benevolent American Masons have earned through honest dedication to the service of humanity. We, as Masons, share with others in the pride that Masonry is a charitable institution devoted to the service of the masses. Of our own, we have done but little that we can be proud of. It is time that we contribute more of our own share to charity. After all, we are

generally known to be hospitable people, why can't we be charitable?

In the Master Mason's degree, the Master of the Lodge asks the Senior Warden: "What induced you to become a Master Mason?" He then receives the following answer: "That I might travel in foreign countries, work and receive Master Mason's wages, the better to enable me to support myself and family, aid and assist a distressed worthy brother Master Mason, his widow and orphans." From the foregoing, it is clear that in the Master Mason's degree, we are taught to support ourselves and family and then to extend aid to a distressed worthy Master Mason, his widow and orphans.

It is further illustrated in this degree, that in the five points of fellowship, every point is dedicated to the service of a brother Master Mason. This only proves that this degree has special meaning for the service of all brethren whithersoever dispersed around this planet, especially the distressed and the destitute.

Again, the concluding portion of the raising ceremony, the Master says: "I congratulate you upon becoming a Master Mason and as such commend you to the kind care, love and protection of all Master Masons whithersoever dispersed." This is another confirmation that in this degree loving care and service to a brother is the central point of instruction.

Finally, our OB is a complete dedication, first to God, and secondly to a brother Master Mason, his widow and orphans—to include mother, daughter and sister.

In chronological sequence, it is clearly demonstrated in the Entered Apprentice degree, we are taught to

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GRAVEL AND SAND

A Report on Masonic Activities

OLF

Congratulation to Bro. Clemente E. Tuason of Corregidor Southern-Cross Lodge No. 3 for his promotion to Vice President Finance Treasurer of Getty Oil (Phils) Inc.

Until his appointment to the Vice Presidency, Bro. Tuason was the firm's Chief Accountant.

* * *

MW Edgar L. Shepley, Grand Master, accompanied by MW Esteban Munarriz, Grand Secretary made an Official Visitation to Saigon Lodge No. 188 on September 19, 1970.

He noted with interest the big attendance in the Lodge Meeting where Degree work was held.

He also assured the brethren that in spite of the distance from the Grand Lodge and the prevailing conditions which prevent more intimated contact with the lodge, that the Grand Lodge is interested in the activities of the lodge.

* * *

Mindoro Lodge No. 157 received very much needed donation from members of the Lodge. Chairs for the stations of the three lights were received from WB Onofre Restor, Bro. Agustin Feria, and WB Benito Samonte, Grand Lodge Inspector. A treasurer's table was also donated by Bro. Herminio Alcantara.

* * *

Bro. and Mrs. Benjamin J. Cariño returned from a world tour recently after completing their Doctorate studies in the United States. Bro. Cariño, an M.A. in Public Administration received his Doctorate in Politi-

cal Science from the University of Indiana.

Sis Ledivina Cariño, wife of Bro. Ben, finished her Doctorate in Sociology at the same University.

Bro. Ben is member of Araw Lodge No. 18 and Sis Ledy is a member of Sampaguita Chapter, OES. He is the son of Bro. Max Cariño of Lingayen Lodge No. 161. She is the daughter of VW Leon A. Vidalleon of Araw Lodge No. 18.

* * *

Batong Buhay Lodge No. 27 celebrated its 56th anniversary on September 8, 1970, at the Rafael Palma Hall on the Plaridel Temple, Manila.

MW Edgar L. Shepley, Grand Master, accompanied by officers of the Grand Lodge made an official visitation on the occasion.

The Grand Master lauded the Leadership of the Lodge and the Progress of the same.

* * *

WB Luis San Juan, Past Master of Walana Lodge No. 13, laid down his working tools in October 8, 1970.

Masonic funeral rites were performed under the auspices of the Grand Lodge. VW Hermogenes P. Oliveros, Senior Grand Lecturer, presided over the rites. He was assisted by a team from the Grand Lodge.

WB San Juan was Secretary of his Lodge for many years until his illness prevented him from doing his job. He was a staunch pillar of the Lodge.

In the Philippines itself we are nation wide. We have Lodges from Jolo to Aparri; that is from the Southernmost to the northernmost parts of the country. Most of these Lodges are healthy and progressive and Masonry is in very capable hands there.

In the Philippines, also, which is a predominantly Catholic country, our relationship with the Church has undergone a great change for the better. We have been actively engaged in dialogues with the church there for several years with the sincere desire of both of us to iron out our differences. Much progress has been made and today we are approaching a point of almost complete compatibility. Soon, we hope, all differences will be resolved and the anti-Masonic atmosphere dissolved.

These are but a few of the highlights of our jurisdiction which I thought might be of interest to you and give you a feeling of pride. We are strong and we are progressive. Our future, thanks to members like yourselves, is indeed bright.

In closing I would like to congratulate Saigon on the proficiency of the second degree we witnessed tonight. It was well executed and impressive, leaving little if anything to be desired.

My congratulations also to the candidates. I hope the lessons here portrayed will make a deep and lasting impression upon you and influence your actions from now on.

Worshipful Sir, again I wish to express our thanks for the wonderful reception and fellowship we are enjoying.

I thank you.

render service to God to promote our moral values. In the Fellowcraft degree, we are taught to love and render service to humanity by the practice of charity. In the Master Mason's degree, we are taught to provide well for ourselves and family, so that we may be able to render service to a distressed worthy brother Master Mason, his widow and orphans.

There can be no doubt, that the spirit of service is well impressed in the three degrees in the Blue Lodge. Summed up together, service to God and country, service to humanity through charity, and serviced to a distressed worthy brother Master Mason, his widow and orphans are taught by degrees in Masonry. And, when at last, the inevitable time shall have come for a brother to lay down his working tools of life, to join the Celestial Lodge above among the immortals, then the living brethren will render unto him the last service—the Masonic Service, by the cold graveside of the departed brother, strewn with sprigs of acacia, the symbol of immortality.

an adaptation of the good items of all philosophies expressed in simpler language. This has been made possible by the author being Life-Sponsor/Chairman of a literary/civic group known as The Great Books and Vital Issues Discussion Club of the Philippines now on its sixth year.]

On Masonic Education

VW A. L. CORCUERA

57. In what sense is the phrase *irreligious libertine* used?

In the *Charges of a Freemason* approved by the Grand Lodge of England in 1722, the first paragraph of Charge I says: "A Mason is obliged by his tenure, to obey the moral law, and if he rightly understands the Art, he will never be a *stupid atheist* nor an *irreligious libertine*." The word *libertine* comes from the Latin *libertinus*, which means a *freed slave*. The word is here used in the sense of *Freethinker*, one who has been released, or who has released himself from the bonds of religious belief, and becomes in matters of faith, a doubter or denier. A *stupid atheist* is, in the language of the author of the Psalms, "The fool who said in his heart there is no God" (Psalms 14:1).

58. In *Freemasonry* are the words *secrets* and *mysteries* synonymous or interchangeable?

Although frequently used interchangeably there is a difference in their connotation. A *secret* is something not to be told except to one entitled to know it. The modes of recognition and the ceremonies of initiation, passing, and raising are secrets. A *mystery*, on the other hand, is something incomprehensible except to one who has the patience, the desire, and the capacity to comprehend it. That which was lost is an example of a mystery.

59. To what does the *Ahiman Rezon* refer and what does it mean?

This is the title given by Lawrence Dermott (1720-1791) to the Book of Constitutions of the Grand Lodge of England, according to Old Institutions, organized in London in 1751 by, it is said, Irish Masons who were not under the Grand Lodge organized in 1717. In the early days the title was used by Masons in America for their Books of Constitution, and it is still so used by the Grand Lodges of Pennsylvania and South Carolina. Many attempts have been made to explain the meaning of this term by deriving the words from the Hebrew. According to Mackey (*An Encyclopaedia of Freemasonry* (1919), pp. 37-40), Dermott, who styled himself as "Secretary", on the title-page of his Book of Constitutions, had apparently taken it from the "Breeches" Bible published in Geneva in 1560. In the list of Bible names in that version of the Bible it was explained that *Ahiman* means a "prepared brother" or "brother of right hand" and *Rezon* as "secretary". Accordingly, as a title the two words simply mean *Brother Secretary*.

60. Is *Monitor* simply another name for *Ritual*?

No. Most Grand Lodges in the United States issue a book, containing the portion of the ritual that is printed in full for the use of officers and candidates. It is usually of pocket size. The *Monitor* of the Grand Lodge of the Philippines, first printed in 1914, was the only book used until the *Manual*, or ritual in *cipher*, was printed in 1927. Its contents were precisely the same as those found on pages 302-335 of the California "Blue Book" (1923 edition).

61. Some use the word "*compass*" while almost all others use "*compasses*". Which is correct?

The Grand Lodge of California is one of the six Grand Jurisdictions in the United States which use "compass". The Grand Lodge of the Philippines at its organization in 1912 adopted the ritual of the Grand Lodge of California. In the *Monitor* it published in 1914, page 8, it says "Square and *Compass*".

to be continued in next issue

reconcile art and quality, beauty and truth, tolerance and authority.

The life of a Freemason has numerous aspects, precisely as in profane life. Everywhere life has its moral claims, and everywhere it confronts us with new problems. As may be deduced from our principles, the life of the individual Mason is in itself directed towards self-education through the fulfillment of all his duties to the narrower circle of his family and to the public welfare of the state. Freemasonry is particularly emphatic in recognizing and furthering all that morality and religion have to teach in this respect.

Not a few Masons think that, in smoothing the rough-hewn stone, everything is brought to completion, and that our masonic task terminates in the mere "still-life" of the single Lodges. Self-improvement is certainly the foundation of the structure of the perfect humanity to which we aspire; but the culmination of such a process is found only in the realization of our doctrines and principles, in the ceaseless endeavor to imbue our nation and the whole humanity with the same. The more profoundly we grasp the eternal truths of our doctrines, the more we shall be impressed by the grandeur and importance of the task imposed upon Freemasonry as a civilizing force in the spiritual development of mankind; and the true apprehension of the aims and objects of Freemasonry renders us fully conscious of our duty in accordance with the tents of our royal art in actual life. Believing in its sublime justification we may well venture to predict a

new and greater future for our fraternity.

Freemasonry will not be dissolved until it becomes superfluous—that is to say, when it has fulfilled its mission in the cultural life of **mankind**. When mankind in general shall have attained the point of view which Freemasonry holds at the present time, when every one shall see in fellow-man only his brother, when in the world at large ideal blessings shall be prized above material gain, when brotherly love and righteousness shall prevail—then the last stroke of the hammer shall ring out in the Temple of Freemasonry,—then the structure, at which we are now building will have been completed.

* * *

PAJARILLAGA . . .

find time to divide their days wisely as admonished by the lecture on the 24-inch gauge.

Now, let us look seriously and honestly into our own selves and see how we apply and implement the basic teaching we learned from this valuable tool — the 24-inch gauge. Have we divided our time fairly? A proper balance of the division of our time must be carefully guarded and thoroughly maintained lest we neglect and fail in some obligations.

* * *

FERRER . . .

32°KCCCH or 33rd degree Masons were not hinted in the lecture.

I still maintain that the Master Mason's degree is the highest degree in universal and speculative Masonry.

This committee will with pleasure answer all inquiries which may be addressed to it regarding the interpretation of the following outline:

FIRST THEME

History

- (a) The different theories as to the origin of Masonry.
- (b) Masonry before 1717.
- (c) Masonry after 1717.
- (d) Developments and achievements.
- (e) Special reference to Masonry in Spain and the United States.
- (f) Masonry in the Philippine Islands.

SECOND THEME

Legislation

- (a) The Ancient Landmarks.
- (b) The Ancient Constitutions and Regulations.
- (c) The Charges of a Freemason extracted from the ancient records of Lodges beyond sea and of those in England, Scotland and Ireland, for the use of the Lodges in London to be read at the making of new Brethren, or when the Master so ordered.
- (d) The General Regulations compiled first by George Payne in the year 1720 and approved by the Grand Lodge of England on St. John Baptist's Day in the year 1721.
- (e) The Constitution of the Grand Lodge of the Philippine Islands.
- (f) The By-Laws of the Lodge.

THIRD THEME

Philosophy

- (a) Nature, purposes, and spirit of Masonry.
- (b) Exposition of its doctrines and principles.

- (c) Its sphere of influence.
- (d) Masonry and the State.
- (e) Masonry and Religion
- (f) The Bible and Masonry.
- (g) Special work of Masonry in the progress of the Philippines.

FOURTH THEME

Liturgy

- (a) Study of the Rites.
- (b) The Ancient and Accepted Scottish Rite.
- (c) The York Rite.
- (d) The Degree of Entered Apprentice: its philosophy, its teachings, and its symbolism.
- (e) The Degree of Fellow Craft; its philosophy, its teaching and its symbolism.
- (f) The Degree of Master Mason; its philosophy, its teaching, and its symbolism.

FIFTH THEME

Symbolism

- (a) Clothing. (b) Working tools.
- (c) Furniture. (d) Signs. (e) Words. (f) Grips.

SIXTH THEME

Government

- (a) The subordinate Lodge.
 1. Organization.
 2. Prerogatives, rights, and duties of the Master.
 3. Duties and powers of the other dignitaries and officials.
 5. The Lodge and the candidate.
 6. Rights and duties of the member.
 7. Visitors.
- (b) The Grand Lodge.
 1. Organization.
 2. Most Worshipful Grand Master.
 3. Other dignitaries and officials.
 4. Committees.

Turn to next page

4. Annual Communication.

5. Grand Committees.

6. Income and its sources.

SEVENTH THEME

Parliamentary Law

- (a) Order of business.
- (b) Quorum.
- (c) Minutes.
- (d) The Presiding Officer.
- (e) Motions and order of precedence.
- (f) Questions and order of precedence.
- (g) Debate and decorum.
- (h) The vote and manner of voting.
- (i) The appointment and work of Committees.

EIGHTH THEME

The Penal Code

- (a) Discipline.
- (b) Penal jurisdiction.
- (c) Offense, and its classes.
- (d) Accusation.
- (e) Designation of the tribunal.
- (f) Proceedings, hearing and proofs.
- (g) Decision.
- (h) Penalties.
- (i) Appeal.
- (j) Judgment against the Grand Master.
- (k) Judgment against the Worshipful Master.
- (l) Controversies between Lodges.

"THE INFORMED MASON IS AN ACTIVE MASON."

I would like to conclude this second article with the suggestion that the outline be studied by each and every Lodge in this Jurisdiction as a possible solution to poor attendance. If each member of your Lodge would take it upon himself to volunteer to deliver a seven minute lecture on one of the above themes, I feel that it will not only stimulate interest in your Lodge Meetings but



MW Antonio Gonzalez, Sr. PGM was presented a Plaque of Appreciation by the brethren of Masonic District No. 1 in convention on September 12, 1970 at the Plaridel Masonic Temple.

MW Gonzalez was cited for his being one of the senior living Past Grand Masters of the Grand Lodge of the Philippines and for his work in York Rite Masonry.

MW Conrado Benitez, PGM was also awarded a similar Plaque for being one of the surviving senior Past Grand Masters of the Grand Lodge and for his work for Scottish Rite Freemasonry.

MW Edgar L. Shepley presented the awards.

* * *

also pep up our meetings and stimulate better attendance.

Try it.

York Rite Doings



Christian W. Rosenstock Chapter No. 6, R. A. M. held its stated convocation on October 12, 1970. The Royal Arch Degrees were conferred on thirty candidates.

The Mark Masters Degree was conferred in full form. Ex. Comp. Jose Ma. Cortes, PHP, presided over the conferral. He was assisted by: Ex. Comp. Bernardino Cabading, PHP; Comps. Constantino Rabaya, Vicente P. Aragones, Felix R. Santos, Mariano T. Pagarigan and Alejandro Eusebio.

The Past Master's Degree was conferred in short form by M. Ex. Comp. Jose E. Racela, PGHP. He was assisted by Ex. Comp. Restituto F. Cruz, PHP.

The Most Excellent Master's Degree was conferred in short form by Comp. Alejandrino A. Eusebio assisted by Ex. Comp. Restituto F. Cruz, PHP.

The Royal Arch Degree was conferred in full form by a team composed of the following: Ex. Comp. Pedro R. Francisco, PHP, presiding; assisted by Ex. Comps. Hilario G. Esguerra, PHP, Restituto F. Cruz; Comps. Vicente P. Aragones, Constantino Rabaya, Crispiniano Perez, Martin Adorador, Felix R. Santos and Alejandrino Eusebio.

The apron and Crowning was by Comp. Athol B. Shuster; The Working Tools were presented by Ex. Comp. Jose Ma. Cortes, PHP. The

Lecture and Charge were given by Ex. Comps. Pedro R. Francisco and Jose E. Racela respectively.

Exalted to the Most Sublime Degree of Royal Arch were Robert Alwyn Barton, Howard Johnson Cooper, Albert Zamora Saenz, James Robert Carey, Herbert Richard Favreau, Frederick M. Zervavy, William Hubert Ritchie, Thomas L. White, Thomas Richard Aversa, James Brian Cole, Joseph F. Sciuto, Restituto Gica Alpuerto, Gene Murray Louthan, Benjamin Augustus Dillard, Roy Finley Slocombe, Edgard Milford Patton III, Rex Albert Hale, Thomas Maurice Fagan, Donald Derwood Holloway, Alfred Donald Moody, Dowe Stewart Stinson, Donald Clark, Robert B. Jennings, Iluminado A. Go, Alberto I. Roque, Mamerto T. Pacris, Isaac F. Arribas, Proceso B. Erena, Cesar Mitra.

Oriental Council No. 1, R. & S. M. and Far East Commandery No. 1, K. T. conferred the degrees on October 13, 1970 on 30 candidates.

The Council degrees were conferred in Short Form by: Royal Master Degree by Comp. Abdon Manapat, presiding, Select Master Degree by Comp. Restituto F. Cruz, presiding, Super Excellent Master Degree by Comp. Marcelino P. Dy-sangco, presiding.

The knight Templar degrees con-

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More On Masonic Degrees

By VW AURELIO L. CORCUERA

1. Why is a Mason suspended or expelled from a Blue Lodge automatically suspended or expelled from the Scottish Rite, and not vice versa? Before a Mason can become a member of the Scottish Rite, or any other Rite for that matter, he must be a *Master Mason in good standing*, that is, free from any charge of unMasonic conduct and its effect. When a Master Mason *ceases* to be in good standing as the result of the decision of his peers in the Lodge of which he is a member and this decision has been confirmed by the Grand Lodge having jurisdiction over the Lodge, he cannot continue to be a member of the Rite in which the prerequisite for membership is being a *Master Mason in good standing*. On the other hand, a decision by a Body of of the Scottish Rite or any other Rite has no effect on his standing as a member of a Blue Lodge unless the cause is valid under the laws of the Grand Lodge having jurisdiction. And even in this case his Lodge cannot take any action until charges are brought against him, and he is tried by a duly elected Commission of his peers, and the decision confirmed by the Grand Lodge.

2. What is implied by the successively different positions of the Compass relative to the Square? If the successively different positions of the Compass relative to the Square has no other implication than merely to signify that Masonry is a progressive moral science taught by degrees only, this interpretation can not be of much importance. The preparation of the candidate in the several degrees, the manner of his reception, the way of wearing the apron already signify this. But there is a more important inter-

pretation: the evolution of man from the stage before the dawn of conscience to his development into an intellectual, moral, and spiritual being. Another interpretation leads to the definition that Freemasonry "is the subjugation of the human that is in man; the conquest of the appetites and passions by the moral sense and the reason; a continual effort, struggle and warfare of the spiritual against the material and sensual."

3. Why do not the lectures of the degrees of Ancient Craft or Blue Lodge Masonry contain any reference to degrees in any other Rite? The different Rites are independent of one another and differ in their treatment of the doctrine and philosophy of Freemasonry. The ritual of one rite, to be consistent, cannot contain any reference to the ritual of another Rite.

4. What is meant by *high degrees*, or *hautes grades* as they are called in French? Mackey (*An Encyclopaedia of Freemasonry*, vol. I, 1919, p. 324) says: "Not long after the introduction of Freemasonry in the (European) Continent, at the beginning of the nineteenth century, three *new degrees* were invented and named *Ecosais* (Scottish Master), *Novice*, and *Knight Templar*. These gave the impulse to the invention of many other degrees *above* the Master's Degree. To these the name of *hautes grades* or *high degrees* were given.

5. Are there any degrees *higher* than the Third Degree. There are Masonic writers of repute who say there are no degrees *higher than the Third Degree* of the Ancient Craft. Among these is Steinmetz (*The Royal Arch—the Hidden Meaning*) who

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ferred were: Red Cross (Short Form) by Sir Kt. Leon Santiago, Mediterranean and Knight of Malta (Short Form) by Sir Kt. Jose E. Racela.

The Knight Templar Proper was conferred in full form by the team composed of Sir Kt. Jose E. Racela, Eminent Commander; Sir Kt. Leandro F. Cruz, Generalissimo; Sir Kt. Restituto F. Cruz, Captain General; Sir Kt. Pedro R. Francisco, Prelate; Sir Kt. Abdon Manapat, Senior Warden; Sir Kt. Honesto R. Nuñez, Junior Warden; Sir Kt. Felix R. Santos, Warden; Sir Kt. Lawrence Gardner, 1st Hermit (1st Guard); Sir Kt. Cris-

piniano M. Perez, 2nd Hermit (2nd Guard); Sir Kt. Diomedes Flores, 3rd Hermit (3rd Guard); Sir Kt. Vicente P. Flechero, Sentinel.

The new Sir Knights are the following: Sir Kt. Robert Alwyn Barton, Howard Johnson Cooper, Albert Zamora Saenz, James Robert Carey, Herbert Richard Favreau, Frederick M. Zerzavy, William Hubert Ritchie, Thomas L. White, Thomas Richard Avena, James Brian Cole, Joseph E. Sciuto, Restituto Gica Alpuerto, Gene Murray Louthan, Benjamin Augustus Dillard, Roy Finley Slocombe, Edgar

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Department of Public Works and Communications
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(Required by Act 2580)

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(Sgd.) **JUAN C. NABONG, JR.**
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Strong and Progressive

Address delivered by MW Edgar L. Shepley, Grand Master, at Saigon Lodge No. 188, F. & A.M., on September 19, 1970.

Worshipful Master, M.W. Esteban
Munarriz, Worshipful Brother
Merrifield, Brethren:

I wish to thank you, on behalf of my party and myself, for the very cordial reception we received and to tell you that we are truly pleased to have at last arrived in Saigon.

By now you know that our failure to arrive on the second of this month was due to no fault of ours. The airport in Manila was flooded and all flights were cancelled. Even the cable we sent seems to have been flooded out because I understand it required four days to reach you.

As I look around the Lodge room this evening I am gratified to see the attention and interest our brethren have shown in the meeting and degree work. It is also an inspiration to me to have so many members present.

We in the Grand Lodge feel that Saigon Lodge is an important part of our jurisdiction. We well realize that distance and conditions prevent frequent and intimate contact with you but we hope that our presence here will assure you of our interest in this Lodge and its members.

In the event many of you are not too familiar with the jurisdiction of the Grand Lodge of the Philippines I would like to take a few minutes to briefly describe it to you. We have a Lodge as far away as Kwajalein where our Emon Lodge is actively and enthusiastically promoting our Craft. Our sphere of responsibility includes Saipan and Micronesia, Guam, Korea, Okinawa and

a part of Japan where we have two Lodges.

We have a Regional Grand Lodge in Okinawa which encompasses the Ryukyu Islands and may someday become independent of us.

The Grand Lodge of Japan and the Grand Lodge of China are our daughter Grand Lodges and we are very proud of them. They are making rapid progress and are enthusiastic hard working Grand Lodges.

In the beginning Masonry was virtually unknown to the nationals of these countries. The membership of the Lodges in the various locations was made up almost entirely of Americans at first but as the understanding of our fraternity gradually spread among the nationals of these nations their interest was aroused.

We are now beginning to initiate some of these nationals who are enthusiastic, dedicated brethren imbued with the true spirit of Masonry. As time goes on more and more of them are joining and we feel that when the Americans leave the Lodges will continue and expand with local membership.

In addition to the American members in the locations we have a significant number of Filipino brethren who are giving valuable assistance and adding a great deal of strength.

In Taiwan and Japan most of the members are nationals. These two Grand Lodges are proudly carrying on our wonderful tradition of alternately electing an American Grand Master and a Chinese or Japanese Grand Master.

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The Ecumenical World

News and Views on the Ecumenical Movement

OLF

PAPAL VISIT

Definite word from Vatican has been received that His Holiness Pope Paul IV will arrive in the Philippines on November 27 for a three-day visit.

The Supreme Pontiff will make a symbolic stay at the Malacañang Palace on the first day of his visit.

The Pope will proceed directly to the Cathedral on arrival to celebrate Mass offered for the clergy and religious representatives.

He will then proceed to Malacañang to visit President Marcos and meet with other ranking government officials at a reception given by the president.

In the morning of the second day here, he will attend the Bishops Conference. In the afternoon, he will celebrate Mass for the ordination of new priests from the Philippines and other Asian countries at the Rizal Park.

He will again celebrate Mass on November 29 for all the people. He will deliver a message to all Asia over Radio Veritas and later will close the Asian Bishops conference.

An ecumenical meeting with representatives of all Religious Faiths will be held in the afternoon. The Inter-Faith Committee is working very hard with the National Committee, in charge of the Papal visit to make this Ecumenical Reception a success.

The Inter-Faith Committee headed by Rep. Fermin Caram has asked President Marcos to declare the day of the Pope's arrival a national holiday.

* * *

ECUMENICAL FORUM

"The Scope of Ecumenism" was the topic of discussion of a Panel Discussion held at the Knox Memorial United Methodist Church at Lope de Vega corner Rizal Avenue, September 27, 1970.

The main Speaker were Dr. Emerito P. Nacpil, Executive Vice-President and Professor of Theology, Union Theological Seminary and the Reverend Father Pedro S. Achutegui, Director, Pope John XXIII, ecumenical center, Ateneo University.

Members of the Panel of Interrogator-Discussants were Fr. Catalino J. Arevalo, SJ, Director of the School of Theology and Ecclesiastical Studies, Dr. Antonio Romualdez, Editor, Philippine Studies of the same University; Eli Sherman, Hebrew Teacher, Bachrach (Jewish) Temple; Abdul Sampulna, Cultural Adviser for Moslems, Commission of National Integration; Prof. Constanicio Amen, Dept. of Philosophy, UP; and the Rev. Bonifacio Mequi, Chaplain, Church of the Risen Lord, also of UP.

WB Isaac S. Puno, Jr. was the moderator.

Lodge and the future of Freemasonry. Whatever reason or excuse he may have in absenting himself from Lodge meetings is incumbent upon him to consider, ponder, weigh, and for his conscience to decide. In other words, what is of utmost necessity is self-discipline, self-restraint, and self-compulsion.

"Keep always in mind that the strength of Freemasonry rests upon its discipline, its faith, its example, which virtues you possess, and so account for your Masonic combativeness." (Miguel Morayta)

But what can compel the brethren to come to the Lodge if they just do not care? Not even the Worshipful Master, the Wardens, the Secretary, or the Tyler of the lodge could impose upon them. While the Master can invite the brethren in, he cannot expect from those who really are not coming. While the Secretary takes the Minutes of the meeting, he does not call the roll to determine who are present and who are absent; and while the Tyler watches those who enter the Lodge, he cannot check on those who do not come to the meeting.

As brothers belonging to the same Lodge, we have only to look at ourselves to discover the causes for whatever unhappy days have come upon us. Our troubles are of our own making. Such corrective measures as we may take must go beyond the surface; they must go to the roots of the problem or be of no avail.

We, of Quezon City Lodge No. 122, can only congratulate ourselves that in spite of our decline in attendance in the past, and lack of interest on the part of other brethren, our lodge at present is in a better condition than most Lodges in this jurisdiction; not only in point of attendance, Masonic activities,

and loyalty, but also in increase of membership.

"When we affiliated with Masonry, we obligated ourselves to the duty of continuing the work already begun for the realization of this noble purpose. Our predecessors have done wonders in this direction." (Marcelo H. del Pilar)

We are taught that as a Sacred Band or Society of friends and brothers, no contention should ever exist among us, save that noble contention; or rather emulation of who best can work and best agree. Time and again, we are being reminded "to take due notice" of our duties and obligations, and "to govern ourselves accordingly". But how could we possibly adhere to these sound injunctions, if we at all times prefer to keep ourselves "free from restrain", and just await the call "from labor to refreshment"?

"Masonry also expects its members to devote part of their time to attend meetings on the performances of Masonic duties. These duties cannot be neglected without a good reason." (Masonic Program and Code)

Our Lodge is not only a place of assembly, where Masons meet to transact their business and enjoy fellowship with one another. It is also a "Worshipful Lodge" where Free and Accepted Masons composed of men of all faith worship together. It is a replica of King Solomon's Temple — a place of communion and devotion to the Supreme Being — dedicated to the Holy Saints John.

What else can substitute a Mason's ecstasy and joy in coming for worship and fellowship to a temple erected to God? In the Great Light, the Great Psalmist David, exclaimed: "I was glad when they said unto me, let us go into the house of the Lord!" (Psalms 122:1)

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A Fresh Start. A New Direction

By **BRO. RODOLFO T. CAÑOS, 320**

Former Acting and later Secretary of Health of the Republic of the Philippines and Professional Medical Practitioner and Civic Leader

(Speech delivered during the Fellowship Dinner Meeting of the Davao Bodies, A. & A. S. R., held at the Masonic Temple Association Building, corner 5th Ave. and Fernandez St., Sta. Ana, Davao City on September 19, 1970.)

If we take a good long look at the contemporary scene, just what do we see? A depressing, gloomy and discouraging picture greets our view. We see the masses, in hunger, want and misery on one hand while on the other, the rich and the beautiful people flaunting the ease, the comforts and the extravagance of society for all the world to see. We see the patrimony of the nation, particularly our forests and timberland and our precious water resources being ruthlessly ravaged by the greed and rapacity of those who are in the positions of power and influence. Consequently, we do not only see but hear the murmurs of widespread disenchantment, slowly and inexorably growing into a crescendo of despair and resentment: the latter turning into contempt for the establishment, eventually manifesting itself into armed dissidence. And, dominating the whole scene, the greedy, hypocritical and vicious partisan political system that octopus-like exerts a stranglehold on both elective officials and appointive officials alike that leech-like sucks the substance and blood of our people; that imitating our former colonial rulers subtly perpetuate our colonial mentality by promoting division and stifling dissent.

We may recall that we earned our independence from the USA via politics. Euphemistically, the condition *sine qua non* to the granting of our

independence was the establishment of a stable government but the late President Manuel L. Quezon by expert political maneuver virtually forced the USA to grant us our independence earlier. Parenthetically, President Quezon impressed his contemporaries in the USA with his political savvy and expertise as you will recall how he wheedled the American Congress into substituting the Tydings-McDuffie Law, his own version of our independence Bill for the Hare-Hawes-Cutting Bill, the Osmeña-Roxas sponsored version of the same.

In short, Philippine political independence was politically induced or sired and the late President Quezon was its political God-father whose political philosophy was unwittingly expressed in the following prophetic pronouncements: "I would rather have a government run like hell by Filipinos than one like heaven run by Americans." And thanks to the disciples of Quezonian politics what a hell of a government we now have: private political armies establishing independent political enclaves out of provinces and representative districts; political dynasties that hold absolute sway over the lives and destinies of persons in their territories. Political murders and vendettas disguised as countermeasures against dissidents. Shameless and rampant graft and corrup-

Turn to page 28

Ang Kap. na Dizon ay may lubos na karapatan sa kanyang mga kurokuro. Pinasusubalihan man niya ang amin, ang kanya'y aming iginagalang. Nagagalak kami't minarapat nilang sa amin ay makipagusap. May tiwala kami na sa maayos na paguusap (dialogue) matatalakay at maihahanap ng lunas ang parami nating mga suliranin.

... Isang aba at maliit — Ipagpatawad ninyo, sa alam naming Masoneria'y walang aba ni maliit. Ang lahat ay magkapantay. Alam ba natin, na ang isa sa makabuluhan Katangian (virtue) ng Masoneria'y ang pagkakapantay-pantay?

... Nakahihindig — Huwag ikahindig, pagkat ang aming isiniwalat ay batay sa mga tunay na pangyayari. Nakalalamang sila nang kaunti sa parehong paglilingkod. Ipagparaya ninyo, sa karanasan, maaaring may kalawakan ang sa amin. Kami ay nasa isang lugar na pinakamaunlad (progressive) ang Masoneria. Tanggapin natin na ang pagsulong ay kaalakbay ang mga kamalian. (Progress is always attended by errors). Ang mga kamaliang iyan, ang pinakamimithi naming mabahawan. Kung sa halip ito'y pagtatakpan, iyan ay lalala't magsasa isang dambuhala na inot-inot na lulunok at sisira sa onor at reputasyon ng Dakila nating Kapatiran, hanggang patuluyang maglaho. Hihintayin pa kaya nating magkagayon?

... Panlahat — Sa biglang sabi, ang aming pagbubunyang ay panlahat. Iyan ay nang huwag masyadong

pumusyaw at maging dalirian. Ang may sugat ang hinihintay naming masaktan. Nakipagsapalaran na kaming huwag bumanggit ng kung sino sa ilalim ng karapatan ng mamamahayag. Wika nami'y saka na sa angkop na panahon. Tunay na ang sakit ng kalingkingan ay dinaramdam ng buong katawan. Ngunit kung sa bisa ng aming pagkilos, mapagaling ang sakit ng kalingkingan, di kaya naman giginhawa ang buong katawan?

... Ano-ano — Palagay namin ay sapat na ang aming tinuran. Ngunit lilitaw pa ang iba sa salay-say paliwanagan.

... Paglisan — Kundi ba namin natatalos na bawal ang umalis sa oras ng trabaho at paginom sa bar, ay katiwalian na yata ang aming pagsisiwalat upang ito'y malunasan.

... Lihim na Ritual — Mabuti't ipinaubaya na ninyo na maaaring isulat ng tuwiran ang Lihim na Ritual, huwag nang pansinin ang pagsasa-aklat (binding). May pasubali kayong tanong: Bakit sa anong dahilan? Upang ipaglihim ang mga seremonya? At kanino ililihim? Lihim ang lahat ng seremonya sa takdang pulong at ang sa paggagawad nang lahat ng Antas ng Masonerya. Hindi kanais-nais na ipakita sa mga hindi karapatdapat at sa mga matang masisilaw ang kagandahan ng Masonerya. Walang masama kung ihayag ang mga seremonya sa instalasyon at sa paglilibing. Ngunit sa pagbubukas, pagsasara, sa panunumpa at ang solemng drama sa ikat-

long Antas? Sangayon sa ating gabay, dapat nating paglihimang mga "Cowans and Eavesdroppers", ang mga hindi kasama at ang mga malabiga.

Hling huli na sa panahon ang paniniwalang ang mga taong-simbahan ang ating talagang pinaglilihiman. Kung tayo lamang ay tumutunghay ng mga pahayagan at sinubaybayan natin ang ukol sa ECU-MENISM, disin sanay hindi tayo matatawanan.

Ang Cabletow lamang ay tigib ng mga balita hingil sa pagpapalitan ng mga kuro-kuro, pagkakaintindihan, pagdadalawan at pagtutulongan ng Simbahan at Masoneria sa maraming proyektong para sa ika-unlad ng Bayan.

Sa pangyayaring ito ay dingin natin si Albert Pike: Ang pinakamahirap na kalaban ng Masoneria'y hindi iyong mga galing sa labas, manap'y yaong mga nagmumula sa loob, na sa dilim ng gabi'y unti-unti, ngunit, patuluyang nginangalot ang salalayan ng Dakila nating Templo. Si Pike ang may akda ng *Morals and Dogmas*, at *What Masonry Is*, and *Its Objects* na kung saan mababasa na: Ialis mo sa Masoneria ang kanyang mga lihim o misteryo, at inalis mo ang kanyang Panghalina. Ialis mo ang simbolismo, at inialis mo na rin ang kanyang kaluluwa.

... Bolang Itim — Hindi sa lahat ng Nakatakdang Pulong ay makadadalo ka. Ang sinomang kahala-taan ng pagtutol sa pagtanggap ng alinmang kandidato, ay hihinting kung wala siya, pagbobotohan. Ang paggagawad ng tatlong Antas ay gagawing puro pangkagipitan (emergency). Ang bubulungan lamang upang dumalo'y ang mga mapagka-

katiwalaan ng Pamunuan. Isa pa, sangayon kami sa inilathalang paninindigan ng Kap. Leo Fisher: Ang Bolang Itim ay hindi dapat gamitin na isang balaraw upang itarak sa likod ng walang malay na kandidato. Laluna, kung personal ang dahilan. Wala kayang paglabag at pagmamalabis diyan sa aming tinuran?

... Matatandang Mason — Sa lipunang pambayan, ang bumabatikos sa mga nagaganap na kabuktutan sa Pamahalaan ay ang aktibong mga kabataan. Hinihingi nila ang dagliang pagbabago para sa kabutihan. Hindi kaya naman sa karangalan ng Masoneria na ang mga Matatandang Mason ay magpasiya na ibunyag ang mga namamasdang Kamalian, kalamang ang pagasang ang mga lisyang tuntunin ay mababawasan kundi man lubusang mahadlangan?

Ano ang batayan sa ginawang pagsisiwalat?

Ang Kap. na Rizal ang nagtanong: Bakit natin ikahihiya na ibilad ang ating may mga sakit sa harapan ng Templo, kung dahil diyan sila ay gagaling? Isa ring Magiting na Mason, sa kanyang lathala sa matandang sipi ng Cabletow, ang nagtanong: Bakit natin ikahihiya na isampay sa publiko ang ating "linen", linso, kung sa gayon ay makukula at puputi?

GOCO . . .

From page 24

Brethren, is this not a sufficient invitation and inspiration for us to come to the lodge which is a house of God? The Worshipful Master and the brethren cordially awaits you.

tion that is becoming a way of life for our bureaucrats. And, the rise of a new breed of public servant—the political millionaires. In retrospect, I have the sneaking suspicion that partisan politics was responsible for the provisions in our constitution that calls for an election every two years and for investing extraordinary powers on the president of the Philippines, making him the most potent, the most powerful executive in the democratic world.

Partisan politics, therefore, is the root cause of all our economic ills, the creator of our social afflictions, dislocations and disturbances such as mass unemployment, skyrocketing prices of commodities, deterioration of peace and order and increasing criminality, generally hostile business climate and chronic low productivity in all productive activities. There is a widespread depression of all economic endeavors; there is the mood of pessimism and despair hanging like a heavy cloud over the Philippine social scene. The welfare of the inhabitants of this developing country are being sacrificed to the fanatical quest for power and greed and wealth by a regime that is obdurate and bent on perpetuating itself. In a desperate effort to justify its continuance to rule over us, this regime is becoming more and more repressive and confiscatory in its policies. I say repressive because it is overly sensitive to criticism and it has a tendency to suppress dissent; confiscatory because of its obsession to create new and heavier taxes so that it can accumulate funds to squander on the elections and to finance its grandiose infra-structure projects.

Consciously or unconsciously, I may have put the blame on the established regime for our current

serious national predicament for all our social ills and for all economic difficulties. But really, you and I are also accountable for we all contributed or at least consented to place this regime in office, to rule and govern us because it appeared that we choose them by the exercise of our right of suffrage. We are also, whether we like it or not, part and parcel of the rapidly changing contemporary scene so that as Masons the more practical thing to do is to ask ourselves this question, "What can we, as Masons, do to reverse this ruinous economic, social and political trend?"

Two things we can do. We can be complacent, and in a detached manner watch on the sideline, history in the making. Or, as master builders of the personality of the individual and therefore of the particular indigenous society or which we are a part, do something to repair its faults and remedy its defects, or otherwise strengthen its framework and stabilize its cornerstones so that once again it will become a fit repository for freedom and equality; for truth and justice. Today, I believe we are being given the opportunity to exercise the second alternative by becoming involved in the forthcoming election of delegates to the constitutional convention. Let us get seriously and unselfishly concerned with the proper conduct of this vital republican process so that in one bold stroke—by the means of its free, orderly and honest election of delegates, the baneful influence of partisan politics and begin the restoration of the sanctity of the ballots. This is a vital first step for if we could do this, then there shall be no reason why we shall not hold all subsequent elections in the same clean, honest

With Our Young Ones



JOB'S DAUGHTERS



DEMOLAY



RAINBOW

Special People

(Closing remarks by MW Edgar L. Shepley, Grand Master, at the Dinner Forum of the DeMolay on October 2, 1970.)

Before giving the closing remarks I would like to properly identify myself with this fine group of DeMolays. In seniority I am the oldest DeMolay here tonight, having been initiated in 1926 in Sparks Chapter, Sparks, Nevada. I served as Master Councilor of this Chapter in 1928. I have been vitally interested and generally active in the Order for forty four years.

As I look around at these bright, intelligent, eager faces and feel the vitality of youth which pervades this hall, I have the sense of assurance that the future of this country is in good hands.

DeMolays are special people and are a little bit above the average. They are members of an organization which teaches the best things of life and trains young people for leadership. That DeMolay does produce leaders is evidenced here tonight by the many prominent Masons and Senior DeMolays present.

I have had the privilege of attending two inspiring youth meetings this

year; the Youth Conference held in Iloilo in June and this forum tonight. I have been impressed with the enthusiasm, the determination, and sincerity displayed on both occasions. I cannot help but feel that the future will be well handled when you take over.

I must remark that, as I try to identify myself as one of you, I have a feeling of nostalgia. Remembering how it was with me in those days of long ago when I was just starting on the road to my future. I recall that I was just as determined and eager as you are today. I confess that I was filled with doubts and uncertainty which the teachings of the Order of DeMolay in a large measure enabled me to overcome.

Whatever success I have had in life and what I am today I owe to this wonderful Order which started me on the right path.

I thank you for the privilege of being here with you tonight and hope to be able to attend future meetings with you.

ANTONIO . . .

From page 9

The Substitute Word has a significance well-known to all Master Masons. The Substitute Word comes nearest to duplicating or performing the same function and receiving the same prominence and respect as True Word. The Substitute Word was the first and only word uttered when Hiram Abif's body was raised. This is the same word referred to by the Senior Warden when, at the opening and closing ceremonies of a Master Mason's lodge, he informs the Worshipful Master that he does not possess the secrets but he has the substitute.

The Lost Word or the True Word has furnished the theme for an almost endless amount of writing. Since it is generally supposed that the True Word was lost, it must be the Lost Word. It would hardly do to make such distinction as that the Lost Word has once been possessed and then disappeared whereas the True Word had never been known. In the second section of the Master

Mason degree otherwise known as the Hiram Legend, King Solomon declared the Word lost, hence the origin of the Lost Word. But that Word was never known. From the historical lecture of the same second section, it is presumed that each of the three, King Solomon, King Hiram of Tyre, and Hiram Abif possess a syllable of the Word and after the completion of the Temple these three will meet at an appointed time and place to form the Word (True Word). The absence of Hiram Abif rendered it impossible to form the Word. That is also the reason for using a substitute until future ages may discover the right.

Freemasons who seek further light and attained the Royal Arch degree of the York Rite or the Perfect Elu degree of the Scottish Rite, were made to understand that the loss in the Hiram Legend was recovered in those degrees. I personally believe, after a diligent search, that the Word (Lost or True) is in the rituals of the Hiram Legend.

* * *

GRAND MASTER'S MESSAGE

From page 1

If we are to progress in the manner we all hope for, careful consideration should be given to the qualifications of those we elect in December.

EDGAR L. SHEPLEY
Grand Master

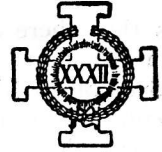
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A man in old age is like a sword in a shop window. Men that look upon the perfect blade do not imagine the process by which it was completed. Man is a sword, daily life is the workshop, and God is the artificer; and those cares which beat upon the anvil, and file the edge, and eat in, acid-like, the inscription upon his hilt, these are the very things that fashion the man.

—Beecher



Scottish Rite Section



Ill. Antonio Gonzales was coroneted an Inspector General Honorary of the Supreme Council of the Ancient and Accepted Scottish Rite of Freemasonry on October 7, 1970.

Ill. Macario M. Ofilada, 33°, Grand Chancellor, presided over the coronetting rites.

Other members of the Supreme Council present were: Ill. Conrado Benitez, 33°, Sov. Grand Commander; Ill. Cenon S. Cervantes, 33°, Grand Minister of State; Ill. Damaso C. Tria, 33°, Grand Treasurer; Ill. Jose C. Velo, 33°, Grand Secretary General; Ill. Benito Manese, Sr., 33°, Assistant Grand Secretary General; Ill. Esteban Munarriz, 33°, Grand Almoner; Ill. Hermogenes P. Oliveros, 33°, Grand Master of Ceremonies; Ill. Raymond E. Wilmarth, 33°, S.G.I.G. and Ill. Leon C. Santiago, 33°, IGH.

* * *

The Special Reunion of the Luzon Bodies, A. & A. S. R. was held on October 14-15, 1970, at the Scottish Rite Temple.

The Reunion was held to enable Candidates to the Ancient and Arabic Order of the Nobles of the Mystic Shrine "to walk the hot sand of the desert" during the ceremonials of the Nile Temple.

The 4th, 6th, 9th, 14th and 18th Degrees were exemplified in full ceremonial form during the first day of the conferral. The 24th, 29th, and 32nd Degrees were exemplified during the second day of the reunion.

* * *

Panay Bodies, A. & A. S. R. will host the Regional Convention and Joint Conferral, Visayas and Mindanao Area which will be on November 20 and 21, 1970 in Iloilo City.

The following Degrees will be exemplified in full ceremonial form: 4° by Bisayas Bodies, 14° by Panay Bodies, 18° by East Visayas Bodies, 30° by Mindanao-Malindang Bodies and 32° by Cebu Bodies. The Luzon Bodies was invited to exemplify the 24°. They will also put on the "Aguinaldo Pageant."

* * *

The 18° Funeral ceremonies were held over the remains of Ill. Howard F. Smith, 33°, IGH on October 16, 1970 at the Green Hall of the Scottish Rite Temple, 1828 Taft Avenue, Manila.

The Luzon Bodies team performed the rites. Members of the team were: Ill. Damaso C. Tria, 33° SGIG as Wise Master; Bro. Guillermo V. Madredejos, Sr. Warden; Bro. Romulo Quesada, Jr. Warden and Ill. Romeo T. Pasco. Master of Ceremonies.

Ill. Howard F. Smith was a member of Oliver Lodge No. 89, Alexandria, L. A., California. He was conferred a Master of the Royal Secret in the Manila Bodies on August 4, 1926; invested a Knight Commander in the Court of Honor on October 19, 1949 and coroneted a 33°, Inspector General Honorary February 14, 1958.

says that there is *no* degree higher than the Third Degree of the Blue or Symbolic Lodge be it denoted by a name or by a number. He adds, however, "More correctly, these *additional* degrees should be referred to as *explanatory degrees*. True, they at times [*sic*] employ different symbology and introduce allegorical narratives unfamiliar to the Master Mason, this is but putting the same thought into a different language." However, many thinking Masons must have wondered why the True Word, the Great Symbol of the True Freemasonry, has not been given to every one who has received the Third Degree but only a Substitute, which does not even give a clue as to what is the True Word but at best merely suggests that it consists of *three* letters or syllables. The late Charles C. Hunt, Grand Secretary and Librarian of the Grand Lodge of Iowa, said "Wonderful teachings are there in the (three) Craft Degrees, but they are *incomplete*. We must go *forward* to the Chapter and Council (of the York or American Rite) for the *complete* cycle of Masonic instruction, as taught in *The Old Charges of Masonry*." It should not be forgotten that only duly qualified Master Masons in good standing can receive the Chapter degrees, and only duly qualified Royal Arch Masons in good standing can receive the degrees of the Council. Is it possible that a degree admittedly *incomplete* can be the highest degree in Freemasonry?

6. In what sense is the term "higher degrees" to be understood? Since the term is in general use among Masons some kind of definition is needed. Mackey (in 4 above) says "degrees *above* the Master's degree. Steinmetz (in 5 above) denies the

existence of any degree higher than the Master's degree but admits the existence of "explanatory degrees." Hunt (in 5 above) says that the Craft degrees are *incomplete* and the completion is found in *subsequent* degrees in the Chapter and Council of the York or American Rite. It is clear that semantics is involved. What is wrong if a writer or a speaker should define, to avoid misunderstanding and possible unnecessary debate, words or terms he uses? What is objectionable in defining a higher degree as any degree which can be conferred only on one who has already received the Master's degree? It cannot be logically denied that the degrees of the Scottish Rite, York Rite, and other Rites are *subsequent* to the Degree of Master Mason. All Rites are based or built on the three degrees of the Blue or Symbolic Masonry.

* * *

CANOS . . .

From page 28

and orderly manner and thus remove the most formidable road block to the fulfillment of our national purpose which is, "To secure for ourselves and our posterity the blessings of independence under a regime of justice, liberty and democracy.

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YORK RITE . . .

From page 21

Milford Patton III, Rex Albert Hale, Thomas Maurice Fagan, Donald Derwood Holloway, Alfred Donald Moody, Raymond Allan Arnold, Dowe Stewart Stinson, Glen F. Lowry, Donald Clark, Robert B. Jennings, Juan Nabong Jr., Jose L. Intal, Simeon "Rene" Lacson, Vicente P. Aragones, and Domingo Cantoria.

GRAND LODGE OFFICERS

Grand Master	Edgar L. Shepley
Deputy Grand Master	Damaso C. Tria
Senior Grand Warden	William C. Councill
Junior Grand Warden	Ruperto Demonteverde
Grand Treasurer	Cenon S. Cervantes
Grand Secretary	Esteban Munarriz
Assistant Grand Secretary	Mateo D. Cipriano
Grand Chaplain	Augusto P. Santos
Grand Orator	Julian D. McElroy, Jr.
Grand Marshall	John Wallace
Grand Standard Bearer	Leon C. Domingo
Grand Sword Bearer	George M. Reid
Grand Bible Bearer	Jose Ma. Cajucom
Senior Grand Lecturer	Hermogenes P. Oliveros
Junior Grand Lecturer	Juan Causing
Junior Grand Lecturer	Fred T. Guerrero
Junior Grand Lecturer	Lorenzo E. Cruz
Junior Grand Lecturer	Alejandro A. Eusebio
Senior Grand Deacon	Domingo F. M. Domingo
Junior Grand Deacon	Gene A. Wykle
Senior Grand Steward	Benjamin Gotamco
Junior Grand Steward	Oscar L. Uy
Grand Pursuivant	Frank L. Jison
Grand Organist	Angel S. Montes
Grand Tyler	Eulogio O. Nadal

BOARD FOR GENERAL PURPOSES

- | | |
|--|------------------------------|
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| 2. Vicente Y. Orosa, PGM, Vice President | 9. Raymond E. Wilmarth, PGM |
| 3. William C. Councill, SGW Secretary | 8. Charles S. Mosebrook, PGM |
| 4. Damaso C. Tria, DGM | 10. Mariano Q. Tinio, PGM |
| 5. Ruperto Demonteverde, JGW | 11. William H. Quasha, PGM |
| 6. Esteban Munarriz, PGM, GS | 12. Manuel M. Crudo, PGM |

REGIONAL GRAND LODGE OF THE RYUKYU ISLANDS

Kenneth A. Rotness, *Regional Grand Master*
 Murray V. Harlan, Jr., *Regional Deputy Grand Master*
 William P. Schwager, *Regional Senior Grand Warden*
 Ernie L. Albert, *Regional Junior Grand Warden*
 Cleveland McConnell, *Regional Grand Treasurer*
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DISTRICT DEPUTY GRAND MASTERS:

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District No. 2 Leon A. Bañez, Jr.	District No. 15 Santiago L. Chua
District No. 3 Sotero Torralba	District No. 16 Lim Kay Chun
District No. 4 Juan F. Santos	District No. 17 Felix Caburian
District No. 5 Castor Z. Concepcion	District No. 18 Carlos Iñigo
District No. 6 Doroteo M. Josen	District No. 19 Luis M. Sirilan
District No. 7 Edgardo Ramos	District No. 20 John S. Homburg
District No. 8 Desiderio P. Hebron	District No. 21 Kenneth M. Crabtree
District No. 9 Lorenzo N. Talatala	District No. 22 Chester S. Deptula
District No. 10 Eliseo P. David	District No. 23 Rufino S. Roque, Sr.
District No. 11 Ricardo C. Buenafe	District No. 24 Clemente M. Nava
District No. 12 Cesario Villareal	District No. 25 Aniceto Belisario
District No. 13 Gregorio S. Lagumen	District No. 26 Guinaid M. Guiani

A HEAD ERECT

The Mason kneels, no longer to present his petition for admittance or receive the answer, no longer to a man as his superior, who is but his brother, but to his God; to whom he appeals for the rectitude of his intentions, and whose aid he asks to enable him to keep his vows. No one is degraded by bending his knee to God at the altar, or receive the honor of knighthood as Bayard and Du Guesclin knelt. To kneel for other purposes, Masonry does not require. God gave to man a head to be borne erect, a port upright and majestic.

— MORALS & DOGMA