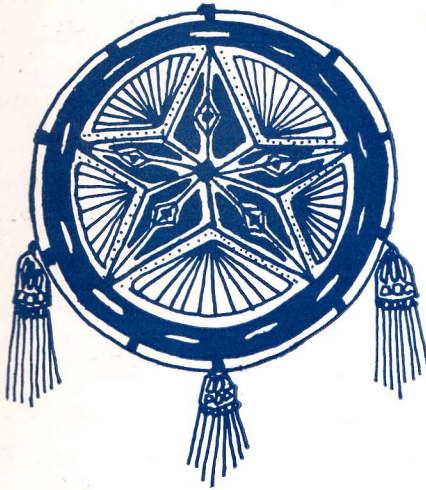


The Cabletaw

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES



MALIGAYANG PASKO
AT
MANIGONG BAGONG TAON

VOL. XLVII

No. 12



December

1970

In This Issue

THE CABLETOW INC.

EDGAR L. SHEPLEY
Chairman

RAYMOND E. WILMARTH
Vice-Chairman

JUAN C. NABONG, JR.
Secretary

RUPERTO DEMONTEVERDE
Treasurer

OSCAR L. FUNG
Business Manager

DIRECTORS:

DAMASO C. TRIA

N. B. MELOCOTON

JOSE E. RACELA

WILLIAM C. COUNCELL

LORENZO N. TALATALA

MARIANO LUCERO

EDITORIAL STAFF:

RAYMOND E. WILMARTH
Editor

OSCAR L. FUNG
Managing Editor

SAMUEL P. FERNANDEZ
Associate Editor

GEORGE A. ERFE
Staff Photographer

CONTRIBUTORS:

MANUEL M. CRUDO

LORENZO N. TALATALA

AURELIO LEYNES CORCUERA

CALIXTO B. ANTONIO

AGUSTIN L. GALANG

EUGENIO PADUA

NESTORIO B. MELOCOTON

PROSPERO PAJARILLAGA

EMMANUEL E. GOCO

ELPIDIO ADALIA

GRAND MASTER'S PAGE	1
EDITORIAL	2
MASONRY — IS IT A RELIGION?	WB Arthur Schramm 3
REFLECTIONS ON RIZAL— THE MASON	Bro. Emmanuel E. Goco 5
THE MASONIC COORDINATING BODY	6
ORIENTAL PHILOSOPHERS	VW Eugenio Padua 7
CHRISTMAS THOUGHTS ..	B:o. Prospero B. Pajarillaga 8
THE WORLD IN CRISIS WELCOMES CHRISTMAS	VW Lorenzo N. Talatala 9
DEADLY YOLY	10
YORK RITE DOINGS	12
GRAVEL AND SAND	13
ON MASONIC EDUCATION	15
A LINE PARALLEL	VW William C. Councell 18
THE MASTER WORKMAN	22
THE ECUMENICAL WORLD	23
SUNNY SIDE UP	B:o. E. E. Goco 24
WITH OUR YOUNG ONES	25
PITAK PILIPINO	WB Agustin L. Galang 26

Published monthly by the Cabletow, Inc. in the interest of the Grand Lodge of the Philippines. Office of Publication: Suite 12, Plaridel Temple Annex, 1440 San Marcelino, Manila D-406, Tel. 59-71-85. Re-entered as second class mail matter at the Manila Post Office on June 16, 1962.

This publication is made possible by annual contributions of Master Masons on the rolls of the Grand Lodge of the Philippines.



Grand Master's Page

LAUNCHING INTO THE DEEP

Ships and seafaring men, two terms which are familiar to the Craft, symbolize the pilgrim journey of life here on earth. I would like to believe that we have come into a safe harbor after a violent voyage, to prepare ourselves to embark on a journey fraught with uncertainties of the future. As we launch out into the new year, let us call on our inner reserves and continue our journey no matter how rugged and rough it may be. This year let us venture into the deep with our eyes set on the Great Compass who guides us onward to our destiny.

Maligayang Pasko at Manigong Bagong Taon!

Editorial:

THE CASE OF THE VANISHING TRIBE OF PAST MASTERS

An ambitious brother, fired with enthusiasm to serve his Lodge, never missed a meeting until after serving the Oriental Chair. As the Worshipful Master, he saw to it that his brethren religiously attend Masonic functions. No one ever suspects that he will perform a vanishing act, never to be seen again.

This vanishing act unfortunately has become a ritual in some of our Lodge. If it is true that an organization is only good as its weakest link, what happens to a Lodge where the supposed strong link vanishes into thin air? Who will counsel the weak? The uninformed? The new ones?

One beautiful tradition observed by Peria Lodge No. 1034, under the jurisdiction of the Grand Lodge of Scotland, is the practice of having the immediate Past Master sit in the East with the Worshipful Master throughout the year to aid and assist him morally and spiritually. If our brethren who have served the Oriental Chair would be patient enough to serve the Lodge by inspiring others long after they have received their Past Master's jewels, we will have informed and well-disciplined Lodges throughout the jurisdiction of the Grand Lodge of the Philippines. Until then, we will only be hearing of dying Lodges instead of vigorous ones.

The rationale: The Oriental Chair is the ultimate and the end of the Masonic endeavor to some of our Past Masters.

S.P.F.

Masonry — Is it a Religion?

By: WB (DR.) ARTHUR SCHRAMM, 33°

Lodge "Ferdinand zum Felsen" No. 156, Hamburg, Germany

(This article has previously been printed in Danish in "Dansk Frimurerblad Frimureren", in French in "Les Annales Maconniques" and in Spanish in "The Far Eastern Freemason", pp. 309-316 Dec. 1936, under title of "La Masoneria — Es Religion?")

Religion, as a system of faith and worship, belongs to the Church and not to any fraternal organization. However, the tendency of Freemasonry has always been toward religion. Freemasonry is not a dogma, not a sectarian institution, for it offers no particular road to heaven. But Freemasonry in every sense of the world is indebted to the religious element which it contains for its origin and for its continual existence, and without the religious element it would hardly be worthy of the cultivation of the wise and the good. Freemasonry, though emphasizing those truths which underlie all religions lays stress on morality.

There are some people who define religion as obedience to the Moral Law and others hold that freemasonry teaches an esoteric religion. This is the school of mysticism and theosophy. In our Masonic institution there are many who never or seldom enter a church building to worship. These same people who do not appreciate religion in the church will naturally merely tolerate religion in the Masonic Lodge. There are many who hold that the broad teachings of Freemasonry are superior to those of any church and that Masonry therefore provides a more satisfying substitute for any other religious organization. Again, there are very many of the rank and file of the fraternity who manifest no interest in any religious activity.

The religion of operative Masonry formerly was Roman Catholic. The

Regius Poem, dating back about 1390, opened "with an invocation to the Trinity and the Virgin Mary and included instruction as to the proper way to celebrate Mass." Long after the Reformation, when England came under the influence of Deism which accepted only that as true which was taught by all religions, Freemasonry became deistic, especially when in 1723 the Rev. James Anderson published his Constitution of the Freemasons. The first paragraph of the Charges "Concerning God and Religion" reads "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. But though in ancient times Masons were charged in every country to be of the religion of that country or nation whatever it was, yet 'tis thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves, that is, to be good men and true, or men of honour and honesty, by whatever denomination or persuasions they may be distinguished; whereby Masonry becomes the center of union, and the means of conciliating true friendship among persons that must else have remained at a perpetual distance."

But there are many Masons who refuse to accept this liberalism and therefore organized a rival Grand Lodge in 1751. For fifty years these two Grand Lodges existed side by

Turn to next page

side, but in the "Lodge of Reconciliation" in 1813 liberalism won the victory; for in the new book of Constitution, published in 1815 the "Charge Concerning God and Religion" is as follows: "Let each man's religion or mode of worship be what it may, he is not excluded from the order provided he believes in the Glorious Architect of Heaven and Earth and practices the sacred duties of morality." Concerning these charges of 1723 Haywood writes: "The great paragraph 'concerning God and Religion' which Anderson incorporated in the first Grand Lodge Constitution is a frank statement to the effect that whereas in ancient times Freemasons had been obliged to be of that religion of the country in which they lived, now no religious demands would be made of them, save that they were not to be stupid atheists or irreligious libertines. . . . As time went on it came to pass that Freemasonry began to grow at a great rate, and it was inevitable, owing to the serious and religious character of the ritual, that many of the men drawn to it should be churchmen or otherwise devout. A tread toward christianization of the order set in. In 1760 the Holy Bible was made a "Great Light", in 1813, at the time of the famous union of the two grand Lodges, the Ancient and the Modern, Freemasonry was especially declared to be consecrated to the glory of God."

After this the tide toward christianization set in with new power, until it at last culminated in the work of Dr. George Oliver, whose name should be held in everlasting remembrance among Masons. To Oliver the whole Masonic system was essentially Biblical and wholly Christian. He was so fruitful in influence, his books were so many, and his followers were so numberless that

for decades men entirely lost sight of the original principles of symbolic Masonry, that Masonry I mean that is usually referred back to its origin, to 1717. Indeed, that impulse has not yet by any means spent itself; many brethren, misled by the predominantly scriptural cast of the work and misunderstanding a few scattered references here and there, assume that in some areas Freemasonry is specifically a Christian institution and forget a while the presence of a great number of Jews in the order, not to mention many who adhere to no religion whatever. So late as 1887 Bro. H. P. Whymper published a book and since it became standard. "The Religion of Freemasonry", in which he boldly upheld the thesis that "Freemasonry is a specifically Christian institution." Freemasonry makes no attempt to adjudicate the religious quarrels of the race. It does not take the position that there is one true religion among the great many religions wholly false, nor does it take the opposite position, that all religions are equally indifferent. Its position is entirely its own. It takes the position that, letting religions be as they are, they one and all possess certain fundamentals, everywhere alike and it is on these fundamentals that Freemasonry takes its stand. In a letter which a Deputy Grand Master once wrote to George William Speth there occurred this sentence: "I have just initiated Mounq Ban Ahm, a Burman, who has so far modified his religious beliefs as to acknowledge the existence of a personal God. The Worshipful Master was a Parsee, one Warden a Hindu or Brahman, the other an English Christian, and the deacon a Mohammedan." Mr. Ahm believed in the existence of God, in the im-

Turn to page 30

Reflections on Rizal — The Mason

EMMANUEL E. GOCO, SS (122)

(The following is a gist of the extemporaneous remarks delivered by the writer on the floor of Quezon City Lodge No. 122 at its special meeting held on June 20, 1970, on the occasion of the celebration of the 109th Birthday Anniversary of our National Hero, Brother (Dr.) Jose P. Rizal.)

In the trying moments of his life, our late illustrious Brother Dr. Jose P. Rizal was put to test as a Mason. He vigorously manifested his defiance against the forces of evil in society. His resistance against perversion of truth, morality, and the spiritual and economic enslavement of his countrymen by greedy aggressors was not only expressed in words, but above all, in deeds. Despite tremendous odds, handicaps, harassments, and threats on his life, his fervent love for God, his country, and fellowmen never for a moment dwindled.

Having emerged from darkness like any other Mason, and having received the Great Lights of Freemasonry, he abhorred darkness and resented being hoodwinked by his executioners. From light, he refused to be brought back to darkness. Being a man, freeborn, and under a tongue of good report, he resisted being bound once again unto slavery. While physically he was deprived of his freedom by his captors, yet spiritually his mind and conscience remained free; and, while literally he was blindfolded, yet his eyes remained focused on the Great Lights of Freemasonry to which he was faithful even unto death.

A traitor's death was prepared for him by his executors. He was supposed to be shot at the back as a scoundrel and a ruffian, and to die in ignominy. But even in death, he defied the forces of evil. His fortitude as a Mason afforded him cour-

age to show his enemies that the power of darkness could not defeat or annihilate what was within him; for as a martyr and a hero, he fell upon his face in front of his executioners as volleys of rifle fire pierced his mortal body, only to humiliate and put them to shame for their evil deeds. He did not die in vain. He died that his country and fellowmen might live. He died so that the light of Freemasonry in this part of the earth may be kindled, and its truth spread even unto the darkest nooks of his beleaguered country.

As a Mason he was a man of principle. His sincerity, faith, and fidelity to the Craft could not be doubted. There was no room for retraction, nor was there a chance for renunciation, for he was a Mason in his heart. All his thinking and actuations were guided by the principles of Freemasonry. His victorious life was illuminated by the virtues of Temperance, Fortitude, Prudence and Justice. His noble aspirations were inspired by the Masonic tenets of Brotherly love, Relief and Truth. He was not only a Mason for a period of time, for a season, or for a lifetime; but he was a true and a genuine Mason unto immortality and for eternity.

In the annals of world history, he occupies a place of prominence as a great man. In the hearts of his countrymen he shall forever remain. In the diadem of Freemasonry, he

Turn to page 32

The Masonic Coordinating Body



(Created by Grand Lodge Edict No. 56)

THE MASONIC SEMINAR CONFERENCE ON CONSTITUTIONAL REFORMS

The following is the Report of the Constitutional Convention Seminar Committee to the Masonic Coordinating Body at its last meeting on December 29, 1970.

A.) DEFINITIONS

For the purpose of this report, whenever used herein, the word or words —

(1) "Grand Lodge" means the Most Worshipful Grand Lodge of Free & Accepted Masons of the Philippines.

(2) "York Rite" Bodies means the York Rite Bodies of the Philippines.

(3) "Supreme Council" means the Supreme Council 33^o, Ancient and Accepted Scottish Rite of Freemasonry of the Republic of the Philippines.

(4) "Masonic Coordinating Body" means the Masonic Coordinating Body created by the Grand Master of the Grand Lodge, under Edict No. 56, dated April 17, 1970.

(5) "Central Conference Committee" means the Committee created by the "Masonic Coordinating Body" for the express purpose of implementing its project of Masonic Seminar Conference on Constitutional Reforms.

(6) "Local Conference Committee" means the Local Committee of the Masonic Conference on Constitutional Reforms created by a Symbolic Lodge, singly or jointly, with other Symbolic Lodges, York Rite Bodies and Scottish Rite Bodies.

(7) "Conference" means Masonic Seminar Conference on Constitutional Reforms.

(8) "Constitution" means the Constitution of the Philippines.

B.) BACKGROUND INFORMATION

One of the resolution approved at the annual session of the Supreme Council on February 12 to 14, 1970, is the holding of a Masonic Conference on Constitutional Reforms. This conference was

Turn to page 14

Philosophy of Life:

Oriental Philosophers

VW EUGENIO PADUA, PM (51)

In Dr. Henry Thomas' list of about four hundred philosophers are included some thirty Asians who lived from the 6th c. B.C. to the 19th c. A.D.

The best known Asian philosophers who lived before the Christian era were the Persian *Zarathustra* (660-583 B.C.); the Chinese *Lao-tze* (604-517 B.C.); the Hindu *Siddhartha Gautama* (563-483 B.C.); the Chinese *Confucius* (551-479 B.C.); the Hindu *Kapila* (6th c. B.C.); the Chinese *Mo Tzu* (465-375 B.C.); the Chinese *Mencius* (372-289 B.C.); the Chinese *Chuang Tzu* (369-286 B.C.); the Hindu *Asoka* (263-226 B.C.); the Hindu *Patanjali* (2nd c. B.C.).

Asoka, Hindu king and philosopher, had been a nursing father to Buddhism as was Constantine the Great (A.D. 288-337) to Christianity five centuries later.

As may be deduced from the years of their birth and death, the first-named four philosophers were contemporaries but, except for Lao-tze and Confucius who personally knew each other, it does not appear that the Persian, the Hindu, and the Chinese knew one another. Nor does it appear that the early Greek philosopher (*Thales*, 625-545 B.C.; *Anaximander*, 611-547 B.C.; *Pythagoras*, 578-510 B.C.; *Xenophanes*, 580-485 B.C.; *Anaxagoras*, 540-428 B.C.), who lived at about the same time as the four Asians, knew about this.

Among Oriental philosophers who lived during the Christian era were

the Hindu *Bhartri-Hari* (650); the Hindu *Shankara* (9th c.); the Hindu *Ramakrishna* (1836-1886); the Hindu *Vivekanda* (1863-1902); the Hindu *Mahatma Gandhi* (1869-1948).

In a series of articles we shall briefly cover selected Asian philosophers culling from their philosophies such as may still be useful or interesting.

In the book, *The Story of Oriental Philosophy*, the Englishwoman writer Lily Adams Beck says that the attainment of the West has been mainly on the *intellectual-practical* side and in the *Orient* it has been in the development of *human consciousness*, with the interesting *exception of Japan*, which appears to aim at the combination of both and to partake alike of *eastern and western mentality*.

The Persian philosopher *Zarathustra* and the Chinese philosopher *Lao-tze* appear to be the earliest of all Asian philosophers...

THE RIGHTEOUS MAN—THE GOOD MAN

Zarathustra teaches that the *Righteous Man*, who shall redeem the world, will establish on earth a new life of Good Thoughts, Good Words, and Good Deeds to *guide our footsteps* from this world into the next.

Lao-tze says: "Recompense injury with *kindness*. To those who are good, I am good; and to those who are not good, I am also good."

"*God* creates all the good things in the world," says *Zarathustra*, "and

Turn to page 32

Christmas Thoughts

By PROSPERO B. PAJARILLAGA, SW (192)

December of each year is a most joyous month because of the advent of Christmas. To the Christian world, it is a season of glad tidings and great joy, because foremost during the month is the birth of Jesus, the only begotten Son of God, our Savior and Redeemer.

Both young and old, rich and poor, high and low, share equally the season's happiness for there is an atmosphere of love, forgiveness and understanding among men of good will. There is an exchange of Christmas cards and gifts, there is merriment in almost all homes and places, beautiful lanterns and Christmas trees adorn almost every home, Christmas carols are sung and heard almost everywhere and almost everybody sports a new dress, a new pair of shoes and everything practically new.

But behind all these seemingly endless merry-makings and festivities, let us not as members of this ancient and honorable fraternity overlook or forget our sworn obligations and duties for this month being the end of our Masonic year to clear up and settle our financial obligations in our respective Lodges, lest it may cause our suspension from for NPD and may even deprive us of some important rights and privileges as voting and being voted upon during election time. This is necessary not only to help settle our Lodge's obligations to our Grand Lodge or elsewhere, but in the election of officers of our respective Lodges for the ensuing year, strictly speaking, only those Masons of good standing are allowed to participate in such an election. To

avoid last minute rushings and inconveniences, it may be worth remembering that adequate preparation and provisions be made early enough and effect settlement of accounts before deadline. A little delay or a simple oversight of seemingly less important matters may turn out to be costly or may be embarrassing on our part at times.

In the matter of selecting our officers of the Lodge, we should only be guided by an honest and sincere desire for the welfare of our respective lodges, that only those who have displayed their unquestionable loyalty and proficiency; only those who are genuinely interested and devoted to the interests and welfare of the affairs of the Lodge; those who possessed the qualities of leadership, should be given berth especially in the principal positions of a Lodge—the East, the West and the South.

This month would give us an opportunity to reward those who have truly sacrificed and rendered valuable services to their Lodge, to others in distress, and to the needy in general. In a fitting ceremony, those who faithfully and regularly attended meetings—rain or shine, those who have participated in the Lodge's activities and those who have promptly and patiently been paying their dues to the Lodge without much talk or complaint, deserve to be given some kind of a special certificate of appreciation or merit if only to compensate, acknowledge, and reward them for their enviable and wonderful attitude. May their tribe increase!

On the other hand, those who have preferred to remain silent, dor-

Turn to page 31

The World in Crisis Welcomes Christmas

By VW LORENZO N. TALATALA, DDGM

TODAY, the world we live in, is in crisis—its disastrous effects being strongly felt from West to East and from North to South. The political ideology of the West is incompatible with, if not opposed to, the political ideology of the East. We live in a world of contrast. This is vividly illustrated in the "tiny world" of Berlin, wherein crisis after crisis had come and gone, because of differences in ideologies, forced upon them by the great powers behind the scene. A quarter of a century has passed, a new generation is beginning to take the place of the old, and still Berlin has remained divided, to the chagrin of thousands of men, women, and children who are related by consanguinity and affinity, but are, by force of circumstances, physically separated by the Berlin wall, between the West and the East. We also see the emergence of North and South Vietnams, and North and South Koreans, whose ideologies are as repulsive to one another as the North and South poles of our mother earth. Let us wish them peace for all times.

The peace of the world today is precariously hanging on the balance. The events taking place in the Far East, in the Middle East and in the Near East, as well as in the West are horrid enough to scare all peace-loving people, that the state of turmoil, chaos, and crisis in the world today, may reach the breaking point at any time. Student, teacher, labor and even religious unrests are common occurrences almost everywhere, emitting omenous signal in the clear horizon throughout the world that more serious consequences can be forthcoming, if our world leaders shall fail, as they have failed so far,

to come to a common point of agreement satisfactory to all concerned, in solving the ticklish current world problems.

The series of kidnappings of top diplomatic officials in Canada, in the Latin American countries and elsewhere, are unmistakable evidences of the fact that many people have already lost their sense of balance, if not outright disrespect for the integrity of other nations represented by those diplomats, as well as of their own country, which, by international agreement, are under diplomatic obligations to protect the lives and property of the accredited diplomats sojourning in their country or domain.

Heretofore, we had piracy in the high seas only, today we have piracy in the air. The series of hijacking incidents of international air lines and even domestic flights in America, Japan, Europe, and in the Middle East, are convincing signs that man's advances in arts, sciences, and technology for the welfare of mankind are counterbalanced by evil forces tending to destroy man's progress and productivity. God forbids that evil may triumph.

Today, a nation is treacherously invaded by another without formal declaration of war and without the least provocation, with the United Nations unable to mediate in those troubles. What could happen next would be a great catastrophe for mankind—it will spare no one—not even the historians to recount the history of the horrifying debacle to befall humanity.

The people's sense of morality almost everywhere has reached its low-

Turn to page 28

Deadly Yoly

By THE CHRAFTSMAN

Manila was spurcing up for the forthcoming visit of Pope Paul VI when an unexpected visitor dropped in on the Greater Manila area on November 19, 1970. Her name is Deadly Yoly.

Like her predecessors who wreak havoc on Casiguran, Quezon, Catanduanes in the Bicol region and Mindanao Area and also Central Luzon recently, Deadly Yoly unleashed her fatalistic charms in the Greater Manila area leaving behind her a nightmarish trail of death and destruction.

Rooftops like rumors flew. Ships ran aground in the breakwaters of Manila Bay. Trees and electric posts were uprooted. Planes piled on top of planes at the Manila International Airport. Houses in subdivisions almost completely roofless and

hordes of victims crowding into relief centers are a common sight. Light and water became rare commodities.

We went to visit the Plaridel Temple the day after. We were greeted by an awesome sight when we got off the bus.

The whole section of the roof housing the Jose Abad Santos Hall was blown off and landed in the patio breaking the column at the center of the rock garden and destroying the plants therein.

Another section was blown clear to the tennis court.

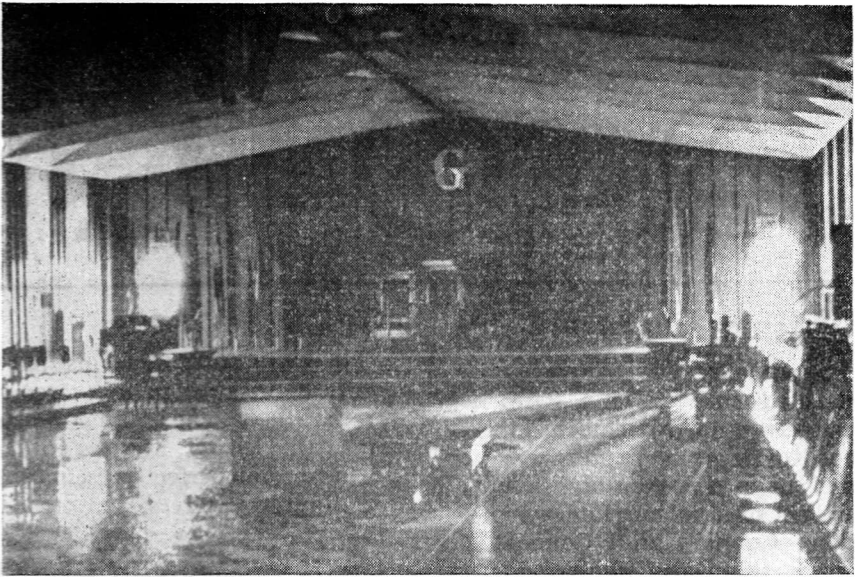
People caught by Yoly in the temple said that it was like the end of the world.

One has to pick up a newspaper to read the extent of damage to life and property.

Turn to next page



MW Edgar L. Shepley and RW Damaso C. Tria at work after the typhoon.



A view of the Jose Abad Santos Hall after Typhoon Yoling rendered the hall topless.

The Jose Abad Santos Hall was a mess. Everything was soaked by the rain.

The offices of the Grand Master, Grand Secretary, Assistant Grand Secretary looked like the typhoon itself passed thru them.

Then we saw a sight that brighten our spirit. There he was, one minute surveying the extent of the damage and giving orders or doing the work himself the next. We even saw him on the roof.

This is the first time in our 19 years as a Mason to see a Grand Master go up the roof of the Plaridel Temple. Yes, Most Worshipful Edgar L. Shepley was there!

Shortly after, the Deputy Grand Master, Damaso C. Tria was with him. They joined forces in trying to clear the debris of G. I. sheets that hanged precariously from the roof of the temple to the ground floor.

It was like watching two Don Quixotes fighting wind mills.

It was amusing to find a group of Master Masons, employees of the Grand Lodge and other temple habitués gathered together watching the two Grand Officers working and once in a while kibitzing with their two cents worth of advice on how to go about doing the job. They quited only after the Grand Master and his Deputy called it a day.

The damage was estimated to be around twenty to twenty-five thousand pesos. Two contractors are now undertaking the repairs to be made. The immediate concern now is to have a temporary roof before more rain can cause more damage. Actual repairs will take months to complete.

Appeals are out to individual members, Bodies and Lodges for contributions. Brethren, charity begins at home!

York Rite Doings



BACOLOD CHAPTER, RAM, CONFERRAL

Bacolod Chapter No. 4, RAM held a conferral on November 7, 1970. The Royal Arch Degree was conferred upon five Master Mason, all members of Kanlaon Lodge No. 64.

The Council and Commandery Degrees were also conferred upon the same candidates.

The new Knights Templar are: SK Fernando V. Bernabe, SK Franklin Demonteverde, SK Roberto M. Montinola, SK Elias Sombito and SK Aurelio D. Piad.

Comp. Aniano Alcantara, a member of Rosenstock Chapter No. 2 took part in the conferral of the Royal Arch Degree. He took the role of Principal Sojourner. The candidates and members praised Comp. Alcantara for his splendid work.

* * *

C.W. ROSENSTOCK, RAM, CONFERRAL

The Christian W. Rosenstock Chapter, Royal Arch Masons, will hold a conferral on December 18, 1970. The Degrees of Oriental Council and Far East Commandery will also hold a conferral on December 19. This announcement was made by Companion Gregorio Cariaga, Secretary of the Chapter, Council and Commandery.

He requested all candidates to register on or before the December 15,

1970 in his office.

The various degree teams that will confer the degrees in full ceremonial form are at present holding rehearsals under the Degree Masters to insure a solemn and perfect presentation of the different degrees.

* * *

CAVITE COMMANDERY ELECTIONS

Cavite Commandery No. 7, Order of Knights Templar held its election of Officers for the Templar Year 1971 on Monday, December 7, 1970 at the Cavite Lodge No. 2 Masonic Temple in Cavite City.

Elected were: SK Dominador A. Herrera, Eminent Commander; SK Fernando G. Medina, Generalissimo; SK Hernando Bautista, Captain General; SK Dominador G. Crisostomo, PEC, Treasurer; SK Salvador C. Gonzales, Secretary.

Kalayaan Council No. 7, Royal and Select Masons also held their election of officers for the cryptic year 1971. Elected were: Comp. Oscar A. Reyes, Illustrious Master; Comp. Teofilo O. Reynoso, Deputy Master; Comp. Regalado M. Camarse, Principal Conductor of Work; Comp. Melecio Alejandro, Treasurer; and Comp. Salvador C. Gonzales, Recorder.

In the same evening, Cavite Chapter No. 13, Royal Arch Masons also elected their officers for the Capitular Year 1971.

Turn to page 27

GRAVEL AND SAND

A Report on Masonic Activities

OLF

DISTRICT NO. 24 CONVENTION

Lingayen Lodge No. 161 was the host Lodge of the District Convention of Lodges under Masonic District No. 24 held November 7, in Lingayen, Pangasinan.

The Lodges comprising District No. 24 are Pangasinan Lodge No. 56, Agno Lodge No. 75, Dagupan City Lodge No. 158 and Lingayen Lodge No. 161.

After the opening of the Lodge, the District Deputy Grand Master and his party was received in due form.

MW Edgar L. Shepley, Grand Master, RW Damaso C. Tria, Deputy Grand Master, MW Esteban Munariz, Grand Secretary, VW Hermogenes P. Oliveros and RW Theodore L. Way, Sr. Grand Warden of the Grand Lodge of China were received with Grand Honors.

The Welcome Address was delivered by VW Clemente M. Nava, District Deputy for District No. 24.

Master of the participating Lodges rendered brief reports of the state of their respective Lodges.

After the reports a Theme Study was held. Different study groups were assigned.

In the afternoon, reports of the different study groups were presented and discussions were held on the theme "Better Understanding."

A fellowship Hour was held where different prizes were awarded.

The Keynote address was delivered by MW Edgar L. Shepley, Grand Master.

* * *

TAGAYTAY TEMPLE DEDICATION

The Tagaytay Masonic Temple in Tagaytay City was dedicated in public ceremonies held on November 21, 1970.

The Temple is the new home of the Tagaytay Lodge No. 165.

A big crowd attended the dedication rites officiated by MW Edgar L. Shepley, assisted by officers and members of the Grand Lodge.

With the Grand Master were MW Damaso C. Tria, Deputy Grand Master; MW Esteban Munariz, Grand Secretary; VW Hermogenes P. Oliveros, Senior Grand Lecturer; VW Alejandro A. Eusebio, Junior Grand Lecturer; VW Gene Wykle, Junior Grand Deacon; WB James N. Annas, Master of Leonard Wood Lodge No. 105, WB Primo T. Guzman, Past Master of Kasilawan Lodge No. 77 and others.

The brethren of Tagaytay Lodge No. 165 and other Sister Lodges in Cavite together with their families attended the affair.

* * *

BRO. TEOFILO MARQUEZ LAID TO REST

Bro. Teofilo Marquez, a member of Siete Martires Lodge No. 177 in Boloan, La Union died recently.

Funeral ceremonies were performed over the remains by a team headed by WB Isaac E. Dizon, a Past Master of Baguio Lodge No. 67. The services were held in the town plaza. Eulogies were said by Bro.

Turn to page 24

deemed important and timely on account of the forthcoming Constitutional Convention in June, 1971, in which various proposals for reforms will be considered and acted upon. In view of this, and recalling the historic role that Masons everywhere played in the framing of the constitution of their respective countries; and acknowledging the duty of Masons of today to do no less; the Masonic Coordinating Body approved to sponsor a Masonic Seminar Conference and forthwith created a Central Committee to carry out this project.

C.) **OBJECTIVES**

The Conference is intended to provide all Masons in the Philippines with an opportunity to study together and be conversant with the Constitution, assess proposed reforms, support desirable ones and initiate proposals of their own. It aims to determine the Masonic consensus on various reforms, and to present the same for the consideration of constitutional delegates, (particularly Masons) and of the convention itself. It is also hoped that the Conference will help create a favorable public image of Masonry as an organization actively involved in matters of general interest and welfare.

D.) **MECHANICS OF THE CONFERENCE**

The Master of each Symbolic Lodge is to initiate the creation of a Local Conference Committee in which the York Rite and Scottish Rite Bodies are represented if there are any in the area. Two or more Symbolic Lodges may create a joint Conference Committee and conduct a joint conference. Only Masons may attend in order that the objective of determining Masonic consensus may be realized. However, after the conference, Lodges may sponsor a community symposium on constitutional reforms as a public service.

E.) **LITERATURE AND FORMS**

The Central Conference Committee will provide all Symbolic Lodges, York Rite and Scottish Rite Bodies, with literature and forms for use in the Conference. Among these are:

- 1) Suggested Guidelines and procedure in conducting the conference.
- 2) The Manila Times Guide to the proposed Constitutional Amendments, 3 copies for each Lodge and Body, free of charge. Additional copies may be ordered by each Lodge and Body directly to the Manila Times, at ₱0.35 a copy.
- 3) Blank forms for reporting to the Central Committee results of voting on proposed amendments.

F.) **TIMETABLE**

Following is the timetable:

- 1) *Last week of December, 1970* — Submission of report and recommendations of the Central Conference Committee to the Masonic Coordinating Body for action.
- 2) *On or before Jan. 10, 1971* — Sending of seminar literature and forms to Symbolic Lodges and Bodies.
- 3) *February, 1971* — It is during this month the local conferences

Turn to page 29

On Masonic Education

VW A. L. CORCUERA

66. Can the Master of a Lodge be elected from the "floor"?

Par. 215 (Sec. 3, Art. I, Chap. IV of the *Constitution*, Rev. 1912) says: "None but members in good standing, whose dues, Cabletew subscription and Hospital for Crippled Children fees are paid, shall be eligible to vote at an election; and every voter shall be eligible to any office in the Lodge. In case of dual membership, however, such members cannot hold offices in their two Lodges." There is nothing in this provision which prevents election of the Master from the "floor". However, Charge IV of the *Charges of a Freemason*, provides "No brother can be made a Warden until he has passed the part of a Fellow Craft [then the highest degree there being only two degrees]; nor a Master until he has acted as a Warden." And this is a part of the "general regulations of Freemasonry" which every Master Mason is bound "to maintain and support."

67. Is it true that the ritual itself constitutes a "binding law"?

The "Blue Book" of the Grand Lodge of California (1923), which is presented to every Master Mason in that Grand Jurisdiction, says by way of comment on the laws of Masonry. "... Remembering always that the ritual itself constitutes binding law regarding matters contained in it, and that as to those matters, the office of the constitution and regulations is substantially to construe the ritual." It should be recalled that the Grand Lodge of the Philippines at its organization in 1912 adopted the ritual and constitution of the Grand Lodge of California.

68. Is the term appendant order correctly applied to the Ancient and Accepted Scottish Rite or to the York Rite?

No. The Ancient and Accepted Scottish Rite and the York or American Rite are Masonic Rites, part of Freemasonry. An *appendant* order is one which accepts Masons only. The following organizations are properly speaking appendant orders: (1) the M.O.V.P.E.R. (Mystic Order of Veiled Prophets of the Enchanted Realm, or "Grotto" for short) only admit Master Masons; (2) A.A.O.N.M.S. (Ancient Arabic Order of Nobles of the Mystic Shrine or "Shriner" for short) admit only 32d degree Masons or Knights Templars; and (3) the Tall Cedars of Lebanon which admits Masons only.

69. Is Primera Luz Filipina Lodge No. 69 at Binakayan, the Lodge that Malcampo organized in 1856?

There is no record as to when the Lodge organized exclusively for Spaniards by Malcampo ceased to exist. The *Present Primera Luz Filipina Lodge No. 69* was organized in 1921.

70. Can a Mason join the Cursillo?

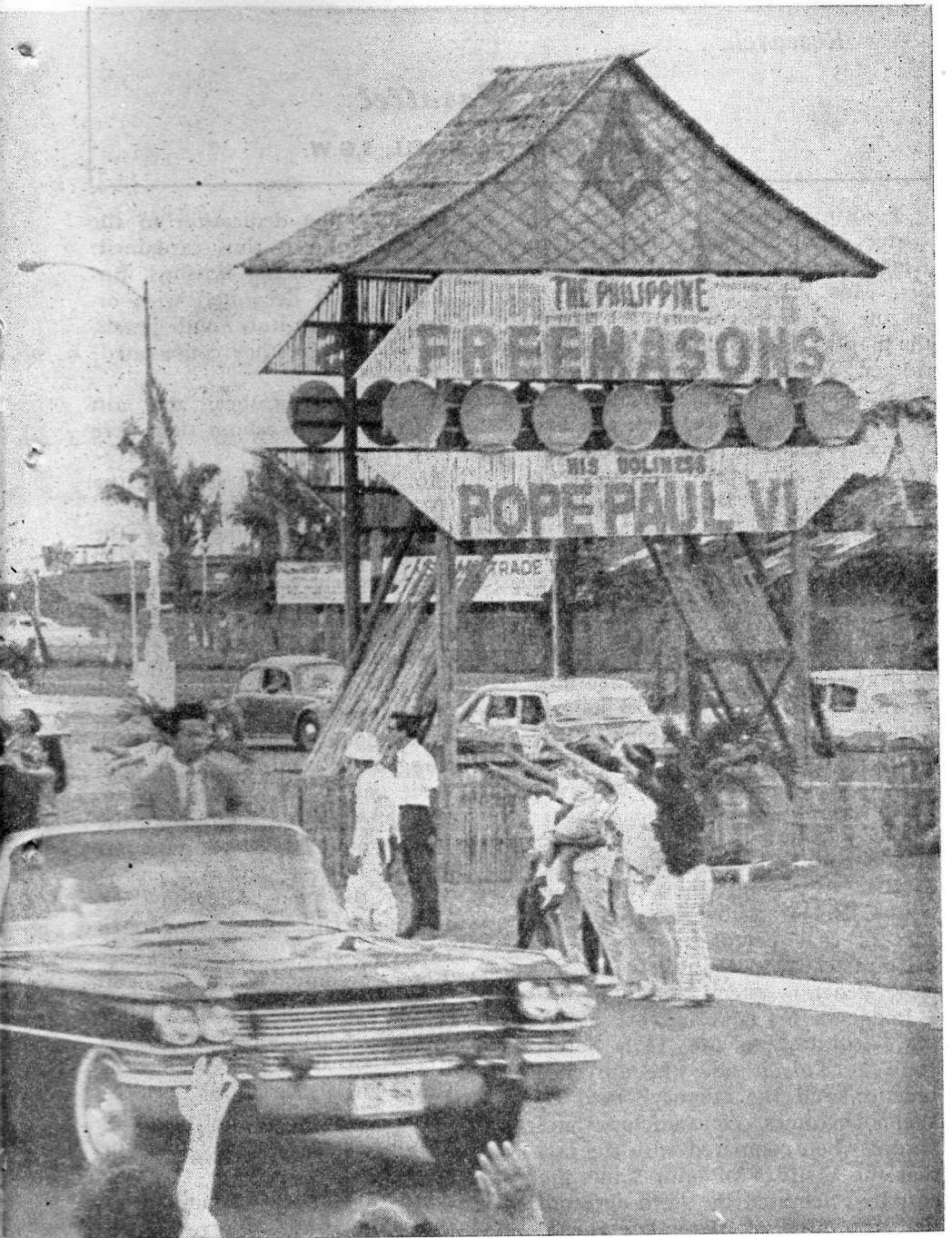
A Mason can join the Cursillo, or, for that matter, any organization that is not subversive or atheistic.

71. Can a Lodge under the Grand Lodge of the Philippines join a parade or civic procession?

Par. 178 (Sec. 10, Art. III, Chap. III, *Constitution*, Rev. 1962) provides: "No Lodge nor any Mason shall appear in *Masonic clothing* in any procession, or at any public meeting or place, except for the burial of a brother, or for the performance of any other strictly Masonic duty or ceremony." Under this section the Grand Lodge in 1932 decided: "No Lodge or other Masonic body in this jurisdiction shall enter any float, or be represented in any parade, civic procession, pageant, or fair of any kind."
to be continued in next issue



Pope Paul waving at the crowd as his car passes by the arch w



welcoming him. The arch was erected by the Philippine Freemasons.

Photo by Bro. Jose B. Abejo and William Chua

A Line Parallel.

RW WILLIAM C. COUNCELL, S.G.W.

Tradition informs us that Masonic Lodges were originally dedicated to King Solomon, because he was our first Most Excellent Grand Master. In the Sixteenth Century, St. John the Baptist seems to have been considered as the peculiar patron of Freemasonry; but subsequently this honor was divided between the two Saints John, the Baptist and the Evangelist; and modern Lodges, in this country at least, are universally erected to God, and dedicated to the Holy Saints John. In the Hemming Lectures, adopted in 1813, at the time of the union of the two Grand Lodges of England, the dedication was changed from the Saints John to King Solomon, and this usage now prevails very generally in England; but the ancient dedication to the Saints John has never been abandoned by the American Lodges or Lodges in our jurisdiction.

The Formula in Webb which dedicates the Lodge "to the Memory of the Holy Saint John," was undoubtedly, an inadvertence on the part of that Lecturer, since in all his oral teachings he adhered to the more general system, and described a Lodge in his esoteric work as being "dedicated to the 'Holy Saints John'." This is now the universal practice, and the language used by Webb becomes contradictory and absurd when compared with the fact that the Festivals of both Saints are equally celebrated by the order, and that the 27th of December is not less a day of the observance in the order than the 24th of June.

In one of the old Lectures of the

last century, the dedication to the two Saints John is thus explained:

"Q. Our Lodge being finished, furnished, and decorated with ornaments, furniture and jewels, to whom were they consecrated?"

"A. To God.

"Q. Thank you brother; and can you tell me to whom they were first dedicated?"

"A. To Noah, who was saved in the Ark.

"Q. And by what name were the Masons then known?"

"A. They were called Noachidae, Sages, or Wise Men.

"Q. To whom were the Lodge dedicated during the Mosaic dispensation?"

"A. To Moses, the Chosen of God, and Solomon, the Son of David, King of Israel, who was an eminent patron of the craft.

"Q. And under what name were the Masons known during that period?"

"A. Under the name of Dionysiads, Geometricians, or Masters in Israel.

"Q. But as Solomon was a Jew, and died long before the promulgation of Christianity, to whom were they dedicated under the Christian dispensation?"

"A. From Solomon the patronage of Masonry passed to St. John the Baptist.

"Q. And under what name were they known after the promulgation of Christianity?"

"A. Under the name of Essenes, Architects, or Freemasons.

"Q. Why were the Lodges dedicated to St. John the Baptist?

"A. Because he was the forerunner of our Saviour, and by preaching repentance, and humiliation, drew the first Parallel of the Gospel.

"Q. Had St. John the Baptist any equal?

"A. He had; St. John the Evangelist.

"Q. Why is he said to be equal to the Baptist?

"A. Because he finished by his learning what the other began by his zeal, and thus drew a second line parallel to the former; ever since which time Freemason's Lodges, in all Christian countries, have been dedicated to the one or the other, or both of these worthy and worshipful men.

There is another old lecture, adopted into the Prestonian system, which still further developed these reasons for Johannite dedication, but with slight variations in some of the details.

"From the building of the first Temple at Jerusalem to the Babylonian Captivity, Freemason's Lodges were dedicated to King Solomon; from thence to the Coming of the Messiah, they were dedicated to Zerubbabel, the builder of the second Temple and from that time to the final destruction of the Temple by Titus, in the reign of Vespasian, they were dedicated to St. John the Baptist; but owing to the many massacres and disorders that attended that memorable event, Freemasonry sunk very much into decay; many Lodges were entirely broken up, and but few could meet in sufficient numbers to constitute their legality; and at a general meeting of the Craft, held in the city of Benjamin, it was observed that the principal reason for the decline of Masonry

was the want of a Grand Master to patronize it. They therefore deputed seven of their most eminent members to wait upon St. John the Evangelist, who was at that time Bishop of Ephesus, requesting him to take the Office of Grand Master. He returned for answer, that though well stricken in years (being upwards of ninety), yet having been initiated into Masonry in the early part of his life, he would take upon himself that office. He thereby completed by his learning what the other St. John effected by his zeal, and thus drew what Masons term a "Line Parallel"; ever since which time Freemason's Lodges in all Christian countries have been dedicated both to St. John the Baptist and St. John the Evangelist.

So runs the tradition but what about the Saints themselves:

Saint John the Baptist (June 24th 1st Century)

John was the son of Zachary of the Order of Abid, and of Elizabeth of the descent of Aaron. Zachary was one of the Priests whose duty it was to burn incense in the Temple. As he was ministering there, the Angel of the Lord brought him the news that Elizabeth would give birth to a child, but Zachary doubted the Angel's word and was struck dumb until the promise was fulfilled.

"And thou, child shall be called the prophet of the highest: for thou shalt go before the face of the Lord to prepare his way; to give knowledge of Salvation unto his people for the remission of their sins through the tender mercy of our God, whereby the day spring from on high hath visited us; to give light to them that sit in darkness, and in the shadow of death, and to guide our feet into the way of peace."

Turn to next page

These were the first words of Zachary after John was born, as a matter of fact the first words uttered after he was struck dumb six months before. You will note that it is the famous "Benedictus" (St. Luke 1:68). Also note its likeness to our Masonic Code ("to give light to them that sit in darkness").

John the Baptist began his ministry at the age of about twenty-seven. He wore a Tunic of camels hair and a leather girdle; his food was locusts and wild honey. From Jerusalem and from all Judaea people came to him to receive baptism, confessing their sins. "Blood of vipers", he said to the Pharisees, "yield the acceptable fruit of repentance". To the publicans he recommended not to extort from anyone; to the soldiers, to be content with their pay; to men of goodwill, to give to the poor half their food and clothing.

And above all, he announced Christ's imminent coming! "I am... the voice of one crying in the wilderness, straighten out the way of the Lord... I am baptizing with water; but there is one standing in your midst of whom you know nothing; he it is, who, though he comes after me takes rank before me. I am not worthy to untie the strap of his shoes. After baptizing the Saviour, John gradually sank into obscurity. "This is the Lamb of God", he said, pointing to Jesus who was passing.

Let us trace this great news back to its source. The other John, writing of the Baptist, said, "There was a man sent from God, whose name was John." That was as far as John could go in accounting for the greatness of the Baptist. It is as far as any man can go, for over the unfathomed depths of great personality there broods a mystery like that which hovers over the face of the

sleeping ocean. Back of all our histories and biographies and heredity and environment and education lies the mighty purpose of God. When the world needs a great man, God has him in reserve and there is a man sent from God.

John had great courage. Let us see how he used that courage. Then came the publicans, the clever politicians and manipulators of the day: "Exact no more than that which is appointed you"; and after the publicans came the soldiers, the men who would overturn the government of a Province in a day, no doubt attracted by this great voice and saying to themselves, "With John as our leader what could we not do, what could we not conquer!" "Master, what shall we do?" And like the ring of one of their own short swords came back the answer: "Do violence to no man, neither accuse any falsely; and be content with your wages. Then came the proud Sadducees, rationalists and materialists, the modernists of their day. They came to John, "Master, what shall we do?" That was John's great test. Did he truckle to them? Did he say, "I speak with my rough, denunciatory way to common people, but with you, of course, it is a different matter. You represent the thinking and educated classes, and even if truth must be silenced or surrendered, I must hold your favored patronage." Was that the way John talked to these men? No, not that, but this: "Who hath warned you to flee from the wrath to come? Bring forth, therefore, fruits, meat for repentance, then I will baptize you."

The last part of his life he spent as Herod's captive, chained in the prison of Machaerus, and died a victim of the vengeance of a dissolute woman. Oh, if John had been

mobbed by the people, assassinated by the soldiers, or torn by a wild beast in the midst of one of his desert reveries, that, we think, would have been a death in keeping with his life. But to think he had to die at the whispered wish of a vindictive adulteress!

The question before the Church today: Shall the Gospel cease to be good news and become only good advice? Shall the Temples become lighthouses whose light has been quenched, or, still worse, lighthouses which burn and flash with false lights which allure to destruction voyagers on the Sea of Light.

No! ! !

Let us say with Zachary... "to give light to them that sit in darkness, and in the shadow of death, and to guide our feet in the way of Peace."

Saint John the Evangelist (December 27th (d.101)

His constant admonition, in his Epistles, to the cultivation of brotherly love, and the mystical nature of his Apocalyptic visions, have been, perhaps, the principal reasons for the veneration paid to him by the Craft.

A native of Galilee, John was the son of Zebedee and Salome. With his brother, James the Greater, he followed the calling of fisherman, and was among the disciples of St. John the Baptist when he was called to follow our Lord. Jesus had a predilection for him; he was "the disciple whom Jesus loved (John xxi, 7) as the Gospel sometimes describes him.

At the end of the first century, St. John was Bishop of Ephesus. There it was, according to tradition, that he died, aged over a hundred. As we have noted in our title, the two St. Johns' days are sometimes referred to as 'The Two Great Paral-

lel" appears in one version of the legendary story of how the two Saints John came to be commemorated by the Masonic Order. In the ancient days, we are told, a general meeting of the Craft held in the city of Benjamin deputed seven members to beg Saint John the Evangelist to become Grand Master. He answered that — "though well stricken in years (being upwards of ninety) yet, having been in the early part of his life initiated into Masonry, he would take upon himself that Office; he therefore completed, by his learning, what the other (St. John the Baptist) had begun by his zeal, and drew a "line parallel".

Symbols of the first of these Saints are a camel-hair garment, a small rude cross, and a lamb at his feet; of the second, an open book, and a dragon or serpent emerging from a chalice, while in the background may be young man with Eagle. Thus the presence in a few Lodges of a carved eagle may suggest that this Lodge was dedicated to St. John the Evangelist.

Note:

It is possible, however, that both of these Saints have been confused with the Byzantine St. John of Jerusalem, known as St. John the Almoner, there being some shadowy idea that the charitable organization of St. John of Jerusalem had some influence on the building craft.

We are thus led to the conclusion that the connection of the Saints John with the Masonic Institution is rather of a symbolic than of an historical character. In dedicating our Lodges to them, we do not so much declare our belief that they were eminent members of the order, as demonstrate our reverence for the great Architect of this Universe in the symbol of his most splendid creation, the Great Light of day.

Turn to page 32

Brother Pete

He must look funny the way he walks. He even sound funny the way this lanky 66 year old Brother talks. Very few people realize that this Brother is a storehouse of courage and determination. To the people who frequent the Grand Lodge, he is an institution by himself. His name is Pedro de Rama.

Brother Pete suffered a stroke five years ago. A part of his body was paralyzed and his speech impaired. Many a person in his place would have been discouraged. Not Brother Pete. Faced with a bleak future of having to spend his future in bed, he refused to let this prospect dampen his spirit. Instead, he fought back. He called on the Great Architect to give him strength to bear his burden and courage to face the future with a smile.

He started frequenting the Plaridel Masonic Temple. He walked from his home to the Lodge as a part of his therapy. From the Lodge he walked home too.

This he did religiously and is still doing so.

At the Lodge, he talked to almost all the Brothers that he met. He participate actively in degree work. He discussed with the brethren Masonic and non-Masonic subjects. He became known to the Lodges meeting in Manila. This too, is part of his therapy, he said.

Brother Pete was born on January 19, 1904 in Tayabas, Quezon. He graduated valedictorian in the seventh grade. This entitled him to a scholarship in Silliman University in Dumaguete City. Here, he received his Bachelor of Science in Education, Bachelor of Arts and Master of Arts Degrees.

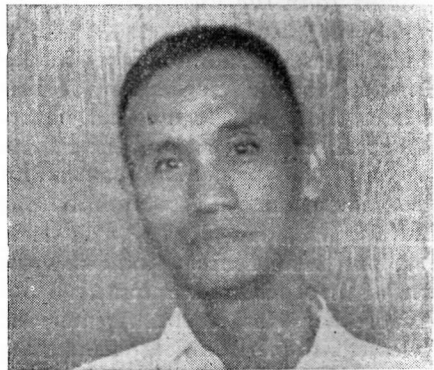
It was while in Silliman Univer-

sity that he met his wife, the former Dolores Sollesta. They got married before they graduated. They have a son, Enrique who became a member of High-Twelve Lodge No. 82.

After graduation, he taught in school.

It was the late President Elpidio Quirino who drafted him into the National Economic Council as a management analyst. He also became branch manager of NAMARCO in Palawan, and was at the same time a consultant for many private enterprises.

Later he diverted his interest to savings and loan associations. He organized the First Savings and Loan Association in Palawan.



BRO. PETE

While in the government service, he was responsible for sending more than three hundred government officials to the United States under the US-PI Industrialization Plan.

Brother Pete was initiated in November, 1932, Passed December, 1932 and Raised in January, 1933 in Mt. Kaladias Lodge No. 64 in Dumaguete City and was elected to be a Life Member in the same Lodge in 1967.

Turn to page 28

The Ecumenical World

News and Views on the Ecumenical Movement

OLF

CHURCH REFORMS

The Catholic Church is instituting reform that will lead to the abolition of fees for baptism, confirmation and wedding. This was revealed by Msgr. Mariano Gaviola, Secretary-General of the Catholic Bishops Conference in the Philippines which hosted the recent Asian Bishops Meeting and the pastoral visit of Pope Paul VI.

Msgr. Gaviola revealed that they have decided and is gradually implementing a centralized funding in the diocese which will make it possible to do away with the stipened for the administration of the sacraments and instead, give monthly compensation to priests.

He also said that the dioceses of Sorsogon, Bohol and Davao had been proclaimed pilot projects for the purpose. They hope to set the guidelines for a wider and better implementation of their desire to equally distribute such wealth.

The reforms are instituted after students denounced the imposition of fees for the administration of the sacraments when they picketed the Asian Bishops Conference in which the students demanded the abolition of the fees.

Msgr. Gaviola also urged that priority be given by the hierarchy in each Asian country to appoint chaplains to take care of the students.

He added that the Church should take the initiative to have its land holdings covered by the land reform program without waiting for presi-

dential proclamation and smaller land holdings should be converted into social action projects that will serve as model for farmers in the community.

* * *

HIS HOLINESS, POPE PAUL VI IS HOME IN ROME

The Pope's Far East trip was hailed as a very successful one. On His arrival in Manila on November 27, He was welcomed by President Ferdinand E. Marcos and a host of dignitaries. People lined the route of the motorcade to the Manila Cathedral in Intramuros where he said mass to a jampacked audience. Those who could not get in stayed in the plaza to attend the mass.

The only 'welcome' pylon that was standing was the one erected by the Philippine Freemasons in front of the Manila Hotel Annex in the Bonifacio Drive. The reason for its being the one and only arch to welcome His Holiness was that it was erected the day before the arrival of the Pope. All those erected earlier were destroyed by typhoon "Yoling". This was also the first time a welcome arch was erected by Masons for welcoming a foreign dignitary.

The Masonic Coordinating Body presented a plaque to His Holiness Pope Paul VI.

The plaque was received by Mons. Mariano Gaviola for and in behalf of the Supreme Pontiff of the Catholic Church.

Mauro Nicha, Mayor of Boloan, La Union and Mrs. Presentacion Ostrea of the Construction Development of the Philippines where the deceased was a ranking and trusted official; VW Marcelino Viduya, Sr., VW Castor E. Concepcion, District Deputy, spoke in representation of the Grand Master.

A son of the deceased brother gave the response in behalf of the family.

Siete Martires Lodge No. 177 and Union Lodge No. 70 extended the Masonic helping hand to the family.

* * *

XIII Martyrs of CAVITE CHAPTER, OES ELECTS OFFICERS FOR 1971

The XIII Martyrs of Cavite Chapter No. 6, Order of the Eastern Star elected their officers for the year 1971 on December 2, 1970.

Elected were: Sis. Jovita A. Vega, Worthy Matron; Bro. Francisco O. Herrera, Worthy Patron; Sis. Rizalinda C. Santera, Associate Matron; Bro. Reynaldo V. Jose, Associate Patron; Sis. Soledad Bautista, PM, Secretary; Bro. Amado C. Santos, PP, Treasurer; Sis. Lydia R. Soriano, Conductress; Sis. Euclidia A. Navarro, Associate Conductress.

Appointed were: Sis. Ester L. Jose, Chaplain; Sis. Eulalia R. Reynoso, Marshal; Bro. Hernando R. Bautista, PP Organist; Sis. Sandra J. Davis, Adah; Sis. Editha I. Crisostomo, Ruth; Sis. Daisy Alvarez, Esther; Constancia C. Herrera, Martha; Sis. Lourdes S. Amogawin, Electa; Bro. Rene S. Amogawin, Warder; Bro. Jose R. Miranda, Sentinel.

The Installation of the officers will be held on January 2, 1971 at 7:00 p.m. at the Bagong Buhay Masonic Temple in Cavite City.

Sunny Side Up

Compiled by
BRO. E. E. GOCO, (122)

(To dispel the notion among the less or misinformed that ours is a society of ultra-ancient, cranky, and grouchy individuals without sense of humor, this page has been provided. Masons, like other individuals are not only entitled to labor and refreshments, but also to clean hilarious fun and wholesome intellectual recreation.—Editor)

An Englishman marches to the altar because England expects every man to do his duty. A Frenchman takes a wife so he'll have a French Cook. A Russian gets married because misery loves company. In Hollywood folks get married so they'll have somebody to divorce.—*San Francisco Examiner*

Tired businessman, figuring finances to wife: "If I retire now on partial pension, partial social security, plus our savings, we can last one week a month!"—*Tribune Syndicate*

Men who call salads "rabbit food" should remember that such foods does for rabbits, says Dr. W. W. Bauer: "The male rabbit is light on his feet, has no paunch and maintains lively romantic interests."—*New York Times*

From a UPI dispatch, datelined Newcastle, England: "Government-backed researches are going to take a look at the mini-skirt and try to determine what lies behind the see-through."—*Reader's Digest*

The longhair of the family who suddenly had his hair cut, was asked, "How much weight did you lose in that operation?" "About 130 pounds," he said. "I got my mother off my back."—*High Plains Journal*

With Our Young Ones



JOB'S DAUGHTERS



DEMOLAY



RAINBOW

Edited by **SOL ABELLERA & F. DE LA CRUZ, JR.**

The Associated DeMolay Chapters of the Jurisdiction of the Philippines, Guam and Okinawa of the Order of DeMolay, through its Jurisdictional Master Councilor Solomon J. Abellera, Jr., announced that the "Third DeMolay Conclave" will be held at the Plaridel Masonic Temple, 1440 San Marcelino St., Malate, Manila on December 27-30.

The Conclave is an annual gathering of all DeMolay chapters under the Jurisdiction of the Philippines, Guam and Okinawa of the Order of DeMolay.

A program of activities for the duration of the conclave is being prepared by a committee created by the JMC and copies of it will be sent to the different chapters as soon as possible. Meanwhile, the conclave fee of forty pesos (P40.00) was approved during the meeting called by the JMC held at the Scottish Rite Temple on October 25.

The theme of the Conclave is:
YOUNG MEN OF ACTION

The Program of Activities of the conference is as follows:

Sunday: December 27, 1970 —

Breakfast

Registration of Delegates, assignment of quarters for late comers.

Organization of Study Groups

Assignment of discussion groups and study leaders

Lunch

Opening Ceremonies (Jurisdictional Officers-in-Charge)

Speaker: Ill. Manuel M. Crudo, Active Member of the International Supreme Council and Executive Officer for the Jur. of the Phil., Guam and Okinawa of the Order of DeMolay

Introduction of Chapters and guests

Orientation

Plenary Session I — Report of standing Committees: Jurisprudence, Accounts, Finance, Publications and Grievance. Report of Jur. Deputy Master Councilor, Jur. Senior Councilor, Jur. Junior Councilor and Jur. Scribe
Dinner

Fun and Talent Night—Loyalty and Jose Abad Santos Chapters in charge

Break for Nine O'clock Interpolation

Lights out, End of First Day

Monday: December 28, 1970 —

Breakfast

Workshop I

Plenary Session II — Reports of Master Councilors on chapter activities, membership, financial status, problems and recommendations of the following chapters: Guam, E. Baja, Lapu-lapu,

Turn to page 29

Si Rizal sa Katapatan at Kabutihang

Ni Kap. AGUSTIN L. GALANG, NIG (17)

Tuwing buwan ng Junio ay ipinagdidiwang natin ang kaarawan ni Gat. Jose Rizal. Kung buwan ng Disyembre karaniwan ng ginugunita ng Sangbayanan ang ating Dakilang Bawani na martyr ng Bagong Bayan. Kaugnay ng maraming selebrasyon na ating idinaraos, ay nararapat lamang ipagunita sa mga tao, laluna sa mga kabataang "activists" na hindi lubhang mahalaga kay Rizal ang pinakadakilang kabayanihan, kundi ang mga magagandang aral at leksyon na dapat matutuhan sa kanyang huwarang pamumuhay: mga aklat, liham at lathala.

Ang bayan ng Calamba ay isang bantayog ng kanyang kapanganakan; ito'y natatag matagal pa bago isinilang sa mundo ang ating bunying Bayani. Naroon ito ng iluwal sa maliwanag. Ito ay nandyan pa upang makita ng madla, mamalagi doon ng mahaba pang panahon at magsilbing isang Mecca ng mga taong may isipang malalaya. Subalit kasing giting ng Banal na Pook o Dambana ng Lahi, ay ang mga dalubhasang payo at pagunita ng ating idolo na ang kadalubhasaan ay pandaigdig. Mapalad tayo't ang kanyang mga kuro-kuro, patakaran at hangad ay nangakarekord sa kanyang mga akda, aklat, tula, nobela, sulat, pinta, iniukit at iba pa: upang ating pagmasdan at basahing muli, ng sa gayon ay ating maisalin (translate) sa kanikanilang katunayan (reality).

Samantalang si Rizal ay nasa Europa, matalik niyang nakasama at nakahalobilo ang mga tanyag na Mason sa iba't ibang bansa, naghandang sa kanya ng pamukaw-sigla na

sumulat ng ukol sa sari-saring paksa, kabilang ang Kalayaan, pagkapatiran, pagkakaisa, kaliwanagan, tahimik na pagtutol, at pagunlad. Buo ang kanyang paniniwala na walang mahalagang pagsulong na matatamo kailan ma't ang tao sa kanyang sarili'y masakim, mapusok, at imoral. Tiyak niyang nababatid na kung saan ang pagkaalipin — pangkatawan o pangisipan, ay palagiang iiral ang paniniil, pagmamalabis at kalupitan. Samakatuwid, nakibaka siya sa gayong mga kasamaan, sa pamamagitan ng kanyang panitik, maging iyon ay gimigitaw at namamayani sa kanyang bansa o sa alin mang panig ng daigdig. Sa isa sa kanyang mga sulat na may petsang London, Enero 28, 1889, sa kanyang mga kababayan, na naninirahan sa Barcelona na may kinalaman sa Katapatan at Kabutihang Loob ay nagsaad —

Labis-labis man ang katapatan at di mabilang ang kagandalang loob na nagawa, ang sinoman ay di dapat pakaasa sa ganting-pala at onor sa kanyang naidulot sa kapuwa. Ang isang taong nagsasakatuparan ng kanyang obligasyon na tumatanaw sa bayad, kadalasa'y nabibigo, pagkat marami ang tao na hindi nasiyahan sa tinanggap na pabuya. Nang walang mabigo sa di kasiyahan, makabubuting sundin ang Banal na Aral n aang isang tao'y gumagawa, sapagkat iyon ay sadiya niyang tungkulin.

Sapagkat Mason, alam ng Bayani na ang Iskwala ay gamit ng mga Masong operatiba upang parisukat ang kanilang gawain. Ngunit sa Malalaya at Tinanggap na Mason, ang Iskwala'y ginagamit sa pagsasa-

ayos ng kanilang aksyon sa pamamagitan ng Iskwalang ng Katangian (square of virtue), sa ibang salita — Katapatan, Kabutihan at Katarungan. Gayun din sa kanyang pagka-Mason, ay natutuhan niyang dibidin ang katungkulan sa Diyos, kapitbahay, at sa sarili. Magaaral pa lang siya sa Ateneo'y natanim na sa puso ang mga tuntuning ito, mula sa Santong Kasulatan, na isang dakilang tanglaw at patnubay ng Praternidad.

Kung hinikayat ni Rizal ang mga taong naaabot ng kanyang impluensya, na kupkupin at palaganapin ang katapatan at kabutihang loob, ito ay bunga ng mga aral na tinamo niya sa Masoneria. Dito niya napa-tunayan na ang kabaitan at kabutihan, na abot ng buong daigdig, ay nagbibigkis sa iba't ibang lahi at nasyon sa higit na pagkakasundo, pagkakaintindihan at pagtutulongan, mga sangkap sa pagbubunsod ng pandaigdig na Kapatiran. Isa pa'y nagmula siya sa lupain na nuon ay laganggap ang paninikil at kalupitan, kaya namamayani sa masa ang tahimik na pagtutol at pagkapoot. Ang kamuhian, wika ni Rizal, ay lumilikha ng halimaw, krimen, mga kriminal, at walang ibang makasusugpo kundi ang kabutihan, katapatan, katangian (virtue), at maunawaing pagibig.

Si Rizal ay di tumigil sa sinimulan niyang pangangaral (preaching). Isinalin niya ang kanyang mga ipinangaral sa katunayan, sa pamamagitan ng pagpapakita ng magagandang halimbawa sa tanan niyang buhay. Samantalang ang iba ay nasilaw at napahinuhod sa batas ng Ginto, Siya ay namuhay ng sangayon sa wagas na simulain ng Masoneria. Kaya sa mga ara wna ganito ng materialismo, malaking kaguluhan, pagaabuso, at nagbabantang unos ng rebelyon, ang diwa ng mga pahiwatig, halimbawa, at pa-

ngaral ni Rizal, kung matamang limiin, ay magsisilbing timbulan, upang tayo at ang bayan ay maligtas sa kapariwaraan.

Ibinubunga ng kamuhian ay kamuhian,

Inaani sa kabutihan ay kabutihan, Tinutubo sa kabaitan ay kabaitan, Tugon sa pagibig ay pagmamahal,

Kaya dapat sundin ang Banal na Aral.

* * *

Marahil ay nagtataka kayo kung bakit ang mga kilalang kaaway ng Simbahang Romano ay kasali sa maningning na pagtanggap sa Santo Papa. Siya ay dinadakila at sinasamba ng mga Romano Katoliko ngunit siya ay kumakatawan sa liberto ng buong Kristiyanismo—sa ilalim ng bagong pamamalakad ng Roma, lahat ng uri ng pananampalataya ay iginagalang at kinikilalang kasamahan. Ang mga dating pag-aaway ng mga Mason at Katoliko, halimbawa, ay nabaon na sa kasaysayan—mga kabanatang dapat ibaon sa limot. Ang Vaticano ay nakikipagunawaan sa mga Muslim at kahit sa mga bansang hindi naniniwala sa Panginoon.

—Teodoro Valencia
Taliba, Columnist

* * *

YORK RITE...

From page 12

Elected were: Comp. Mario E. Crisostomo, Excellent High Priest; Comp. Teofilo O. Reynoso, iKing; Celso C. Alvarez, Scribe; Ex. Comp. Dominador G. Crisostomo, PHP, Treasurer; and Comp. Salvador C. Gonzales, Secretary.

est ebb. Graft and corruption in government institutions are now the common fashion, here and elsewhere in many countries. It is, no doubt timely, that we return to the folds of God, to enable us to bring back sanity in the midst of our morally debased society. This is precisely the right time—this Christmas Season, to mend our ways and to return that long lost coveted peace and goodwill to our fellowmen.

Indeed, the world in crisis welcomes Christmas as the harbinger of "Peace on earth towards men of goodwill." And so, amidst the serious troubles that afflict the world today; amidst hatred of man to man and nation to nation amidst national calamities in many places and the loss of countless innocent lives caused by conflicting political ideologies; amidst mistrust, suspicion, and dwindling faith of the people in their government, the phrase: "A Merry Christmas" will be transmitted unimpaired from mouth to ear and from breast to breast, like the sound waves that travel in marvelous velocity, to all men of goodwill. "Peace on Earth," so may it be.

Christmas is truly wonderful. It has mellowed down the hearts of men—even those hearts overflowing with hatred. It has brought about the declaration of truce in war-torn countries, if only to enjoy its blessings. It saved so many lives condemned to death. It brought about the giving of countless Christmas gifts, Christmas bonuses and promotions to many employees—both in the government and in the private sector. It reunited members of the families, relatives and friends, even those coming from far away places. But, best of all, and above all, it reunited man with the Great Architect of the Universe, to enjoy the sanctity of His blessings,

thus strengthening our union as brothers under the Fatherhood of God.

The chilly breeze of December, the tolling of the Christmas bells in the morn while the people are still half-awake, the Christmas lights and the Christmas candles in every home, the angelic songs of the innocent merry children, and the gaiety of all the people on the streets and sidewalks, remind us that the Lord has come and the spirit of Christmas is indeed with us. Let us, therefore, welcome the Prince of Peace into our hearts and into our homes, that we may, each one of us, live in perfect harmony and peace with others, with our neighbors, Christians and non-Christians, and rich and poor alike. Let us forget in the meantime, that the world is in crisis but with bright and buoyant spirit, welcome Christmas as in the olden days when the world was yet young and "innocent" to the sins of humanity. Let us welcome Christmas with the usual joy in festive mood, with love for our fellowmen, and with reverence and exaltation to Him, the Savior.

**BROTHER PETE . . .****From page 22**

"It was the life of WB Clyde V. Powers, a Past Master of Mt. Kaladiaz Lodge No. 64 that inspired me to seek Masonic Light" said Brother Pete. He also recalled that it was MW Serafin L. Teves who was his senior Deacon when he was Passed to the Second Degree.

Brother Pete is an affiliate member of High Twelve Lodge No. 82 where his son, Enrique is a member. He is also a member of the Philippine Bodies, A. & A. S. R. and the York Rite.

Sister Dolores de Rama is the Royal Matron of the Order of Amaranth.

YOUNG ONES . . . From page 25

Far, East, Leon Kilat, Graciano Lopez Jaena, Ernie Pyle and Baguio.

Lunch

Workshop II

Plenary Session III — Reports of Master Councilors of Loyalty, Teodoro R. Yangco, Quezon City, Cagayan Valley, Excelsior, Dimasalang, Frank S. Land, Diego Silang, and Jose Abad Santos Chapters

Guided recreation, competitions, singspiration

Dinner

Oratorical Contest — Theme: "The Limits of Dissent"

Essay Contest — Theme: "The Limits of Dissent"

Lights out, end of second day

Tuesday, December 29, 1970 —

Breakfast

Plenary Session IV — Reports of Master Councilors — continued
... Election of Jurisdictional Officers New Businesses
Workshop III

Lunch

Exemplification of Degrees of Initiatory and DeMolay Degrees
Plenary Session V — Report of Jurisdictional Treasurer and Jurisdictional Master Councilor

Dinner

Flower Ceremony

Break for Nine O'clock Interpolation

Lights out, end of third day

Wednesday, December 30, 1970 —

Breakfast

Floral Offering — Rizal Monument at the Rizal Park

Picture taking

Plenary Session VI

Lunch

Installation of Jurisdictional Officers

Selection of Jurisdictional Sweetheart

Presentation of Awards, Certificates of Attendance, Appreciation, etc.

Closing Ceremonies

Sweethearts Ball

End of fourth day, end of Conclave



THE MASONIC COORDINATING . . .

From page 14

are to be held. The Grand Master will be requested to declare this month as the Masonic Constitution month.

4) *First week in March, 1971* — The local Conference Committees transmit their reports on the proceedings of their respective Conferences, in time to reach the Central Conference Committee within the second week of March.

5) *Fourth week in March, 1971* — The Central Conference Committee submits to the Masonic Coordinating Body the consolidated report of the local conferences.

6) *Second week in April, 1971* — The Masonic Coordinating Body invites delegates to the Convention, particularly Masons, to meetings in which the consolidated report, as approved by the Masonic Coordinating Body will be presented and discussed, and the consolidated reports will be submitted to the annual Grand Lodge Communication prior to April 15, 1971.

7) *First week in May, 1971* — The Central Conference Committee sends to all Lodges and Bodies copy of the final consolidated report. Copies will also be sent to the Cabletow and Far Eastern Freemason, and other mass media for publication.

Turn to page 32

mortality of the soul, and in the brotherhood of man; that was sufficient. He was not disturbed in whatever other beliefs he has because if a man holds these three mentioned, his religion can function inside the Masonic fraternity. And once in the fraternity, he could find no reason to quarrel with his brother, the Brahman, or his other brother the Christian, or his brother the Mohammedan, because in every case the doctrines peculiar to each were not called for in Masonic workings and therefore such doctrines could have no chance to come into conflict, inasmuch as the religious doctrines are belief in a personal God, in immortality and in brotherhood. The man who holds them is for Masonry sufficiently equipped and Masonry has no reason to find fault in whatever he may further believe; and because nearly all men in the world be they ever so far removed from us in our own country, believe in those three great doctrines and because Masonry may be said to have a genuine religious universality."

The great Masonic writer Dr. Joseph Fort Newton says: "Freemasonry lays down no dogma about God; it speaks his name rarely, using instead the august phrase "The Great Architect of the Universe," a phrase which is like a chalice into which every man may pour such truths as his insight and experience may win, such beauty as his vision may behold." Haywood says: The fraternity does not seek to impose upon us any conception of T.G.A.O.T.U., its position being that each must fashion for himself his own conception of Deity. On this Albert Pike spoke for us all: "To every Mason there is a God — One Supreme Infinite in goodness, in wisdom, foresight, justice, and bene-

volence; creator, disposer and preserver of all things. How or by what intermediate powers or emanations He creates and acts and in what way He unfolds and manifests Himself. Masonry leaves to creeds and religions to inquire." Many Masons are ignorant of the fact that men of every creed may become members of the Masonic fraternity. Sir Alfred Robbins, Past Grand Warden of the United Grand Lodges of England, says: "The Freemason who knows only brethren of his own Lodge or of his own country would feel it difficult to explain to any inquiring friend why this should be." In 1927/28 a grand Lodge delegation was sent to India, Burma and Ceylon, and it reported to the Grand Lodge of England: "We have seen as many as five volumes of the Sacred Law in use at one and the same time and brethren of the following races, taken at random — European, Parasees, Chinese, Burmese, Hindus, Americans, Ceylonese, Punjabees, Mohammedans, Sikhs, Armenians, Greeks, Bengalis, Jews, Aracanese, and Madrasis, participating in the ceremonies. The brotherhood of man under such circumstances becomes a living reality." And Robbins adds: "This impression was confirmed during my stay in Burma, when the delegation attended in Rangoon a Lodge which included representatives of no fewer than seventeen nationalities and seven different religions." Freemasonry permits men of all creeds and religions to bow before its altar. In a lodge of Masons in London during the Great aWr, says Newton, "I saw men of all the great religions of the world and nearly every sect of Christendom — Protestant and Catholic alike — kneel together at one altar, lifting up hands in prayer to one

Turn to page 32

mant, and seemingly less concerned with the affairs and welfare of the lodge and that of his brethren, may be eased out of their positions to give them more time for contemplation on their misgivings, their negligences, hoping that they will reform and improve later on. At least his is ours and everybody's hope.

Also, December, being the end of the year, should be an opportunity for everyone to evaluate himself on the progress he has made in his Masonic journey. How far have we traveled? Have we improved in our knowledge and in our search for truth in Masonry? Have we been less of a liability and more of an asset or vice-versa to the fraternity? Have we been honest to ourselves that instead of blaming the other fellows perhaps we should blame ourselves for some uncalled-for conflicts and misunderstandings among us? Have we been fair to others more especially to a brother in all our dealings? Have we been practising what we preach about our beautiful tenets of brotherly love, relief and truth, not only to our own brethren but to all strangers as well? Indeed, these are just a few of the soul-searching questions that must be answered satisfactorily by every Master mason desiring self-improvement and progress in our Masonic way of life.

Lastly, let us once more resolve to:

1. Forget the unpleasant past and instead face the new year with firm determination, new inspirations, new hopes to improve ourselves over that of the previous year;

2. Be mindful not only of our personal and family needs and welfare, but that of others, that of our Lodge, and that of the Most Wor-

shipful Grand Lodge of the Philippines;

3. Be regular in our participation, not only in Lodge attendance, in giving aid to the needy, in paying our just dues, but also in the participation in our rituals, ceremonies and degree work, in social activities, in community development work, in food production and other activities that will contribute to making our lives and that of others a little more pleasant and enjoyable;

4. Meet the changing needs of our times, contribute to improve our defective, out-moded, and old-fashioned ways and systems including maybe our thinking;

5. Practise more tolerance, understanding, forgiveness, and love for our erring fellowmen and brethren;

6. Win many more good men and true to our fraternity, not through invitations, but through good deeds and acts that will inspire them to join us;

7. Eliminate evils in all forms and wrong doings of all kinds if within our power to do so anywhere without fear or favor;

8. Be more concerned with the predicament and problems of our young people who need our guidance, our wisdom, our inspiration, our financial and moral support for these are the very people who will replace us in due time and take over the responsibilities we will leave behind after we shall have laid down our working tools to join that Celestial Lodge above which is every Master Mason's dream and goal;

9. "Live as if we would die tomorrow, learn as if we would live forever," as taken from the compliments of our beloved and very capable Past Grand Master, Most Worshipful Manuel M. Crudo, (1969-1970).

Turn to next page

Then and only then, can we hope to contribute something worth remembering and worth bequeathing to the next generation.

* * *

SCHRAMM.

From page 30

God and Father of all." People are often under the impression that Roman Catholics cannot join Masonry; but par. 453 of "Decisions and Regulations of the Grand Lodge of California" provides: "this Grand Lodge will not interfere with religious matters," and par. 350 definitely states that "Connections with any particular religious denomination, society or sect is not a valid reason for objection. "Newton says: "Freemasonry is not a religion, still less a cult, but it is a worship in which all men may unite that each may share the faith of all."

Albert G. Mackey says: "Freemasonry inculcates the practice of virtue, but it supplies no scheme of redemption for sin. It points its disciples to the path of righteousness, but it does not claim to be the way, the truth and the life". Insofar, therefore, it cannot become a substitute for Christianity, but its tendency is thitherward; and, as the handmaid of religion, it may, and often does act as the porch that introduces its votaries into the Temple of Divine Truth."

* * *

THE MASONIC COORDINATING. . .

From page 29

The Chairman of the Masonic Coordinating Body, MW Edgar L. Shepley, urges every Mason in the Jurisdiction of the Most Worshipful Grand Lodge of the Philippines to give this important undertaking priority in the coming months so that attendance and participation in Masonic Special Meetings and at public conferences sponsored by Masons will be enthusiastic and fruitful. The Philippines may never have another Constitutional Convention, at least there should not be the need for another within the present century. We must not allow this opportunity to pass unattended by Masonry, where the history of our people is being forged and their future destiny charted in the Constitution that will emerged.

GOCO. . .

From page 5

an inspiration and a bosom friend. is a Masonic Light never to be extinguished by the powers of darkness.

* * *

PADUA. . .

From page 7

the *Devil* all the evil things." And the good and the evil are in constant strife, and the heart of man is caught between the two and knows not which way to turn. . . . Yet the good shall prevail in the end, for God has prepared the struggle and provided for its favorable outcome through the one *invincible weapon: the Righteous Man.*

"Live quietly," *Lao-Tze* says, "and refrain from quarreling either with nature or with your fellow men. If you do not quarrel, no one on earth will be able to quarrel with you."

* * *

COUNCELL. . .

From page 21

In conclusion, it may be observed that the Ceremony of Dedication is merely the enunciation of a form of words, and this having been done, the Lodge is thus, by the Consecration and Dedication, set apart as something sacred to the cultivation of the Principles of Masonry, under that peculiar system which acknowledges the two Saint Johns as its Patrons.

* * *

GRAND LODGE OFFICERS

Grand Master	Edgar L. Shepley
Deputy Grand Master	Damaso C. Tria
Senior Grand Warden	William C. Councell
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

- | | |
|--|------------------------------|
| 1. Cenon S. Cervantes, PGM President | 7. Jose C. Velo, PM |
| 2. Vicente Y. Orosa, PGM, Vice President | 8. Charles S. Mosebrook, PGM |
| 3. William C. Councell, SGW Secretary | 9. Raymond E. Wilmarth, 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*
 Wallace H. Morris, PRGM, *Regional Grand Secretary*

DISTRICT DEPUTY GRAND MASTERS:

District No. 1 Damaso C. Tria	District No. 14 Valerio V. Rovira
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 Inigo
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 LITTLE MORE

A little more of feeling
In all we say and do;
A little squarer dealing,
In everything more true;
Some more cooperation
To give the Master aid;
An extra visitation
To those by luck betrayed;
Attendance at more meetings,
No matter what degrees;
More warm and friendly greetings
To all of those we see;
A bit more thought for others;
More kindness, now and then,
Can make us better Brothers;
Can make us better men.

—WALTER K. BELT,
Newport, Oregon