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OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES



MW Manuel M. Crudo, Grand Master, 1969-70.

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Grand Master's Message:

ON THE GENTLE ART OF SLIDING BACK

As we look back in retrospect and take a glimpse of the immediate past, the crowded events have enhanced our enduring Faith in God and rekindled our sense of gratitude.

"GRATITUDE IS HEAVEN ITSELF."

We bow our head in humble recognition and deep appreciation for the manifold blessings showered upon as by our Supreme Grand Master who has guided and supported us through all the trials and difficulties which have come and beset our Most Worshipful Grand Lodge.

To the other Grand Lodge Officers and Committee Members, the Administrative and Secretarial Staffs and the Employees in the Temple, we extend our sincere appreciation for their valued cooperation. devotion to duty and dedication to service.

To all our Brethren withersoever dispersed, a million thanks for their fine welcome, cordial reception and generous hospitality which have made the Grand Master's visitations to their valleys an anthology of pleasant memories which we shall hold in cherished remembrance. "Behold how good and how pleasant it is for the Brethren to dwell together in Unity."

Although the sixth decade of this century was regnant with many bloody incidents and relentless world troubles, the last year was, by and large, kind and generous to Freemasonry. 1969 was a luminous milestone in Masonry, which marked with favor, among other things, Brother General Emilio Aguinaldo's Centennial Celebration, the Golden Jubilee Celebration of the founding of DeMolay, and the sensational landing on the moon by two astronauts, one of whom is Bro. Edwin E. Aldrin, a Master Mason.

The first month of the Seventies was punctuated by marches to Malacañan and Congress and the bloody demonstrations of the Students and others who demanded in a Parliament of the streets a change of the status quo.

No Master Mason is worth his salt unless he contributes his bit to the solution of the social, political, and economic ills that confront

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Editorial:

EVER ONWARD

As we look back over the years since 1966 when the Cabletow operated as a separate corporation, we have no cause for regret. In fact, we can only say that we have every reason to feel happy that it happened. It was a sort of growing up for our Masonic magazine.

The years have been fraught with hardships and sacrifices and the years ahead cannot be said to be free from them, but onward we shall go for there can and should be no turning back. Like a child cut off from its mother's apron strings, we feel that the growing up should go on.

For the Grand Lodge of the Philippines, Inc., our mother corporation, we feel that love and reverence due the creator from its creature. We have been mothered through the first half of the preceding decade and we know we shall be mothered through this decade.

It is good and pleasant for brethren to dwell together in unity. This has been most aptly exemplified in the relation between the Grand Lodge and the Cabletow. There can be no regrets in this area. The Grand Masters in their time have been so good to us that each time they went back to the ranks, we have felt that parting was such sweet sorrow. But then, there could not be any apprehensions as the next one would be as good to us.

And so we say, in connection with the change-over which usually happens at this time of the year, "The Grand Master goes, The Grand Master comes!"

Furthermore, to each of them who goes and comes, "good luck, good health, God bless you." △

* * *

Survey of Masonry

WB LESLIE J. KING, PPGW, PPGSN (RA)

First published in the Transactions 1967-68, the Lodge of Research, Leicester No. 2429. Reprinted in the Cabletow with the author's kind permission.

(Bro. King introduced his subject by stating that his paper was originally read to the Members of his Mother Lodge, Temperantia Lodge, No. 4088, for the purpose of affording instruction and interest particularly to the younger members of the Lodge.)

"To make a daily advancement in Masonic Knowledge", every member of the Craft is familiar with this precept, as part of the Charge given to the Initiate. The term "Masonic Knowledge" is not merely confined to a knowledge of the Ritual, gained during the Candidate's progress through the three degrees and afterwards, but *also* to gaining knowledge of the history and evolution of Masonry. This basic knowledge is essential if the ritual we practice is to be fully understood and appreciated.

In considering what matters could be usefully included in this paper, I asked myself: "What did *you* seek to know as a young member of the Craft?"

The questions to which *I* sought an answer and which seemed to me to be of importance were these:

(1) Where and when did Masonry originate?
(2) What were the origins of Operative Masonry?
(3) What do we know concerning the Old Operative Masons?
(4) What do we mean when we speak of the "Old Charges"?
(5) What were the reasons for the transition from Operative to Speculative Freemasonry?
(6) How did the United Grand Lodge come into being?

These are questions which, I think, *do* arise in the mind of every young Master Mason and I hope that this paper will assist any brother who is seeking an answer to them.

Where and when did Masonry originate?

Much has been written in the past as to the origin of Masonry, and the seeker after knowledge becomes confused when one school of thought adduces evidence of Freemasonry originating back to the Garden of Eden, while another will date the history of Freemasonry only from the early 18th Century. In this connection, Bros. Knoop and Jones, the joint authors of their authoritative book, *The Genesis of Freemasonry,* refer to Masonic history (I quote) "as a department of History which is not only obscure and highly controversial, but, by ill-luck, the happiest of all hunting grounds for the light headed, the fanciful, the altogether unscholarly, and the lunatic fringe of the British Museum Reading Room."

R. F. Gould in his *History of Freemasonry* quotes Rand's *Popular Antiquities* as saying: "We must despair of ever being able to reach the fountain head of streams which have been running and increasing from the beginning of time. All that we can aspire to do is to trace their course backward, as far as possible, on those charts which now remain, of the distant countries from which they were first perceived to flow."

Our present day Speculative Freemasonry is closely linked with that of Operative Masonry and a study of the latter brings us on to firmer ground and we *can* trace with some

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certainty *the beginnings of Operative Masonry* (our second question). "The Genesis of Operative Masonry" was the subject of the Prestonian Lectures for 1964 and was delivered by Bro. The Revd. A. J. Arkell, D.Litt., *F. S. A. P. M.* 3549 and a Sometime Reader in Egyptian Archaeology of the University of London, and I cannot do better than quote extracts from this Lecture which is both scholarly and of great interest to us as Masons. *I quote.*

"The beginning of Operative Masonry cannot lack interest to us as Freemasons; and it is particularly important to note that the invention of Operative Masonry sprang from a religious impulse.

It was probably in the Old Stone Age that some genius first thought of piling rough stones one on another to make a shelter. Archaeologists have recently discovered that in Asia, by the Seventh Millenium B.C., rough stone walling had been so far developed that, for example, Jericho proves to have been a well-built town, surrounded by stone fortifications, during much of the seventh and sixth millenia B.C.

History begins in Egypt with the introduction of picture writing, which has enabled us to compile a list of Kings and to learn something about the events which led to the Union of Upper and Lower Egypt under the First Dynasty, circa 3000 B.C., and about ceremonies and other events; for labels on wine jars and receptacles containing food, buried in the tombs of Kings and their great Officers, mention these events as a way of recording dates.

The Kings of the First and Second Dynasties were buried at Abydos, the religious capital of Upper Egypt before the Union of Egypt, while their great officials and some relatives were buried at Sakkara, a few miles south of Cairo on the western edge of the fertile Nile Valley, in the middle of which they had sited Memphis, the new capital of United Egypt, at the junction of the Nile Valley with the Delta.

The superstructure of the Royal tombs of the first two dynasties have not survived, but judging from the burial chambers there, and the great tombs of the same date at Sakkara, there is little doubt that what was seen of them above the surface of the ground was a rectangular mass of sun-dried mud brick with a rounded roof, the whole painted white, in length anything up to 50 yards, and up to 30 feet high.

Internally the superstructures were divided into 30 or so rooms, in which were stored jars of wine and food, furniture and copper tools—indeed *any* objects that were then considered essential for good living. In the centre was a great room; sunk deeper and deeper into the ground to make it safe from robbers. In this room was a wooden coffin, constructed to resemble a house of the period. In the burial chamber were also placed the most valuable treasures—jewelry, dishes of unbelievably skilled workmanship in rock crystal and other fine stones, some made to resemble vine leaves or baskets, etc.

The spirit of the dead King was at this time thought to remain on earth, living in his 'house of eternity' (the Ancient Egyptian phrase for the tomb) amongst his people, and continuing to influence the land for good, as he had done in life.

Zoser Neterkhet, the first King of the Third Dynasty, built a tomb of this old type at Beit Khallaf, in Upper Egypt; but then he built a much larger tomb of a new type at Sakkara, employing a completely new method of construction—*stone blocks cut and fitted together.*

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Freemasonry to a Knight of Columbus

(Address delivered by Justice Querube C. Makalintal at the installation of Justice Calixto O. Zaldivar as Worshipful Master of Bagumbayan, Lodge No. 4, Free and Accepted Masons, on January 14, 1970, at the Plaridel Temple, Manila.)

I wish first of all to congratulate the newly installed officers of Bagumbayan Lodge No. 4 of Free and Accepted Masons in the Philippines. One can see from the Masonic membership roll that they are in very distinguished company indeed, composed of civic and intellectual leaders than whom it would be difficult to concieve of a group more select and eminent. I wish particularly to congratulate Justice Calixto Zaldivar on his installation as Worshipful Master. On the other hand, I can say that this Lodge is no less to be congratulated for having someone in that position who is so worthy and deserving. Justice Zaldivar's qualities, both as a private citizen and as a public servant, would do honor to any organization of free, upright and high-minded men. His record of service in the different branches of the government — legislative, executive and judicial — is one of unstinting dedication to the principle that a public office is an unceasing trust which must be guarded zealously and with uncompromising vigilance.

The invitation you have extended to me to address you on this occasion, when a colleague of mine in Worshipful Master, has given me immense personal pleasure and satisfac- the highest court is installed as your tion. One of the significant social developments this last decade has been the gradual elimination of the cobwebs of misunderstanding that for so long have shrouded the meaning and position of Masonry in a predominantly Catholic nation like the Philippines. As recently as ten years ago my active presence in a group such as this would probably have caused some quizzical eyebrow-raising, identified as I am, in the sectarian sense, with the institutional Church of Rome. Nobody better than you should know what that meant, for the history of Freemasonry has been one continuing struggle for freedom of the moral conscience within the context of a fundamental belief in a supreme and universal God. It has taken many centuries for the validity of this struggle to find general acceptance. When John XXIII convoked the second Vatican Council and opened the windows of his Church to let in some fresh winds of change, he knew, I am sure, that he was starting a ferment not only in the traditional rites and ceremonials of worship but also in the social and religious attitudes of his flock: even, indeed, in certain basic theological postulates theretofore considered unchallengeable. Ecumenism acquired a new liberal interpretation; and the process continues, promising to bring still greater changes. I can almost see John XXIII looking down benignly, with the hint of an impish smile on his face, at the things he has brought about.

The changes had to come, sooner or later. The strange thing is that they did not come sooner. For the human mind is by nature inquiring, and the spirit of inquiry can thrive only in a climate of freedom and tolerance and understanding. Differences of opinion there always will be, owing to unavoidable differences of perspectives. But the universal truths are, after all, permanent

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and immutable, although often buried under layers of inherited misconceptions and prejudices. At times it is self-interest that sets up the roadblock to the search for truth, and hence to enlightenment and progress. Nowhere was this more pronounced than in the policies of the ancient colonizers to keep the subject peoples in abject ignorance, to foster in them all sorts of superstitious beliefs and deny them the liberating influence of education.

The thirst for knowledge, however, could not forever remain unsatisfied; nor the desire for liberty that knowledge generates. It was out of this thirst and of this desire that Freemasonry in the Philippines was born. It grew and expanded in this country not in a spirit of religious revolt. The religious overtones in the libertarian movement in which it soon engaged were merely the unavoidable consequence of the political hegemony here of the different Spanish religious orders. The movement was essentially political in character: its original objective was to secure greater representation in the government of the mother country, and then to break free entirely when it became clear that such objective could not be achieved.

It is significant that the roster of Filipino Freemasons at that time reads like the roster of our patriots and revolutionary heroes. Among the first to be initiated in Spain were Rizal, Marcelo del Pilar, Lopez Jaena, Mariano Ponce and Antonio Luna. Mabini, Apacible, Bonifacio, Juan Luna, Pardo de Tavera, Aguinaldo, and other noted personages joined later. Fittingly enough, when Lopez Jaena, founder of La Solidaridad, established a lodge in Barcelona in 1889 he named it "Revolucion." This was dissolved and replaced by the Lodge Solidaridad founded in Madrid in 1890. The activities of these reformists to obtain representation in the Spanish parliament are well known to students of Philippine history. They were, for pragmatic reasons, carried on principally in Spain, not only because it was the center of power but also because of the intransigence of the reactionary forces that administered the colonial government in the local scene. No less important was the presence in the mother country of liberal and sympathetic elements among the Spaniards themselves; and it is to the credit of the Spanish Masons that they rose above the temptations of colonial aggrandizement and proclaimed themselves in favor of the reforms so ardently sought by their Filipino brethren. The preamble to the Constitution of the Grande Oriente Español, one of the two Grand Lodges which had jurisdiction over the lodges later established in the Philippines, is very impressive. I quote:

> "The provinces beyond the seas shall be our care for they are so much in need of justice, so hungry for their lawful rights, and so desirous of equality. If there is any place where our doctrines of peace and charity are direly needed, it is undoubtedly in those unhappy territories. There is where it must make evident its expansive, liberal, and democratic character; there we must emphasize our ideals of fraternity; and there we have to show that if, unfortunately, there are men in Spain, spurious sons of greatness, who would make enemies of the people in those territories through despotism and tyranny, there are also true sons of noble Spain, the great Spain who

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Philosophy of Life:

Pleasure is Attained by Moderation

WB EUGENIO PADUA, PM (51)

We now again take a dip into the refreshing waters of the ancient, though-ever-modern-in-application, philosophy of the Golden Greeks; this time, that of EPICURUS (342-270 B.C.) whose *pleasure* theory is frequently misunderstood for fastidious tastes in eating and drinking, and for fondness of luxury and comfort.

The original teaching of the Epicureans is that "pleasure is our first good." But, they do not mean the pleasure of the prodigal or the pleasure of sensuality, nor the unbroken succession of drinking feasts and revelry ...

They mean the absence of pain in the body and of trouble in the mind; the pleasure that is the result of sober reasoning, of reasonable choice and avoidance, and of effort to banish the causes of tumults in the soul. They mean *freedom from pain and fear!*

The saying, *Eat, drink and be merry for tomorrow you may die,* is not Epicurus' but some young Athenian hedonists during the Macedonian occupation when anyone may be killed any day in the raging war. The Persian poet-philosopher Omar Khayyam of the 12th century, whose philosophy is partly Epicurean, has popularized the saying.

The philosophy of Epicurus, says George Santayana, 19th-20th century philosopher, "is perhaps the greatest thought that mankind has ever hit upon."

The true Epicurean frowns upon the life of the profligate, the glutton, the intemperate.

Wealth beyond the requirements of nature is of no more benefit to men than water is to a vessel which is full.

"We do not choose every pleasure whatsoever," the Epichureans say, "but oftentimes pass over many pleasures if annoyance or pain would ensue from them."

Plain fare gives as much pleasures as a costly diet when once the pain due to want is removed.

To habituate self to plain and inexpensive diet gives all that is needed for health and enables a man to meet the necessary requirements of life.

The beginning and the greatest good is *prudence;* from it grow all the other virtues for it teaches that we cannot lead a life of pleasure which is not also a life of *prudence, honor* and *justice.*

Of all the things which *wisdom* procures for the *happiness* of life as a whole, by far the greatest is the acquisition of *friendship.*

Let us enjoy life not riotously but *calmly.*

Let us strike *a balance* between extremes.

That balance Epicurus calls: *ataraxia* (imperturbability).

Be of good cheer. *Death* is the end of all your terrors and pains.

Your life is a dream between a sleep and a sleep. And the dreamless sleep is always sweeter than the dream.

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In the Grand Lodge

Fifty-fourth Annual Communication

PROGRAM OF ACTIVITIES 54th ANNUAL COMMUNICATION OF THE GRAND LODGE OF FREE AND ACCEPTED MASONS OF THE PHILIPPINES April 27, 28, 29, 1970 THEME: MASONRY IN TIMES OF TRANSITION AND TURMOIL.

ANNOUNCEMENTS

The 54th Annual Communication of the Grand Lodge of the Philippines will open on Tuesday, April 28th and will close after the installation of the Officers of the Grand Lodge, April 30th, 1970.

However, in conjunction with said Annual Communication, we have annual meetings of the Masonic organizations, namely: The Cabletow, Inc., Acacia Mutual Aid Society, Inc., Capitol Masonic Corporation and an open forum on Masonic Hospital for Crippled Children. We also have group discussions and open forums on various topics of importance these days.

Registration of delegates will commence on Saturday, April 25th, at 9:00 a.m. and will continue until Tuesday, April 28th. Credential cards will be given each registrant which cards should be pinned on the left breast of each delegate during the communication.

The MW Grand Master is tendering a luncheon on Tuesday in honor of delegates, Grand Lodge Officers, District Deputy Grand Masters, Grand Lodge Inspectors and Past Grand Masters at the Social Hall of Plaridel Masonic Temple.

This program of activities has been sent to all Secretaries of Blue Lodges, District Deputy Grand Masters, Grand Lodge Inspectors, Masters of Blue Lodges and Past Grand Masters for their guide.

Delegates may join any group discussion of their choice.

* * *

Saturday, April 25 to Tuesday, April 28 — Registration

Monday, April 27, 1970 — FOR STOCKHOLDERS ONLY, CAPITOL MASONIC CORP.

9:30 a. m. — Group Discussions:

10:00 a.m. — Visit to the Capitol Masonic Corporation's Building, Matalino Street, Quezon City

12:00 Noon — Luncheon at the Victoria Peak Restaurant, E. Rodriguez Sr. Avenue (España Ext.), Quezon City (in-front of St. Luke's Hospital)

1:00 p. m. — Annual Meeting of the Stockholders of the CAPITOL MASONIC CORPORATION and ELECTION OF THE BOARD OF DIRECTORS

Tuesday, April 28, 1970

8:00 a. m. — Registration

9:00 a. m. — Welcome address: MW Manuel M. Crudo, Grand Master

9:15 a. m. — Floral offering at the statue of Bro. Jose Rizal at the Foyer of the Plaridel Masonic Temple

9:30 a. m. — Group Discussions: a) Grand Lodge Inspectors

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Tribute to a Departed Brother

I have not offered him a public prayer or eulogy. I have neither sang for him a requiem or said a word of parting among many. But in my silence and composure, I shall forever venerate, cherish and perpetuate him in the threshold of my memory.

To his fellowmen, he was a soldier, patriot, and statesman; among his brethren, he was a bosom friend, a counsellor and advisor; but to me, he was not only a Master; but mentor and tutor in the art of Masonry.

In my "boyhood," he delivered to me my charges and working tools; in my "manhood," he lectured to me my obligations and duties; and in my "old age," he left me a legacy of wisdom and a title of nobility.

To his final resting place, he was ushered with military honors as a soldier, his path showered with fragrant petals and lowered with volleys of rifle fire; but as a just and upright Mason, his "Apron" was placed upon the coffin which contained his earthly remains, and with them laid beneath the silent clod of the valley.

In the rough and rugged road of life, he bravely fought his battles against adversities, trials, tribulations and temptations with prudence, temperance, fortitude and justice. Against death, his was victory; as his strength was in the Lord and in the power of His might.

He wore the whole armour of God that he may be able to stand against the wiles of the devil; upon his breast, the breastplate of righteousness; upon his head, the helmet of salvation; and the sword of the spirit, which is the word of God.

But above all, he took the shield of faith, wherewith he was able to quench all the fiery darts of the wicked.

In 1 Corinthians 15: 55-57; we find these immortal words of the apostle Paul as a challenge against death: "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

Again, in his letter to the Romans the apostle Paul in his inspiring words emphasized the victory of resurrection over death when he said: "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."

As a builder of temples in the hearts of men, he knew his trade and mastered the arts and techniques of the craft as the Dionysian Artificers at the time of the construction of King Solomon's Temple. Like the proverbial wise man who built his house upon the rock which was not washed away when the rains came and the flood descended; his permanent abode shall be that house not made with hands, eternal in the heavens.

As a light that shines, his beam shall not be hidden by the powers of darkness; but like a lighthouse, it shall no longer guide ships at sea, but the souls of sinking men.

He was a great man — his greatness not being measured by the things that he amassed; "for a man's life consisteth not in the abundance of the things which he possesseth," but what he has given to humanity and his fellowmen. As a Mason, he practiced in life the virtue of charity. What he has received freely, he gave to others freely. What he knew and

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Masonic Degrees

WB CALIXTO B. ANTONIO, PM (29)

It seems to have been fore-ordained that there should be degrees in speculative Freemasonry, because of the operative Craft's division into three classes, of Apprentice, Journeyman, and Master, in France and Germany during early times. Those very names were suggestive of different grades of operative skill and later of different ranks of speculative knowledge.

By degree in Freemasonry we mean some esoteric ceremony, no matter how brief, which advances the member or candidate to a higher rank, including the communication to him of particular distinguishing words, signs, grips, tokens or other esoteric matter, those of each degree being denied to members of lower degrees as firmly as they are denied to complete strangers. Unless the term, degree, is so understood, any discussion of the question of when and how degrees came into being would be pointless. In other words, the existence of degrees does not arise from mere names, the degrees must represent different accomplishments of symbolic Freemasonry, just as the corresponding names represented different grades of operative skill.

Early Development of Degrees

There is considerable evidence available to show what constituted Freemasonry in the pre-Grand Lodge era. Lodge minutes, mostly Scotch, extend back to 1598 A.D. From these sources the subject of degrees indicate but a single ceremony for admitting or entering the Apprentice in Scotland or the making, admission or acceptance of a Freemason. Elias Ashmole stated in his diary that he was made a Freemason at Warrington, England in 1646. From that usage, the term *making* is the equivalent of initiation of an Entered Apprentice.

Upon completion of his apprenticeship, he was admitted to the lodge with ceremony and his name was entered in the rolls. He was a full member of the lodge, took part in the meetings, two of them, being required by Schaw Statutes of 1598-99, to be present at the reception of Masters. At times he was elected to preside over meetings. This proves the claim of some writers of a two-degree system in Scotland prior to 1717. The Constitutions of 1723 does not show a Third Degree.

The first reference to the Master's Degree is found in the minutes of May 12, 1725 of a London society of musicians and architects. This society confined its membership to Freemasons and, if the candidate was not a Master Mason, the society proceeded to raise him to that degree, for which it (the society) received remonstrance from the Grand Lodge. The position of this degree was uncertain for it was considered unconstitutional. The first record of conferring the Master's Degree is in the minutes of 1732 of Lodge No. 83 of London. The Master's Degree in Scotland was first mentioned in the minutes of Canongate Kilwining Lodge for March 31, 1735.

Degrees According to Rites

At present universal Freemasonry has three degrees; Entered Apprentice, Fellow Craft, and Master Mason. These are called craft degrees. The Higher Degrees (Hauts Grades) came into existence in France in 1738-40 but neither the author nor

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The Tyler

VW LORENZO N. TALATALA, DDGM

In seeking admission into the Lodge, it is unavoidable that one must first meet the Tyler outside the door. In the Armed Forces, he represents the sentinel, but with this significant difference: while in the Armed Forces the sentinel is an enlisted man (in rank), the Tyler of the Lodge is an Officer. As an Officer, the Tyler plays a very important role in the Lodge and among the brethren, for he is not only real, but also symbolical, especially the sword which he bears — alluded to as the proper implement of his office.

When someone comes into the Lodge, who is personally known to the Tyler, he is met with a *fraternal* smile, required to wear the apron of the degree on which the Lodge is opened, sign the Tyler's book, and is then allowed to enter the room at the proper time. But when someone who happens to come, is not known to him, he is met with a *suspicious* smile and is carefully examined until he is fully satisfied that the visitor is a Mason in good standing, before allowing him admission into the Lodge.

By the exigencies of his duties, the Tyler is the man who knows every member of his Lodge, so much so, that at times, he is called upon to assist the Deacons in purging the Lodge within. In a short time, after going over the faces of the brethren on both sides of the Lodge, who are all familiar to him, he vouches for them and the opening of the Lodge proceeds.

During the Lodge procession, the Tyler with his drawn sword leads the brethren. He is, therefore, the one who impresses the public, that Masonry is properly guarded — not from physical harm, but symbolically against intemperance and excesses among its members, in their actions, in their thoughts and in their dealings with their fellowmen. The Tyler's sword, as a matter of fact, is merely a symbol. It is not meant to harm anyone, but to remind every member of the Craft to govern his own self accordingly, taking judicious care that his norm of conduct, behavior and utterances, do not bring discredit to the Fraternity.

Every Mason is too familiar, that the Tyler's duty in the Lodge, is "to observe the approach of cowans and eavesdroppers and to see that none pass or repass without the permission of the Worshipful Master in the East." Today, when Masonry has already gained its rightful place in society through enlightenment, and as an aftermath of the Ecumenical Movement, it now appears, that the more important duty of the Tyler, is to observe the approach of visiting dignitaries and brethren who desire admission into the Lodge and to make the necessary announcement at the door of such desire.

According to Masonic legend, our ancient brethren assembled on the highest hills and in the lowest vales, the better to observe the approach of cowans and eavesdroppers. And, to make it the more secure, they provided their meeting place with convenient roof or covering. As the commonly used material for roofing at that time was the tile the sentinel posted outside the door of their meeting place was given the name of tiler or Tyler — named after the covering of the Lodge, whose principal duty is to thwart the approach of co-

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wans and eavesdroppers. Until now the name Tyler which has been transmitted to us by our ancient brethren is still in use.

There is another important duty which the Tyler has to perform. Like the Sheriff in the service of our government today, who is clothed with authority to execute Court orders and deliver summons, the Tyler of the Lodge is the officer vested with authority to deliver summons to the brethren required by the Lodge to appear before it. He is, therefore, one of the most important officers of the Lodge in whom authority, similar to the police authority in our government, is duly invested.

Biblically, the origin of the position of the Tyler in the Lodge, seems to have been inspired by the following verses:

> "So he drove out the man; and he placed at the east of the garden of Eden Cherubim, and a flaming sword which turned every way, to keep the way of the tree of life — Gen 3:24 (10)."
>
> "For a day in thy courts is better than a thousand. I had rather be a *doorkeeper* in the house of my God, than to dwell in the tents of wickedness — Ps 84:10 (574)."

Knowing too well that Masonry is closely associated with, although not in itself a religion, there is plausable reason to believe that the Tyler of today, must have been the progeny of the Cherubim with the flaming sword, as mentioned in the Biblical allusions quoted above.

In many of our Lodges in this jurisdiction, it is a common practice to appoint a Past Master, sometimes the immediate Past Master as the Tyler of the Lodge. Some of our Past Masters, however, resent this appointment, on the wrong concept that the position of Tyler is only for brethren of minor consequence, who have little use in the labors inside the Lodge. This is not the case however, if only the appointed Tyler will seriously consider the duties incumbent upon him. The Tyler's office is fraught with grave responsibilities. To cite a few examples: How many Lodges have been embarrassed, because the Tyler did not even know how to announce the desire for admission of visiting dignitaries and brethren? How many Lodges have been penetrated by brethren from Masonic privileges, and Masons not in good standing, not to mention unworthy brethren? How many Lodges have been clandestinely visited by clandestine Masons? These are some of the cases that we have to consider in order for us to evaluate the true value to us, of the Tyler's position. The Tyler takes care of all these, ... and more.

On the other hand, some brethren who are in a rusty state, or who do not exert enough effort to study, and have very little use inside the Lodge, except to increase the crowd, want to be appointed Tyler, again on the wrong concept that he will not do anything outside the door, but to sit down and watch the brethren as they come in and depart. This is a dangerous proposition as had been shown above, conscious of the great responsibilities that rest upon the shoulders of the Tyler.

It is therefore, one of the important duties of the Master-elect for the ensuing Masonic year, to consider the position of Tyler in its proper perspective, by selecting the right man for that important office. We have had our sad lessons in the past, our embarrassments and shortcomings, by selecting unqualified brethren to the position of Tyler. Let us not continue committing the same error. Let the Tyler truly exempli-

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GRAVEL AND SAND

A Report on Masonic Activities

NBM

NEWS ITEM:

Over three hundred indigent families in Santiago, Isabela and nearby communities were recipients of Christmas Packages distributed by the officers and members of Cagayan Valley Lodge No. 133, F & AM, and Rizalina Chapter, Order of the Eastern Star, last December 21, 1969, at the Cagayan Valley Masonic Temple in Santiago, Isabela. The packages consisted of foodstuffs, such as rice, canned goods, salted fish, salt, sugar and clothing.

The Christmas Package Drive which was a joint project of the two aforementioned organizations, was initiated and led by WB Pablo D. Baguioen, then Master of the Lodge, and Sis. Urbanan P. Pascual, Worthy Matron of the OES Chapter.

On seeing the many indigent families that flocked to the Cagayan Valley Masonic Temple to receive their packages, the members of Cagayan Valley Lodge No. 133, F & AM, and Rizalina Chapter, OES, pledged, in their respective meetings to make this Christmas Package Drive a yearly affair and in a more extensive scale, so as to be able to serve not only indigent families in Santiago and nearby towns, but also those of other communities where some members of the Lodge and OES Chapter reside.

Antonio Guerrero, Secretary

* * *

DUMAGUETE EASTERN STAR OFFICERS INSTALLED . . .

Josefa Llanes Escoda Chapter No. 10, Order of the Eastern Star, installed their officers for 1970 on January 27, 1970 at the Hall of Mt. Kaladias Temple in Dumaguete City.

Those installed are: Sis. Jovita G. Corsino. Worthy Matron; Bro. Benjamin C. Corsino, PP, Worthy Patron; Sis. Lourdes D. Quial, Associate Matron; Bro. Zoe R. Lopez, Associate Patron; Sis. Concepcion M. Utzurrum, PM, Secretary; Sis. Beatriz A. Lim, Treasurer; Sis. Ruth L. Velasco, Conductress; Sis. Segundina S. Estacion, Associate Conductress; Sis. Harriet R. Reynolds, Chaplain; Sis. Genoveva Y. Macalisang, Marshal; Sis. Gloria C. Villanueva, Organist; Sis. Beverly A. Lim, Adah; Sis. Esperanza B. Mirafuentes, Ruth; Sis. Epifania L. Ebarle, Esther; Sis. Araceli O. Calderon, Martha; Sis. Margarita J. Siega, Electa; Bro. Hermenegildo G. Villanueva, Warder; Bro. Felimon S. Bobon, Sr., PP, Sentinel.

* * *

TEODORA ALONSO CHAPTER NO. 4, OES. INSTALLS OFFICERS

Teodora Alonso Chapter No. 4, Order of Eastern Star, Davao City, installed their officers for 1970 on January 31, 1970 at 7:00 P.M., at the Davao Masonic Temple Bldg.

Their officers installed are: Sis. Eleuteria C. Rodriguez, Worthy

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ANTONIO . . . From page 10

the time and place was known. The idea that higher degrees in Freemasonry may have risen out of some non-operative, non-architectural, or non-scientific source was started by Martin Clare, in his "Defense of Masonry" published 1730, in reply to Samuel Prichard's "Masonry Dissected". One of the unexplained facts about the Higher Degrees was that several of them appeared in England around the year 1740. Among the earliest of these were; The Royal Order of Scotland including the degree of H.R.D.M. (Herodem) and the degree of R.S.Y.C.S. (Rosy Cross) of Kilwining. The Royal Arch Degree which was conferred in 1741 at York, England and the Order of the Red Cross, Knight of the East, Prince of Jerusalem also appeared. The Chivalric degrees like; Knight Templar and Knight of Malta became evident those days.

When these degrees were brought to the United States they were grouped and expanded. Thus the term "rite" was used and meant not merely a group of related ceremonies, but a collection of degrees associated under a common control or administration. The first was; Rite of Perfection. It contains 25° which was expanded to 33° and named Ancient and Accepted Scottish Rite, in 1801 in Charleston, S.C.

The York Rite originated in England in the year 926 A.D. and the first royal charter was issued by King Athelstan at the Masonic assembly at York, England, according to Dr. Anderson. The Royal Arch and Knight Templar degrees were described in the York Lodge records as the 4th and 5th degrees respectively. The York Rite was later expanded from Mark Master to Knight Templar.

Now-a-days the Scottish and York Rites are erroneously referred to as "Higher Bodies". They are simply Scottish or York Rite degrees. Despite the preponderance and popularity of these "higher degrees" the Master Mason or Sublime Degree is the highest degree in speculative and universal Freemasonry.

There were other Rites which no longer exist or, if still practised, are very obscure. These are the Egyptian Rite of some 86°, the Rite of Memphis of 97°, the Rite of Mizraim of 90°, and many others.

Degrees Classified According to Substance

In universal Freemasonry the three degrees are arranged as follows:

1. Entered Apprentice Degree which contain the cardinal virtues, tenets, and moral teachings, with some simple definitions of the lodge and its contents.

2. Fellow Craft Degree which is the most operative or architectural in character with symbolism or moral

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* * *

TALATALA . . . From page 12

fy the Cherubim with the flaming sword, who, standing by his own merit, can earn the respect and confidence of the brethren in the discharge of the important duties of his exalted position. Definitely, he must not be the evasive brother, who would prefer to stay outside the door of the Lodge, to avoid the labors within, rather than being worthy of the honor to occupy the Tyler's chair. He must be one, who is well skilled in our ancient Craft, in whom we can, with utmost confidence, entrust the ramparts of the sacred house of the temple. We can not take any chance. △

Questions and Answers

New Series

VW A. L. CORCUERA

28. *What do the five stars usually depicted in Masonic charts signify?*

There are two important constellations, or groups of stars, both named *Ursa*, due to their fancied resemblance to a bear. *Ursa Major*, the Great Bear, also known as the Big Dipper is easily identified by its form. The two bright stars, the Pointers, opposite the handle of the dipper point to the North Star, Polaris. *Ursa Minor*, the Little Bear, is not so prominent, but the group of stars suggests the name Little Dipper. The last star on the handle of the dipper is the North or Pole Star about which both constellations revolve. To the Freemason the North Star being always fixed and immutable, represents the point in the center of the circle, that is, of the Deity at the center of the Universe.

29. *What does the five-pointed star shown on Masonic charts signify?*

The outline of the five-pointed star forms what is called a *pentacle*, a figure composed of five straight lines forming a star which includes a pentagon. It is also known as the *Pentalpha* of Pythagoras or the *Pentangle* of Solomon. To the Pythogoreans it was a symbol of health. To the Freemasons it is a symbol of Fellowship.

30. *Of what is the all-seeing eye a symbol?*

This is the Monitorial interpretation: "Whom the *Sun*, *Moon*, and *Stars* obey, and under whose watchful care, even *Comets* perform their stupendous revolutions, pervades the inmost recesses of the human *Heart*, and will reward us according to our merits." The first part of this explanation refers to the *Sun* about which all bodies of the solar system revolve. The second part points to God, the Great Architect of the Universe. But rather than being a symbol of God it is a symbol of His attribute, *omnipresence*, that of being everywhere present.

31. *Are there any degrees higher than that of Master Mason?*

Many, especially among those who have not gone into serious study of Freemasonry, say there are none. To answer the question it is necessary to define meaning of "higher". One hears of higher mathematics, the reference being that, for example, college mathematics is higher than secondary school mathematics. In this connection the emphasis on *sequence* than on *complexity*. Defining a *higher degree* as any degree which can be conferred only on one who has already received the degree of Master Mason, the degrees of the Ancient and Accepted Socittish Rite and those of the York Rite are *higher degrees*.

32. *Is Freemasonry a religion?*

Freemasonry is *not a religion* in the sense in which the word is generally understood. It is not a church, a sect, a creed, a system or form of worship. But Freemasonry *is religious*. A man, no matter how good he is, if he does not profess belief in God and the immortality of the soul, cannot be accepted as a member of the Order. Prayer is an essential part of Masonic ceremonies. Its principal tenets are *brotherly love, relief* and *truth*. Masons are charged to "let *Temperance chasten, Fortitude support* and *Prudence direct* you and let *Justice be the guide* of all your actions." *Faith* in God, *Hope* of immortality, and *Charity* for all mankind are inculcated in the mind of every Mason.

To be continued

VW Lorenzo Talatala, Presiding
VW Domingo F. M. Domingo & VW Fred Guerrero, Resource Persons

b) Masters and Wardens
VW Ruperto Demonteverde, Presiding
VW Mario Racela & VW Teotimo Juan, Resource Persons

c) Secretaries and Treasurers
VW Mateo D. Cipriano, Presiding
MW Mariano Q. Tinio, PGM, Resource Person

12:00 Noon — Grand Master's Luncheon in honor of Delegates, Grand Lodge Officers, District Deputy Grand Masters, Grand Lodge Inspectors and Past Grand Masters at the Plaridel Masonic Temple Social Hall

2:00 p. m. — Conferring of DE MOLAY Degree.

4:00 p. m. — Opening of the Grand Lodge
Reception of the Most Worshipful Grand Master
Flag Ceremony
Invocation
Business Session
Introduction of the Guest Speaker
Addresss — Chief Justice Roberto Concepcion
Remarks-Most Worshipful Master

7:00 p.m. — Recess for Dinner

8:00 p. m. — Resume Session

Wednesday, April 29, 1970

8:00 a. m. — Lodge of Instruction
Forum on Masonic Symbolism
VW Hermogenes P. Oliveros, Presiding
VW Juan Causing & VW Alejandrino A. Eusebio, Resource Persons

10:00 a. m. — Annual Meeting of the Acacia Mutual Aid Society, Inc. and Election of the Board of Trustees
Forum:
VW Apolonio Pisig, Secretary, Acacia Mutual Aid Society, Inc., Presiding
a) Individual Membership Plan
b) Group Membership Plan
c) Pure Endowment Plan

12:00 Noon — Recess

1:00 p.m. — Conferring of Installed or Past Master's Degree

2:00 p. m. — Forum: The Cabletow, Inc.
MW Raymond E. Wilmarth, Presiding

3:00 p.m. — Annual Meeting of THE CABLETOW INCORPORATED.

4:00 p. m. — Resume Business Session of the Grand Lodge

7:00 p. m. — Recess for Dinner
— Election of Grand Lodge Officers

Thursday, April 30, 1970

9:00 a. m. — Plenary Session: Reports of Discussion Leaders.

12:00 Noon — Recess

2:00 p.m. — Open forum: Masonic Hospital for Crippled Children
MW Vicente Y. Orosa, Presiding

4:00 p. m. — Resume Session of the Grand Lodge

6:00 p. m. — Recess

8:00 p. m. — Installation of the Officers of the Grand Lodge

△

Indeed this tomb is so large, and shows so much advance in many details, that at first the mind refuses to believe *that it is the first stone masonry consruction in Egypt or, for that matter, in the world.* But the more familiar one becomes with the remains, the more clearly one can see that they contain, in themselves, evidence of the birthpangs of stone masonry—of the efforts of a genius wrestling with problem after problem as it arose from the use of the new technique.

There is, too, some indication that it was a new religious belief, attributable to the same genius, which was behind not only the use of the new building material, but also the change in form of the superstructure and surroundings of the Royal Tomb.

Neterkhet, the Horus name of King Zoser and the only name used in his tomb, is written with two signs, a flag on a pole above an animal's belly. The first sign means 'God or Divine', and the second is usually interpreted 'body'.

Whatever the exact meaning of the conjunction of the two signs, the name Neterkhet indicates that the King was looked on as divine. Thus, when he died, it was reasonable for a man of sufficient imagination to think of the King's spirit as no longer haunting the tomb, 'his eternal home' on earth, but as going into the sky where the Imperishable Stars, those that revolve round the Pole Star in the Northern Sky without ever setting, had been—probably from prehistoric times in Egypt—thought of as the mighty dead." *(Unquote.)*

Brother Arkell then tells us how the architect of this larger tomb conceived the idea of a great step-shaped building, a gigantic ladder as it were, erected skywards, as if to facilitate the ascent of the dead King's soul to a celestial abode. This pyramid, with its six steps, was completed, and cased with a final layer of dressed Tura limestone. Its height was 204 feet, and its base approximately 411 feet from East to West, and 358 feet from North to South.

To quote Bro. Arkell: "It is the size, complexity, and beauty of the complete work, that make it seem incredible that it is the first edifice in cut stone, especially when one remembers that the architect had little but manpower and the copper chisel at his disposal. The explanation *is* that he had genius as well.

Imhotep, King Zoser's architect, must have had a brain of the same type as Leonardo da Vinci. He must have been an inventor and organiser of unique brilliance, capable of inspiring both his master, the King, and all who worked under him, of teaching craftsmen, and of controlling the huge labor force required for this work.

The fragmentary inscription on the front of the base of the Step Pyramid, besides giving the name of the King, *and* of Imhotep, gives part of Imhotep's titles, which may be translated: 'The treasurer of the King of Lower Egypt.' 'Next after the King.' 'Steward of the Pharaoh.' 'Prince.' 'Chief Astronomical Observer,' and two signs, a carpenter's axe and a pair of harpoons, which probably stand for 'Carpenter and Sculptor,' and suggest something like the old Priestly title, 'Chief of the Master Craftsmen.' Imhotep's apparently combined responsibility for all astronomical reckonings and craftsmanship is significant for his masterpiece, the Step Pyramid, is orientated on the North, and its successor, the Great Pyramid of Giza, is the most carefully orientated of all Egyptian buildings.

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We know that for the construction of temples in later times, the actual site was astronomically fixed the night before the foundation ceremony, by orientating the short axis of the temple from North to South, between the Great Bear and Orien. At the beginning of the ceremony the site was marked out by the King, who, with a mallet, drove in a stake at each of the four corners and then himself made four mud bricks. The ceremony ended by the King laying one of the bricks at each corner of the Temple. Foundation deposits, inincluding model tools, were placed at these corners.

About a century before King Solomon's day, during the 20th Dynasty in Egypt (1200-1085 B.C.), we know something of the life and organisation of the stone cutters and masons, employed on the construction of Royal Tombs in the Valley of the Kings at Thebes, from the excavation of their village at Deir El Medina. These workmen were organised in gangs. Each gang was divided into the Right side and the Left side. Each side was under a foreman 'the head of the gang' and each foreman had a deputy to help him. The size of the gang varied, usually numbering about sixty. The division into right and left sides was not only administrative, but applied also to their work, the right side apparently working on the right side of the tomb. A Scribe or Secretary kept a diary of the work, helped to supervise it, and forwarded regular progress reports to the Vizier, the highest official under the King, a rank held by Imhotep long before. As the tomb work penetrated the hill, lamps (pottery bowls with vegetable oil) became necessary, and the issue of wicks from the Royal store to either side of the gang, was recorded by the Scribe.

The working day seems to have been divided into two equal periods for labour, with an interval for refreshment. Do we not hear an echo of this when our Lodges are called off and on? The workmen were paid monthly by issues of wheat, barley, etc., from the Royal Granaries. This is interesting, for in the Bible (2nd Chronicles Chapter 2) we read how King Solomon gave wheat, barley, wine and oil to the hewers of Lebanon for his Temple, and in the explanation of the Tracing Board in our Second Degree ceremony, it is said that, at the building of King Solomon's Temple, the Entered Apprentices received a weekly allowance of corn, wine and oil.

The organisation of stone masons into gangs in King Solomon's time seems to find an echo in our ceremonies, when on a particular occasion which will be familiar to you, fifteen trusty Fellow Crafts formed themselves into three Lodges or Classes when ordered by King Solomon to search for ..... Hiram Abif.

Parallels with our working tools are remarkable—I have already mentioned the Copper Chisel. I do not know of any mason's tools which actually came from the Step Pyramid, but all the Working Tools of the First and Second Degrees must have been used by Imhotep's masons. If we take the cubit rod as equivalent to the 24-inch gauge, gavels of wood for striking the chisel and mauls of stone for dressing the stone were in use then, and so, no doubt, were the square, level and plumb rule. An example of Mason's tools which survive from the third Dynasty and must be almost, if not quite, contemporary with the Step Pyramid, are plumb bobs of limestone, gavels of wood and chisels of copper. A model wooden square and plummet were found in a mason's grave at Sedmont dating from about 220 B.C. The earliest surviving

level of which I am aware dates from about 1250 B.C., about the time of the Exodus." (*End of quotation.*)

These extracts from Bro. The Revd. Arkell's scholarly lecture give us a fascinating account of very early Operative Masonry, and the evidence of those early masons' skill remains for us to see today. Imhotep was the Head of the College of Priests at On. This gifted Man, Doctor, Priest, Botanist, and Architect has been well described bv Bro. Arkell. as the "Father of Operative Masonry".

Before I leave the subject of Egyptian building craft, and that great craftsman Imhotep in particular, I would like to add as a footnote that recently I read an extract. in translation, from one of the finest documents of Egyptian literature, part of which records the debate of a would-be suicide with his own soul. Life was too much for him and he proposed to seek his own death by fire. In his misery he writes:

"Generations pass away and others go on since the time of their ancestors—they that build buildings—their places are no more. What has been done with them? I have heard the words of the past sages Imhotep and Hardedef, with whose sayings men speak much, but what are their places now? Their walls are crumbled, their places non-existent as if they had never been.

No one returns from over there, so that he might tell us of their disposition, that he might tell us how they are, that he might still our hearts until we too shall go to the place where they have gone."

Many generations later Egyptian writers expressed themselves differently about their ancestors, and one record, referring to these ancestors, reads: "...as for those learned scribes—their names have come to be lasting forever, although they themselves have gone. They did not make for themselves Pyramids of Metal, with Tombstones of Iron. They were not able to leave heirs in children—but they made heirs for themselves, in Writings and in the Wisdom Literature they left. Books of Wisdom were *their* Pyramids and the Pen was *their* Child.

Is there anyone here like Hardedef? Is there another like Imhotep? They are gone and forgotten, but their names through their Writings cause them to be remembered."

THE THIRD QUESTION

What do we know concerning the Old Operative Masons? (i.e. our own Medieval Craftsmen)

We now pass to the middle of the 13th Century. At this period there were some 200 towns in England which were distinguishable from villages. London had more than 25,000 inhabitants, others ranged from 10-000 to 1,000. All towns had *charters* from the King, or from the Lord on whose lands they were situated. These Charters granted certain privileges, such as self-government, local control in civil courts, trade privileges and tax exemptions. Trade and manufacturing were the chief commercial activities. Surplus products of the rural villages were traded or sold to the townspeople. The protection and regulation of trade brought about the Guilds which grew up around specific manufactures and merchandising. Guilds were associations of men engaged in a common industry and these Guilds had within themselves the power to control and regulate that activity, and the participation of its members therein, within the limits of their town. The Guilds preserved a monopoly of the trade to themselves. As against outsiders the Guilds were a protective

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body—as regards its own members it was looked upon, and spoken of, as a fraternity. Meetings were held at different periods, and at these meetings new ordinances were passed, officers elected and business transacted. It was also a convivial occasion, a Guild feast preceding or following the labours of the meeting.

There were likewise, frequent sittings of officials of the fraternity, devoted to the decision of disputes between brethren, the admission of new members, the fining and expulsion of offenders against the Guild ordinances, and other routine work. These Guilds fulfilled many fraternal duties for their members. One of the statutes provided that "if any of the brethren shall fall into poverty or misery, all the brethren are to assist him by common consent, out of the chattels of the house or fraternity, or of their proper own." The humanitarian activities of the Guilds covered not only the duties to its members, but also to the public generally and the poor. These were of a religious, philanthropic, and charitable nature. Almost every industry had its Guild—for example we find weavers, glovers, bakers, brewers, goldsmiths, silversmiths, grocers, drapers, etc. During their early existence the Guilds were governed by men termed Aldermen, but about 1348 we find mention of Masters and Wardens amongst the trade Guilds. Amongst the Building Guilds are the Carpenters which can be traced back to 1333, the Plasterers (1501), and the Tylers and Bricklayers 1568.

The Stone Masons came into prominence in the 14th century, and in 1350 an ordinance was passed which had a bearing on their wages. Here it is interesting to note that in 1351, the wages of a Master Freestone Mason were fixed at the rate of 4d. per day from Easter to Michaelmas, other Masons at 3d. per day, and from Michaelmas to Easter, *less,* according to the rate and discretion of the Justices. At the time of Henry VIIth (1444-1445) Master Masons taking charge of work, and having under 6 Masons, were to be paid 7d. per day Summer and Winter. The invasion of England by the Normans brought many changes. The new owners of estates housed themselves in buildings of stone, and fortified strategic points with battlements and massive buildings where needed, and the demand for builders in stone was very great. The feudal system was at its height. The erection of towers and castles was followed in due course by that of ecclesiastical edifices. A new development was that of the Gothic style with its ribbed walls, pointed arches, and flying buttresses. The erection of Cathedrals involved a procedure which was governed by conditions peculiar to each locality and the Guilds, briefly described, wrought their influence. The customs which prevailed in other activities and occupations also applied to the stonemasons.

Building operations on any large extent would, of necessity, demand accommodation for the masons employed on the work. In their book *The Medieval Mason,* the authors, Knoop and Jones, provide us with information on this point, and I quote from that publication: "It so happens that the available accounts relating to the building of ale Royal Abbey are in respect of the first three years of the operations, and that the first entry in January 1277-1278 under the heading for wages of carpenters,' is a payment of 45/- *for making lodges* and dwelling houses for the masons and other workmen." Other cases where information is available about the erection of Lodges or workshops, relate to Catterick Bridge

in 1421, and to Kirby Muxloe Castle in 1481, cases of repairs to Lodges occur at Beaumaris Castle in 1330 etc.—such evidence as is available would seem to point to a lodge normally accommodating from 12 to 20 masons.

At Vale Royal in 1278-1280, 6 barrow men were paid for taking stones "to be cut at the Mason's lodge"; at Beaumaris Castle in 1330 timber was purchased for a tumble-down house "in which the masons ought to work," and in 1241, in the contract for the erection of Catterick Bridge, the trustees undertook to erect a wooden lodge "in which the masons should work." This, and other evidence, such as the tools kept in the Lodge at York and the duties of the supervisor, leave no doubt in our minds that Lodges were primarily masons' workshops, though not *all* the work could be done there, as in some cases stones had to be cut or carved after being placed in position. On the other hand, at York Minster, it is clear from the Masons' Ordinances of 1370, that the Lodge served the further purpose of being a place of sleep for the masons at mid-day, and a place of refreshment for them during the afternoon break. Where big buildings were erected in country districts it was probably necessary to provide living accommodation for the masons and other workmen. This was certainly the case at Vale Royal, where Lodges and dwelling houses for the masons and workmen were erected at the outset. There are other references in the accounts to a mason's workshop and masons' houses, but in each case there is a distinction drawn between the Lodge or workshop on the one hand, and the house or dwelling on the other.

In most cases there is no evidence to show the exact nature of the structure which served as a Lodge, though it always appears to have been made of wood. The picture we get of a Lodge is a closed wooden shed covered with boards, or straw, or reeds, or tiles. At Catterick it was definitely divided into several compartments, in the other cases with which we are acquainted, there is nothing to show whether or not there were any divisions. In view of the very heavy materials upon which the masons worked, we may take it for granted that the Lodge in all cases, was a one-storey building, though possibly there may have been a loft over the Lodge. Such a loft, if it existed, would at least have provided more facilities for the midday siesta at York than the Lodge itself would have been likely to do. The Masons' Ordinances of 1370 fixed the winter hours of working as from daylight until dark, with one hour for dinner, and 15 minutes for "drinking" in the afternoon. The summer hours were from sunrise to 30 minutes before sunset, with 1 hour for dinner, 30 minutes for "sleeping" and 30 minutes for "drinking." Assuming a mason could see to work from half an hour before sunrise to half an hour after sunset, the average daily working hours would be about 8¾ in the five winter months, and 12¼ in the seven summer months. To judge from the preamble to the Act it is doubtful whether the hours were very strictly observed, as it complains that "divers artificers and labourers . . . retained to work . . . waste much part of the day . . . in late coming to work, early departing therefrom . . . long sitting at their breakfast, at their dinner and noon meat, and long time of sleeping in the afternoon." (*Unquote*).

The 14th and 15th centuries were an era of outstanding Craftsmen, amongst the foremost of whom were

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Hugh Hurland, Richard II's "beloved Carpenter" and Henry Yevele (1320-1400) the King's Master Mason. These Royal Craftsmen—masons, carpenters, painters, glaziers, smiths, shipwrights, and members of other skilled callings, were ranked in degrees from esquire to page, according to their standing. Consequently it was no unusual thing for such a man as Henry Yevele the Master Mason to Richard 2nd to be sitting at the table of William of Wykeham, Bishop of Winchester in company with Peers of the Realm and Chief Justices.

Let us however turn our attention to the "lesser lights" in the fraternity of Masons. Every man in the Lodge worked under certain rules, good work was expected and enforced. According to a chronicler of the times, the stone that a workman had spoiled was placed upon a bier, work stopped, a procession was formed, and the stone, with the guilty workman marching behind the bier as chief mourner. was carried to the place of burial called the "Charnel House" and there interred. But lest this punishment of shame should not be sufficient, the careless workman had to submit to blows from his fellows when he returned to the Lodge. Despite all rules and regulations labour troubles were not unknown. At Eton we read of Masons fined for late coming—"He came late dyvers Tymes." Robert Goodarome was fined 'for he would not keep his 'owers' (hours) or not go to work until the clock smyte." Other records tell of fines for fighting; "for telling of tayles," "for he will not do as he is bidden" — "for he will not labour but as he lysteth himself." Human nature apparently was little different 600 years ago from what it is today.

These old craftsmen were liable to error. In the Angel Choir at Lincoln the angels, if they came to life, would take strange flights, for the wrong wings have been fitted to their shoulders. A carver who about 1330 cut the stone foliage for Bristol Cathedral gave the winged seed of the maple to the hawthorn, and in compensation, supplied May blossom to the maple. Such minor lapses are of little account when we stand in the nave of a cathedral and see the enduring craftsmanship of these men who built honestly, and to the glory of God.

On a column of the church at Ropsley in Lincolnshire Thomas Bates of Corby carved his name with his chisel—*"ista columnar facta fuit ad festum sancti Michaelis Anno Domini* 1380 *et nomen factoris Thomas Bates de Corby"*, translated, "this pillar was made on Michaelmas Day A.D. 1380 and the name of him who made it was Thomas Bates of Corby". The quarry from which the column came has doubtless since vanished, buried beneath some town or village or beneath ploughed fields or pasture land. Gone too, has Thomas Bates of Corby, leaving only his mark on a column to remind us that he was a man like ourselves, who lived, felt heat and cold, hunger and thirst, who laughed and joked as he walked the English roads in search of work and, when he had found it, cut his stones honestly, set them worthily, and felt the satisfaction of good workmanship.

Let us honour these ancient Craftsmen.

H. J. Massingham has said in his book *The English Countryman* that "The Industrial Revolution was the greatest of all Revolutions, since it deprived men of the power to use their hands to make useful and beautiful things. It temporarily suppressed something eternal in the na-

ture of man, and this may well be the cause of the chaos and disruption peculiar to our age. The father trained the son to step into his shoes and this training was what Arthur Bryant has truly called 'a mental and spiritual discipline'. Character, judgment, discrimination in values, a scholarship in every sense of the term except the bookish, was implanted from father to son and thence projected into the work. This was an education for Mastership. Ethics were as indivisible from profession as mind from body in its performance, and such was the equipment for the transition between entering the workshop and controlling it. Quality in work induced quality in character. The true Craftsman always sees the end of the work before he begins it."

We now consider Question No. 4. *What do we mean when we refer to the Old Charges?*

The Manuscript Constitutions of Masonry, more familiarly known as the "Old Charges", of which the Regius and Cooke Manuscripts of Circa 1400 are the oldest known versions, may be said to be the Title Deeds of the Craft. They consist of a body of regulations relating to Masters, Craftsmen, and Apprentices, and to wages and other matters affecting Masons. These regulations, described in the Documents either as Articles or Points, or as Charges, General or Singular, are prefaced by a legendary narrative of how the building Craft and the regulations came into being. About 115 versions of the Old Charges have been traced some 90 exist in manuscript, traced, some 90 exist in manuscript, ten have survived only in print, whether in full or summary form, some fifteen are missing, and two are known to have been destroyed. Written on parchment and also on paper, the Old Charges vary in form and size. Some are bound like books, others are in rolls, the sheets forming them having been sewn together end to end, extending to about 8 feet or more when fully unrolled.

The Regius Manuscript, circa 1390 was found by a Mr. James Orchard Halliwell in the British Museum, where it had been catalogued as "A Poem of Moral Duties", and was part of a valuable library presented to the Museum by King George II in 1757. Following the Regius Manuscript, the next in age is the Cooke Manuscript to which the date of 1450 has been assigned. Grand Lodge Manuscript Number 1 has been given a date of 1583. The Legendary portion of the Manuscript Constitutions of Masonry is, in essence, a "history" of the building Craft from Biblical times onwards and this "history", like others, was, from time to time, altered and revised, and informed opinion tends to the view that it is open to the charge of being mythical. The version of the History as given in the Regius Manuscript may be styled the "Old Short History", and the second version, given in the Cooke Manuscript, can be styled "The New Long History".

The commonest forms of the later versions of the Manuscript Constitutions of Masonry are as follows:

(1) An invocation to the Trinity.
(2) The History of Masonry.
(3) An instruction regarding the administration of the oath to observe the Charges.
(4) An exhortation to take heed of the Charges.
(5) The Charges General and Singular.
(6) A brief admonition to keep the Charges.
(7) A brief closing Prayer.

The Historical Account of the Craft is set out very quaintly as in

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the Grand Lodge Manuscript of 1632 which starts as follows: (I have modernised the wording for the sake of clarity).

"Good brethren and fellows, our purpose is to tell you how and in what manner this worthy Craft of Masonry began, and afterwards how it was kept by worthy Kings and Princes and by many other Worshipful men, and also to those (that) be here, we will charge you, by the charges that belongeth to every free Mason to keep in good faith, and (that) they take good heed to it. It is worthy to be well kept, for it is a worthy Craft, and a curious science, for there be seven liberal sciences; of the whole seven it is one of them, and the names of the seven sciences be these".

The seven sciences are those we hear about in our Second Degree Lecture today.

These old charges afford an insight into the lives of our medieval brethren and I quote a few of these as being of particular interest:

"Ye shall be true men to God and the Holy Church".

"Ye should be liege men to the King of England without treason or other falsehood".

"Ye shall be true to one another".

"Ye shall do to them as ye would that they shall do to you".

"Ye (shall) keep all the counsels of your Fellows truly, be it in Lodge or Chamber".

"That no Mason shall be a thief".

"Ye shall call Masons your Fellows or Brethren, and none other foul names".

"And also ye shall not take your Fellow's wife in villainy, nor desire ungodly his daughter, nor his servant put him to disworship".

"No Mason shall be a common player at hassard or dice, nor at any other unlawful plays, whereby the Craft might be slandered".

"And also that no Fellow go into the town at night times without there is a Lodge of Fellows, without he have a fellow with him, that he might bear him witness that he was in an honest place".

"And that every Master and Fellow shall come to the Assemblie, if that be within fifty miles about him, if he have any warning".

Practically all versions of the Manuscript Constitutions contain a provision regarding Secrecy.

According to the third point of the Regius Manuscript, circa 1400, the apprentice shall swear to keep secret the Master's teaching and, according to the third point of the Cooke Manuscript of 1400, the prospective Mason shall "hele" the counsel of his Fellows in Lodge and Chamber. In the Masonic Catechism, Sloane Manuscript 3329 of circa 1700, the Candidate swore to keep secret "the Mason Word" and everything therein contained, and truly to observe the Charges in the Constitution. The common practice amongst the Municipal Craft Guilds was that the Guild Ordinances should be read or recited to newcomers, who had then to swear to the Ordinances. In this matter, Masons no doubt followed ordinary Guild practice. Many versions of the Manuscript Constitutions of Masonry, at the end of the historical section, contain an instruction usually in Latin, that the person to be made a Mason should lay his hand on the Book (i.e. the Bible) held by one of the oldest Masons, whilst the Charges were read out, these Charges being introduced by an exhortation that every Mason should take heed of the Charges which he had sworn to keep.

As the instruction in various ver-

sions begins "Then shall one of the Elders", or words to that effect, the presumption is that the "History" introduced by the Opening Prayer or Invocation, had been previously read to the Candidate. The Masons of York Minster had to swear "upon ye booke" to keep the Ordinances laid down by the Cathedral Chapter in 1370.

From these foregoing remarks I hope that I have been able to show the connection between the Old Charges of Masonry and our present day ritual, particularly in regard to the Obligations and the Charge to the Initiate.

We now consider the question of "The Mason Word" more familiarly the "Password" and considerable light is thrown on this matter by Bros. Knoop and Jones in their book *The Genesis of Freemasonry*. I quote:

"The Mason Word as an Operative institution is almost certainly of Scottish origin. No traces of the Mason Word or of any other secret means of recognition have been found among English Operative Masons in the Middle Ages, nor so far as we know is there any evidence to suggest it. The system of recruitment by impressment so common in England in the Middle Ages implies that the 'pressed men', if reasonably efficient, would be retained on the work whether in possession of secret methods of recognition or not. Moreover it was provided by the Eighth Article of the Regius and Cooke Manuscripts that a less skilled journeyman was to be replaced by a better skilled man as soon as practicable, which strongly suggests that according to Masons' customs, skill, and *not* a password, was the recognised test leading to employment. When, therefore, we find Masons providing themselves with the Word, we may presume that they intended thereby to enable a man to demonstrate, not his possession of skill, but his membership of a group or trade organisation. A greater or lesser degree of skill was, indeed, necessary in order to qualify for membership, but it was *not* the only qualification.

Possession of the Mason Word was an indication that the man to whom it had been communicated accepted the rules and shared in the privileges of the body, legalised or other, which guarded it. The Mason Word, in short, was evidence not simply of a technical, but of a social or corporate qualification, enabling the man who possessed it to claim, at need, benefits in the way of employment and possibly of relief. The need for some secret method of recognition arose from two conditions peculiar to Scotland, namely the possibility of employment, *as masons*, open to the stoneworkers known as "cowans", and the existence of an industrial grade, without exact parallel south of the border, that of the entered apprentice.

"Cowans" was a term originally used to describe builders of drystone walls, but later applied derogatorily to men who did the work of masons, without having been regularly apprenticed or bred to the trade. It was partly at least to prevent "cowans" from doing the work of qualified masons that the latter were entrusted with the Mason Word as a means of proving themselves. This explains a minute of Mother Kilwinning Lodge in 1707, "that no meason (mason) shall employ no *cowan*, which is to say, one *without* the Word, to work".

It may be presumed that the Mason Word, like other institutions, was not fully formed at its beginning, and that the various elements of which it was composed in the

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early 18th century, were not all equally ancient. If, as is probable, the main line of development was from the relatively simple to the more elaborate, it may be supposed that the process started with a bare word or words, together very possibly, with test questions and answers. This would explain why the institution, however elaborate it may ultimately have become, was apparently always referred to as the Mason Word. In course of time accretions would occur, possibly because of the general adoption of local variations, introduced by way of additional safeguard or explanation, or arising from modifications of phrases or gestures which would take place relatively easily in the days of oral transmission. Gradually the signs and postures of the Entered Apprentice and the grip of the Fellow Craft may have been added, to be followed at a later date by the postures and five points of fellowship." (*Unquote.*)

THE TRANSITIONAL PERIOD

At this point it is pertinent to consider our question No. 5:

What were the reasons for the transition from Operative to Speculative Freemasonry?

W. J. Hughan, the distinguished Masonic historian, has very concisely stated the process going on in the 17th century, as follows:

"The monopoly of the operatives gradually disappeared, and Masonry itself became as *Free* as Masonry is at the present time. A silent revolution was going on in the Craft throughout the 17th century, and what with the change in Society generally, and the failure of the Companies to enforce regulations which had become obsolete and unsuitable to the times, Masonry, as with other trades, had to alter its laws and customs accordingly."

Hughan gave as a reason for the decline of the operative Lodges, their inability to preserve or continue the monopoly, so long exercised by them. Cowans increased in spite of all regulations to the contrary, the Masters gradually lost their exclusive powers, and towards the end of the 17th century it became evident that the building monopolies and close Corporations of the Freemasons Lodges had seen their day. It was *not* the "Speculatives" that caused the decline of the Operative Lodges, but the causes which came from within.

In an answer to the question "For what reasons, and with what motives, did the Speculatives originally join the Old Operative Lodges", he replied, "I cannot tell for certain, but can only conjecture. Probably mainly from friendly feelings towards the Operatives, and to exhibit an interest in their welfare. The funds were increased by gentlemen joining, and the Lodges were made all the more popular, by the admission of the local Squire and others of means in the neighbourhood of a Lodge. It was a secret Society that was thus joined, and this may have led some to seek admission, from the mystery surrounding the Initiation ceremony. The esoteric character of the Craft has been a source of wonder and curiosity to outsiders for many centuries, and especially for the reputation it has long enjoyed of preserving valuable secrets connected with the Rosicrucians, etc."

Brother Edward Condor's book, *The Hole Craft and Fellowship of Masons,* tells us that the Worshipful Company of Masons of the City of London, an operative organisation, also had a speculative lodge at work within it, of which existing accounts go back as far as 1620.

Meetings of the Speculative Masons were designated as "the Accep-

tion", and the Candidates were distinguished from the Operative members by the name of "Accepted Masons", and in 1665 a record of their names was displayed in the Masons Hall. Elias Ashmole, a prominent 17th century member of the Craft, records in his diary for March 10th 1682 that he received a summons to attend a Lodge, to be held at Masons Hall, London, the next day. He attended the meeting, and has left a record of the names of the candidates and of others who were present, all of whom were Speculative Masons. This diary entry closes with the words "We all dined at the Half Moon Tavern in Cheapside, at a noble dinner prepared at the charge of the new Accepted Masons". The term "Speculative" would seem to be used as the opposite of "Operative" or practical Masonry.

Anderson, in his Constitutions, used the terms "Free Mason" and "Accepted Free Masons" in 1723, and "Free and Accepted Mason" in 1738, when describing the Masons associated with the newly established Grand Lodge. Hence we use the term "Free and Accepted or Speculative" in our present Ritual. It would appear that the changes introduced into the old Operative ceremonies were gradual introductions by the Accepted Masons, and here again I quote Bros. Knoop and Jones: (*Quote*) "This changing body of Masonic Ceremonies, practised by the Accepted Masons during the 17th and 18th centuries can best be described as Accepted Masonry. In our opinion, it formed the link connecting Operative and Speculative Masonry, the latter—we are disposed to regard as commencing about 1730." (*Unquote.*)

THE BIRTH OF GRAND LODGE

We now arrive at the last question, *"How did the United Grand Lodge come into being?*

"The Grand Lodge of England—History of the First 100 Years" was the subject of the Prestonian Lecture for 1967, and was given at the Lodge of Research Meeting in Leicester on Thursday, 23rd March 1967, by W. Bro. A. R. Hewitt, *P.A.G.D.C.*, the Grand Lodge Librarian and Curator, when many present this evening heard our distinguished Brother give his lecture, copies of which are on sale in our library. In view of that lecture, it would be presumptious for me to say more about Grand Lodge than to recall that on St. John the Baptist's Day, the 24th June 1717, an assembly of Free and Accepted Masons was held at the Goose and Gridiron Ale House, St. Paul's Churchyard, London, at which Anthony Sayer was elected and installed as Grand Master. From Doctor Anderson's Account, the Lodges which thought fit to cement themselves under a Grand Master as the centre of the Union and Harmony were the Lodges that met:

(1) At the Goose and Gridiron Ale House in St. Paul's Churchyard.
(2) At the Crown Ale House in Parkers Lane, near Drury Lane.
(3) At the Apple Tree Tavern in Charles Street, Covent Garden.
(4) At the Rummer and Grapes Tavern in Channel Row, West-minster.

Of the four Lodges mentioned, number 1 is now the Lodge of Antiquity, No. 2. Number 2 must have lapsed about 1736. Number 3, Anthony Sayers Lodge, amalgamated with a

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younger Lodge in 1818, and is now the Fortitude and Old Cumberland Lodge, No. 12; and number 4, being incorporated with another Lodge and absorbing a third, is now the Royal Somerset House and Inverness Lodge, No. 4. This historic meeting in June 1717 ultimately led to the Masonic Union of 1813.

It is well for the members of the Craft generally, and we of this Province in particular, to remind ourselves of the conditions under which we are privileged to live and to attend our Lodges today. Conditions in the 18th century were *very* far from being ideal. Trevelyan, in his *History of England,* records that the making of canals only began with the reign of George III, and yet the roads in winter were often quagmires, wherein loaded pack horses sank to the girth, and wagons could not be moved at all. In 1754 the Flying Coach advertised that "however incredible it may appear, this coach will actually (barring accidents) arrive in London in four days and a half after leaving Manchester". In 1775 the Norwich coach was waylaid in Epping Forest by seven Highwaymen, of whom the guard shot three dead before he was killed at his post.

All classes frequented clubs in tavern parlours or ale houses, according to their social status. Heavy drinking was a common habit, gambling of all kinds was general, and vice and squalor abounded. Plumbing and sewerage hardly existed and the streets received the refuse from dwellings. The moon provided the source of street lighting and here it is interesting to note that Lodge 1265 meets on the Tuesday *nearest the full moon.* Those compelled to travel at night carried lanterns and heavy sticks to protect themselves and their womenfolk from molestation by roughs who infested the streets, and men went about after dark in pairs and in groups, for mutual protection.

It was in such surroundings that our Craft was revived, and it was from the evils of the day and age that our brethren were moved to acts of charity, not only for the benefit of their own associates, but for other unfortunates. The terrible abuses to which the children and aged were subjected, gave rise to the founding of Masonic Institutions, which today are models of social service. The wonder is *not* that the Craft sprang from such depressing surroundings, but that its members were men of strength and character who could rise above the loathsome conditions around them, remembering that they *were* human like ourselves, and swayed by the passions and emotions of the times in which they flourished, and *yet* remained sincere and earnest men.

May we ever remember these, our brethren, both Operative and Speculative.

FOOTNOTE

My sincere acknowledgements are due to the various authors of the publications mentioned in the list of printed sources, for the liberty I have taken in quoting from their published works and, in particular, to W. Bro. The Rev. A. J. Arkell and W. Bro. D. Knoop and G. P. Jones.

L.J.K.

PRINTED SOURCES

(1) The Genesis of Operative Masonry—The Prestonian Lecture, 1964, by the Rev. A. J. Arkell, M.B.E., M.C., D.Litt., F.S.A.
(2) The Genesis of Freemasonry by D. Knoop and G. P. Jones—Manchester University Press 1947.
(3) The Mediaeval Mason by D. Knoop and G. P. Jones—Manchester University Press 1933.
(4) The Birth and Growth of Grand Lodge—W. Bro. Gilbert W. Daynes.
(5) History of England—Professor G. M. Trevelyan—Longmans.

(6) English Social History—Professor G. M. Trevelyan—Longbans.
(7) Gothic England—John Harvey.
(8) The Voices of the Cathedral—Sartell Prentice—Geo. Harrap.
(9) The English Countryman—H. J. Massingham.
(10) Snort Readings in Masonic History—First Series—J. Hugo Tatsch. Prepared for the Grand Lodge of Iowa 1926. △

* * *

TRIBUTE . . . **From page 9**

learned, he voluntarily shared with his brothers. What he has treasured in his heart and conscience, he unselfishly transmitted to his friends, if only to make this a world of good and godly men.

In retrospection and gratitude, what have I to offer him? As an heir to his goodness, should I not emulate him; his ideals and examples? Shall I not keep his light continue burning?

Indeed, he was a loving brother and a bosom friend. In this material and natural world and to all of us; his passing to the Great Divide may be an irreparable loss; to our lodge and to our Ancient Order, his untimely demise is a great handicap; but in that blessed hope of resurrection that pervades in every Mason's belief in the immortality of man's soul, these immortal words will be to us Masons a sweet savor and a fragrant incense: "For to me to live is Christ, and to die is gain." (Phils. 1:21)

Truly, he did not die in vain. While he died in the body, we have the blessed assurance that he will rise in the spirit to eternity — to that kingdom beyond; where "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there by any more pain: for the former things are passed away."

As he now stands before the Great White Throne to receive judgment for deeds done while in the body, may it be his portion to hear from Him who sitteth as Judge Supreme, the welcome words: "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

To the memory of our late Worshipful Brother ATILANO G. NUÑEZ, a just and upright Mason, soldier, patriot and statesman; and as an expression of condolence to his bereaved family; his friends, and to the entire brethren within the Fraternity, I warmly and sincerely dedicate this humble memoir. △

— *Emmanuel E. Goco* (122)

* * * *

Preparations are now under way for the holding of the Third Annual Masonic Youth Conference to be held in Iloilo City on the campus of Central Philippine University. The Grand Master has appointed Dad Manuel Obligacion, Chairman of the Advisory Council of Graciano Lopez Jaena Chapter, as Coordinator of the conference.

Dad Obligacion and his Executive Committee decided to have the dates of the conference on June 22 to 28, 1970 on the theme: "Masonic Youth in the Crises of the 70's."

Grand Master Crudo has issued a circular to subordinate Lodges encouraging them to send as many delegates as they can to the conference. Children, grandchildren, brothers, sisters, nephews and nieces of Master Masons, whether or not members of the Orders of DeMolay, Rainbow or Job's Daughters are qualified to attend. △

JUSTICE MAKALINTAL . . .

From page 6

loves equally all her sons whether from the motherland or from overseas."

In the beginning, the masonic cries for reforms were modest enough: demilitarization of the colonial government; limitation of the powers of the Governor-General; extension of constitutional liberties to the Filipinos; representation in the Spanish parliament; appointments to the civil service through competitive examinations; and curtailment of the political power of the friars. Rizal and del Pilar had also been advocating education for the masses to prepare them for the reforms that they believed were forthcoming.

Unfortunatley their hopes were not to be realized in the manner they envisioned. The agitation for reforms generated such a wave of persecution that the more militant citizens foremost among them the Filipino Masons, had to go underground. The Katipunan was born, and the movement took to the field under a revolutionary government, which was to overthrow the colonial regime of Spain, only to be overwhelmed by the superior forces of an emerging American empire with a totally different concept of power and sense of mission. Under the new regime the libertarian movement continued, albeit in open parliamentary form. Again Masonry had in its roster the staunchest of the champions: Quezon, Palma, Roxas, the Kalaws, Abad Santos, Paredes, Benitez, Osias.

It may thus be seen that the history of Philippine Masonry has been indeed a glorious one. To be sure, there are those who would still look at it with a skeptical eye — preconceptions acquired early in life have a way of tenacious survival; but the new spirit of liberalism, both secular and otherwise, is fast evolving a new set of attitudes in the relationships between men and between institutions heretofore in disagreement. Free association and enlightened dialogue will eventually remove whatever little barriers still separate them. Success in this regard will no doubt be a signal achievement for all concerned, for it will mean a united front to face other challenges no less transcendental than the reform movement or the revolution against Spain, or the fight for political independence which ended in 1946. A few years ago the words "we are a nation in crisis" sounded more like ringing rhetoric than grim warning. They were received with hope and good-natured optimism. Today the same words have the sound of stark realism for the great majority of our people. Just consider the symptoms: Corregidor, Ilocos Sur and Batanes; Angeles City and the whole of Central Luzon; angry marches of students, workers and peasants on the Congress and Malacañang; unredressed deaths and other acts of violence on the streets and in the homes; spiraling prices on one hand and mass employment lay-offs on the other; increasing popular discontent, aggravated by uncounted firearms of the most lethal kind in unauthorized hands. These are some of the ingredients which make up a really explosive situation.

It seems trite to say, for it has been said so many times, that the leaders and the citizens of this country who are more fortunately circumstanced should put their heads and sinews together and employ all available resources to solve these problems. Some responsible sectors of our society, aware of the magnitude of the task, have already taken bold steps toward this goal. One instance worth

citing here, because of historical connotations insofar as Masonry is concerned, is the new orientation of the traditionally conservative Catholic Church. In line with this new orientation the Church has inaugurated a program of its own for social amelioration, employing both its human and material resources toward that end; some of its more militant members even take part in peasants' and workers' demonstrations for social reform; and, as we have seen, a great number of the Catholic clergy involved themselves, with proper hierarchical blessings, in the conduct of the recent elections, not to influence the voting but to ensure its cleanliness and freedom as much as possible. If they proved no match to some politicians who had the more effective logistics at their command, at least these men of the cloth have made a significant beginning. An even more dramatic gesture was the letter of seven Catholic bishops to the President calling upon him to set up, by his personal example, a model of true moral and christian leadership. The President, happily enough, lost no time in giving a no less dramatic response.

I mention these things because I consider them quite pertinent in this gathering, for they highlight, I think, the fact that a common cause can generate a common effort in a spirit of ecumenistic cooperation such as that made possible by the Second Vatican Council. I am sure the point in all this new clerical activism and involvement has not been lost on us. It stresses the substance over the traditional forms of the Christian faith, and comes out of the guarded cloisters of the church into the homes, the fields and the factories, and there, in a more relevant social context, commits itself to the same goals as those pursued by other progressive elements of our society. The Philippine Masons, having been similarly commited for a long time now, know, therefore, just what their role must be. If anything, the enlistment of additional forces can render the current fight, not so much for reform anymore as for sheer survival, so much more effective; and well may it be, for time is fast running out. In the preeminently social and economic milieu in which we live, as we enter the decade of the seventies, these words of that great scholar and historian, Teodoro M. Kalaw, himself a pillar of Masonry in the Philippines, come to mind: In Masonry "there is no hatred, but love, no division of classes, but fraternal cooperation, no monopolies for the few, but opportunities for everybody"... and in it "all will understand that morality is not expressed in words, or even in thoughts, but in daily deeds, in every industrial, commercial, agricultural activity, in every phase, in short, of human existence."

I know that, as in the other crisis in our history, the members of this venerable fraternity, collectively and as individuals, will again rise to the numerous challenges of our time, infuse a greater social content into their tasks, and practice that kind of love and morality which, according to Teodoro M. Kalaw, is the hallmark of Freemasonry. △

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Inhabitants of another planet may one day visit our dead and ravaged world and come upon a salvage lot full of wrecked cars. "This was their religion," they will say. "Earthmen worshipped these idols." And they will be right.

— Lou Erickson.

PADUA . . . **From page 7**

Violent pleasures are succeeded by correspondingly *violent pains.*

Like Socrates, Plato and Aristotle, Epicurus counsels moderation in all things. *Pleasure,* which is the goal of life, say the Epicureans, is attained by *moderation.* △

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GRAVEL & SAND . . . **From page 13**

Matron; Bro. Genaro Ansaldo, Worthy Patron; Sis. Maria L. Feliciano, Associate Matron; Bro. Ruben G. Feliciano, Associate Patron; Bro. Virgilio M. Asuelo, PP, Secretary; Sis. Lualhati E. Hilario, PM, Treasurer; Sis. Erlinda C. Afalla Conductress; Sis. Nuhma D. Aportadera, Associate Conductress; Bro. Prudencio S. Afalla, Chaplain; Sis. Nora F. Foronda, Marshal; Sis Erlinda U. Asuelo, PM, Organist; Sis. Teresa R. Ordinario, Adah; Sis. Thelma B. Ansaldo, Ruth; Sis. Adoracion A. Martin, Esther; Sis. Cornelia P. Aportadera, Martha; Sis. Ruth C. Lim, Electa; Bro. Cesar R. Feliciano, Warder; Bro. Rizal D. Aportadera, Sentinel.

Musical numbers were rendered by Miss Nida Alcoseba and the UCCP Chancel Choir under the direction of Mrs. Felicitas Montayre.

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BUD DAHO LODGE HOLDS ORATORICAL CONTEST

Bud Daho Lodge No. 102, Jolo, Sulu, held its fourth Plaridel Oratorical Contest on November 29, 1969, at the Bolduc Auditorium with six finalists participating.

Datu Homma Amilbangsa, a high school student of DDHPMHS, won the first place with a trophy donated by President Ferdinand Marcos and a gold medal donated by WB Omar Amin as his prizes. Mrs. Erlinda Aradani, trainer of the first placer was given a sheepskin certificate.

Other finalists in the contest were: Joyce Garcia, NDJ Girls High School; Nehmi A. Tan, NDJ Boys High School; Bee Pin Teo, Sulu Tong Jin High School; Maravia Arasain, HBSAT and Isabel Abidin, PMC Girls High School.

Prizes for the second placer were trophy donated by the Sulu Masonic Association and a silver medal donated by Bro. Ahmad Bagis. The third prize was a bronze medal donated by Bro. Fredinel Martinez.

Brethren of the Lodge who composed the contest committee are: WB Nurhasan Isahac, WB Gambra Rasul, WB Artemio Cuevas, Brothers Fredinel Martinez, Rudy Lee, Suy Keng Lee, Juanito Bruno, Alfredo Villagracia and WB Omar Amin.

(See picture on page 34.)

* * *

LEYTE EASTERN STAR CHAPTER INDUCTS OFFICERS ...

With Sis. Visitacion S. Crudo as installing matron and MW Manuel M. Crudo as installing patron, Morning Star Chapter No. 12, Order of the Eastern Star in Tacloban City, Leyte, installed its officers for 1970 at Makabugwas Masonic Temple on Jan. 30, 1970. Sis. Crudo and Bro. Crudo are past matron and past patron of Sampaguita Chapter No. 3 in Manila.

Those installed are: Sis. Dimna B. Ramirez, Worthy Matron; Bro. Avelino Ramirez, Worthy Patron; Sis. Gavina A. Abia, Associate Matron; Bro. Santiago L. Chua, Associate Patron; Bro. Gaspar M. Llamas, Secretary; Bro. Bernardino Romero, Treasurer; Sis. Bernarda P. Santiago, Conductress; Sis. Consuelo de la Cruz, Associate Conductress; Bro. Arcadio A. Ortiz, Chaplain;

Bro. Salvador S. Santiago, Marshal; Sis. Leonarda P. Romero, Adah; Sis. Rosalina S. Garrido, Ruth; Sis. Gertrudes F. Ortiz, Esther; Sis. Hermenigilda P. Resurrecion, Martha; Sis. Encarnacion E. Llamas, Electa; Bro. Jose A. Garrido, Warder; and Bro. Felix D. Relevo, Sentinel.

* * *

Our congratulations to Bro. Roseller Barinaga, Senior Warden of Dipolog Lodge No. 162, who has been elected Floor Leader of the City Council of Dipolog City. Dipolog City has just been inaugurated a city and is the newest city in that island of wealth and promise.

* * *

We have been hearing persistent rumors that once again the tradition of electing a Junior Grand Warden from the nominees of Past Grand Masters may be junked by electing one from the floor. This April 29 will tell. It seems that even brethren are affected by the spirit of the times — bewildering The Establishment. Turn to page 56

* * *

PHILIPPINE AIR LINES
P.O. Box 954, Manila
March 18, 1970
Ref: RVP — P70/3-94

Mr. Manuel Crudo
Grand Master
Grand Lodge of Free and Accepted Masons of the Philippines
Plaridel Masonic Temple
1440 San Marcelino, Manila

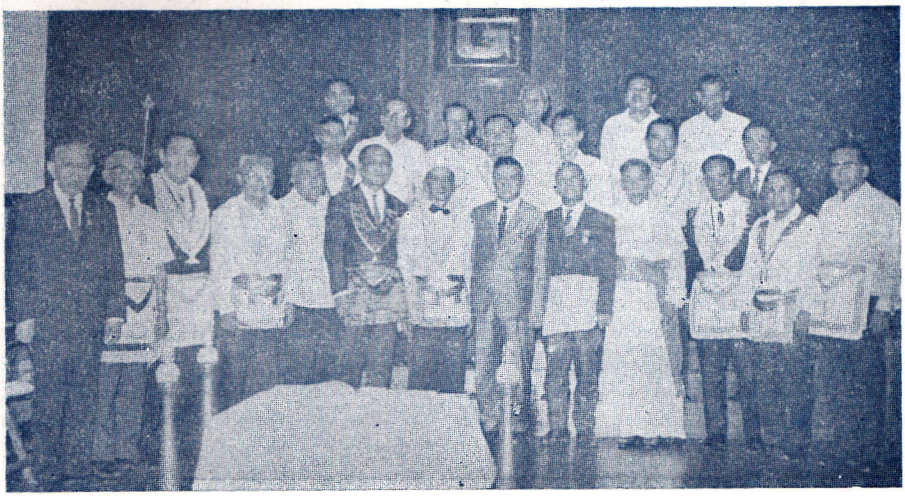
Dear Mr. Crudo:

Thank you for your February 27, 1970 letter advising us of your Annual Grand Lodge Communication (convention) which will be held at the Plaridel Masonic Temple from April 28-30, 1970.

We are happy to extend our convention fare to the members of your group. The applicable discounted fare will be 10% on twice the one way fare on the PALJET or Rolls Royce services and also on the Economico service between points where no Jet or Rol service is operated.

We are pleased to enclose copies of the bulletin to our sales offices informing them to extend the convention fare discount to your delegates. It is our hope that your conference will meet with great success.

Very truly yours,
(Sgd.) RICARDO G. PALOMA
Regional Vice-President-Philippines



Joint installation of officers of Maguindanao Lodge No. 40 and Macajalar Lodge No. 184, Cagayan de Oro City, January 24, 1970.



Shown holding the Pres. Marcos' Trophy is Datu Homma Amilbangsa, winner of the 4th Plaridel Oratorical Contest sponsored annually by Bud Daho Lodge No. 102. Flanking him are (l to r) Bro. Nurhasan Isahac, Contest Chairman, WM Omar Amin, Rev. Florentino de Jesus, Atty. Alvin Tan and Judge Celso Palma, (members of the Board of Judges). Lone lady is Mrs. Erlinda Aradani, trainer of Amilbangsa.

* * *



Installation of officers of Far East Court No. 1, Order of the Amaranth, Inc., Scottish Rite Temple, Manila.

The York Rite Page





CONVOCATIONS AND CONCLAVES

The annual metings of the different Grand Bodies of the York Rite are scheduled for the latter part of this month and early next month.

On Saturday, April 25, 1970, the annual conclave of the Grand Commandery of Knights Templar will be held at Plaridel Temple starting at 9:00 A.M. At noon of the same day, they will end it with a fraternal luncheon at some well-known restaurant.

At 5:00 PM of the same day, the Grand Council of Royal and Select Masters will be held in the same temple and will end with a fraternal dinner at some other well-known restaurant.

On Monday, April 27, 1970, the annual conclave of Asoka Conclave, Red Cross of Constantine, will be held at the same temple as above stated. The Constantiners expect to have a big dinner for their ladies, themselves, and invited guests.

On Monday, May 1, 1970, the annual convocation of the Grand Chapter of Royal Arch Masons will be held at 5:00 PM, also in Plaridel Temple. This being the last session, it will be the biggest attended of all the annual sessions.

The Grand York Rite Bodies expect to have a large attendance of delegates coming from various Masonic localities in the Philippines, Guam, Okinawa, Japan, Saipan, Kwajalein, Korea and Saigon. Most Excellent Companion Antonio Gonzalez, Sr., who is founder of the different York Rite bodies and titular head of York Rite Masons here is optimistic about having a large attendance here at the different meetings.

* * *

NEWEST GRAND CHAPTER

The Supreme Grand Royal Arch Chapter of the State of Israel was erected and consecrated and the grand officers installed in an elaborate ceremony held on April 29, 1969 in Jerusalem. The meeting was held at 4:00 pm and the District Grand Chapter was opened by the Grand Superintendent and during the singing of two hymns the consecrating grand officers took their positions. The Hon. The Earl of Galloway, the Grand First Principal of Scotland, presided during the ceremonies. The ceremonies of erection and consecration completed, it was time for the installation of officers. The first principals of all chapters were called to be upstanding and escort the First Grand Principal to the west side of the altar and the installation proceeded. The First Grand Principal is Most Excellent Companion M. Silverstone and the Grand Scribe E is Most Excellent Companion S. Zarankin. △

—The Canada Freemason

 From page 1

the present set-up by extending his helping hand to the Youth, who have been disenchanted by the broken promises and hypocrisies of some of their elders. Our youth need sympathetic understanding and proper guidance, inspiration and recognition.

And as we descend from the Oriental Chair, our theme song shall be the same since 1958 — long before we began to ascend that time honored seat: "GIVE OUR YOUTH A BREAK."

Patriotism, to be more effective and enduring, must commence with the Youth..."As the twig is bent, the tree grows." Let us build temples in the hearts of men while they are still young, by organizing a DeMolay Chapter, an Assembly of Rainbow Girls, or a Bethel of Job's Daughters in every place where a Masonic Symbolic Lodge exists.

No matter how much we have spent, no matter how great the efforts we have exerted, if we have saved a teen-ager from falling into the abysmal pits of delinquency and criminality and made him a better son, a law abiding citizen, and an honest, courageous and dedicated leader, we have not lived in vain.

The future destiny of our country and of Masonry rests upon our Youth. Let us exemplify in our daily lives the principal tenets of Masonry: Brotherly Love, Relief and Truth by forgetting self, and by giving not only a portion of our possessions but also part of ourselves in service to mankind, without counting the cost, without expecting any material reward or any recognition or award, save the self-satisfaction of a job well done to the glory of God and welfare of our fellowmen. This is the Alpha and Omega of Masonry.

It is not our province to be better than our brethren and neighbors but to improve ourselves by subduing our passions within due bounds, governing ourselves accordingly and by never suffering our passions and prejudices to become the masters of our judgment.

The greatest lesson which any person can learn is not to know that there is pain in this world, for it thrives in abundance; but how to turn pain into joy.

Freemasonry is here to stay. The danger to Masonry comes not from without but from within. Let us, therefore, be ever vigilant and discriminating in the admission of those who knock at our outer door, if we would preserve the dignity, high importance and unsullied reputation of our beloved Fraternity.

Although Easter has come and gone, its purpose and meaning linger with us: "That truth is mighty and ultimately prevails." "You can put truth in the grave but it won't stay there. You can nail it to a cross, wrap it in winding sheets and shut it up in a tomb, but it will rise." "Without the resurrection, Good Friday would only be the triumph of Evil."

Easter is the harbinger of good tidings. It heralds the dawn of a new day and colors the clouds with the crimson rays of vibrant hope when our Supreme Grand Master sends us the Word that is more than a Word, through His only begotten Son who died upon the cross and rose from his grave in a resurrection after death to a glorious life eternal!

And that Word is LOVE.

Jesus made this word his second great Law: "Thou shalt Love Thy Neighbor as Thyself."

"Even the stones have a love of their own — the love to stick to the ground."

"Jesus died to save the world, not a particular church! Therefore, all roads that lead to God are good. Herein lies the beauty of our Brotherhood.

If only the people throughout the world were Master Masons who exemplified in their daily lives brotherly love, then this world would be a safer place to live in. Strikes, demonstrations, and wars would come to an end. And we would achieve peace which up to now is as illusory as the will o' the wisp.

Man has made a magnificent break-through in science, medicine, technology and other fields of human endeavor...He has even conquered space.

But human nature remains the same — in its static, greedy, vindictive moods. So long as man's inhumanity to man, prompted by his selfish desires and selfish designs — his unquenchable lust for gold and unbriddled passion for power — necessitate the overlordship of command and the exorcising influence of moderation, peace among men and among nations will elude humanity.

We know not what the future has in store for us. Let us not be dismayed. Our heavenly Father has promised to support and maintain us through all the troubles and adversities that may come to us. Let us be up and doing, and as Master Masons, let us endeavor so to

Live as if we would die tomorrow;
Learn as if we would live forever.

The hour of parting draws near, my brethren. And parting is such sweet sorrow.

As I commence the gentle art of sliding back — back to the ranks from where I have come, let me say to you:

Not adieu, not good-bye,
But so long and "Mabuhay!"

Fraternally,

MANUEL M. CRUDO
Grand Master

* * *

INTERNATIONAL ORDER OF DEMOLAY, DIEGO SILANG CHAPTER

The organization of the Diego Silang Chapter of DeMolay was sponsored by the Ilocos Bodies, A & ASR. The Grand Master, Most Wor. Manuel M. Crudo, Executive of the Jurisdiction of the Philippines, Guam and Okinawa of the Order of DeMolay, installed the Advisory Council and instituted the Diego Silang Chapter on February 8, 1970 at 3:00 o'clock, P.M.

The members of the Advisory Council are as follows:

Dad Marcelino T. Viduya, Chairman; Dad Ishmael Sanchez, Chapter Advisor; Dad Doroteo A. Parong, Dad Mena S. Lardizabal, Dad Severino Hermosa, Dad Alfredo C. Nebres, Dad Teodorico F. Ordinario, Members.

At 7:00 o'clock, P.M. the officers of Diego Silang Chapter of the Order of DeMolay were installed. The following are the officers of the Chapter: Kelvin Rockwood, Master Councilor; Rufino Domingo, Senior Councilor; Ephraim Abaquita, Junior Councilor; Gustavon Onias, Treasurer; Mario Nebres, Scribe; Noel Oribello, Senior Deacon; George Raruc, Junior Deacon; Gilbert Mendoza, Senior Steward; Ador Ordinario, Junior Steward; Marvin Ganaden, Chaplain; Virgilio Buenaventura, Sentinel; Edward Lacsamana, Standard Bearer; Miguel Ocampo, Almoner; Jim Cuesta, Marshal; Celestino Valdibia, Orator; Renato de Villa, Jaime Jucutan, Jr. Erwin Ancheta, Samuel Bacuting, Edilberto Luoiano, Fulgene Macagba, Andres Padua, Preceptors.

There are 33 members of Diego Silang Chapter. The officers and members of Jose Abad Santos Chapter and Baguio Chapter prepared these boys to become DeMolays. They made several trips to San Fernando for their indoctrination, training and conferral of the Degrees.

During the Installation, four Chapters were represented as follows:

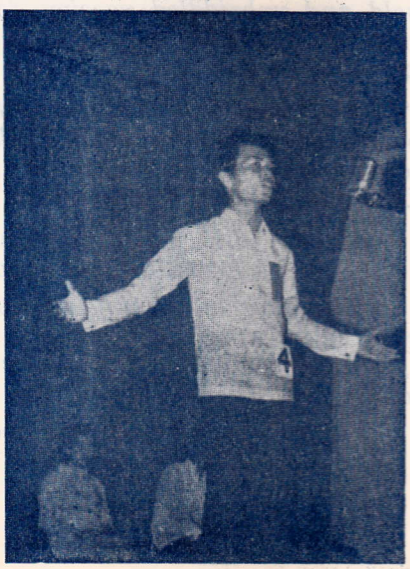
Jose Abad Santos Chapter — 22 members
Baguio Chapter — 8 members
Dimasalang Chapter — 1 member
Loyalty Chapter — 1 member

—Doroteo A. Parong, PM; Secretary, Union Lodge No. 70

* * *

DeMolays of Graciano Lopez Jaena Chapter held their DeMolay week in Iloilo City starting with a Go-to-Church Sunday. They took charge of the church service at Central Philippine University on March 15.

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Edmund Arias winner of Lopez-Jaena Oratorical Contest (p. 62)

Officers of Symbolic Lodges for 1970

Masonic District No. 1, Manila

Bagumbayan Lodge No. 4
Location: Plaridel Masonic Temple
Stated Meeting: Second Wednesday
Wor. Master: Calixto O. Zaldivar
Senior Warden: Artemio G. Bayas
Junior Warden: Ernesto Z. Gonzales
Treasurer: Teotimo G. Juan
Secretary: Narciso C. Roque
Address: 58 Lanzones Street Project 2, Quezon City

Island Luz Mintrva Lodge No. 5
Location: Plaridel Masonic Temple
Stated Meeting: Fourth Saturday
Wor. Master: Leonardo de Castro
Senior Warden: Gregorio V. Salazar
Junior Warden: Protacio V. Grospe
Treasurer: Basilio J. Enriquez
Secretary: Porfirio A. Romulo
Address: 211 V. Ibañez Street, Little Baguio, San Juan, Rizal

Biak-na-Bato Lodge No. 7
Location: Plaridel Masonic Temple
Stated Meeting: Second Tuesday
Wor. Master: Gerardo A. Teotico
Senior Warden: George A. Erfe
Junior Warden: Remigio D. Bautista, Jr.
Treasurer: Alejandrino Eusebio
Secretary: Oscar L. Fung
Address: 446-448 Quezon Boulevard Quiapo, Manila

Nilad Lodge No. 12
Location: Plaridel Masonic Temple
Stated Meeting: First Saturday
Wor. Master: Roman Careaga
Senior Warden: Macario C. Ofilada, Jr.
Junior Warden: Pedro B. Ayuda
Treasurer: Amado C. Pineda
Secretary: Jose E. Racela
Address: P.O. Box 1921 Manila

Walana Lodge No. 13
Location: Plaridel Masonic Temple
Stated Meeting: Third Wednesday
Wor. Master: Ambrosio Lorenzo, Sr.
Senior Warden: Nemesio Ramos
Junior Warden: Amado Ramat
Treasurer: Luis E. San Juan
Secretary: Leo Ferrer
Address: 1677 Bambang Street, Sta. Cruz, Manila

Dalisay Lodge No. 14
Location: Plaridel Masonic Temple
Stated Meeting: First Tuesday
Wor. Master: Amor T. Banda, PM
Senior Warden: Alberto S. Ortiz
Junior Warden: Edgardo F. Flores
Treasurer: Bayani B. Ibarrola,
Secretary: Domingo C. Argente
Address: 2400 Havana Street, Sta. Ana, Manila

Sinukuan Lodge No. 16
Location: Plaridel Masonic Temple
Stated Meeting: Second Friday
Wor. Master: Virgilio S. Atienza
Senior Warden: Felicito R. Quimpo
Junior Warden: Miguel Iñigo
Treasurer: Henry Ang-Hessing
Secretary: Gavino de Castro
Address: 2528 Tindalo Street, Tondo, Manila

Araw Lodge No. 18
Location: Plaridel Masonic Temple
Stated Meeting: Second Saturday
Wor. Master: Alberto C. Reyes
Senior Warden: Cesar Bautista
Junior Warden: Aurelio Llenado
Treasurer: Jose N. Quedding
Secretary: Juan M. Mendoza
Address: 2727-G Rizal Ave., Mla.

Dapitan Lodge No. 21
Location: Plaridel Masonic Temple
Stated Meeting: Third Monday
Wor. Master: Benjamin T. Araniego, Jr.
Senior Warden: Florencio R. Cruz, Jr.
Junior Warden: Francis R. Maher, Jr.
Treasurer: Ponciano A. Abaño
Secretary: Jose E. Punzalan
Address: 1340 United Nations Avenue, Manila

Jose Rizal Lodge No. 22
Location: Plaridel Masonic Temple
Stated Meeting: First Friday
Wor. Master: Nicasio P. Mayuga
Senior Warden: Pedro B. Aguila
Junior Warden: Pacifico B. Buenavista
Treasurer: Obdulio A. Andin
Secretary: Mariano Pagarigan
Address: c/o Office of the Insurance Commissioner Manila

Batong-Buhay Lodge No. 27
Location: Plaridel Masonic Temple
Stated Meeting: Second Tuesday
Wor. Master:
Senior Warden:
Junior Warden:
Treasurer:
Secretary:
Address:

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Zapote Lodge No. 29
Location: Plaridel Masonic Temple
Stated Meeting: Third Saturday
Wor. Master: Jose T. Martinez
Senior Warden: Antero T. Jocson
Junior Warden: Carlos G. Riparip
Treasurer: Jose P. Buhay
Secretary: Filemon S. Mariano
Address: 4 Road 3, Project 6
Quezon City

Luzon Lodge No. 57
Stated Meeting: First Thursday
Wor. Master: Constantino L. Calica
Senior Warden: Rodolfo G. Gonzales
Junior Warden: Felix R. Santos
Treasurer: Co Tuan
Secretary: Vicente P. Flechero
Address: 1440 San Marcelino Street, Ermita, Manila

Labong Lodge No. 59
Location: Plaridel Masonic Temple
Stated Meeting: First Saturday
Wor. Master: Pacifico J. Pagdanganan
Senior Warden: Julito Briones
Junior Warden: Bernardo Garduque
Treasurer: Avelino G. Gregorio
Secretary: Jose L. Cahiwat
Address: 437 General Luna Street, Malabon, Rizal

Kasilaan Lodge No. 77
Location: Plaridel Masonic Temple
Stated Meeting: First Tuesday
Wor. Master: Casimiro O. Llobrera
Senior Warden: Martin G. Espina
Junior Warden: Manuel S. Torio
Treasurer: Rodrigo B. Cheng
Secretary: Delfin C. Medel
Address: 55 Amado T. Reyes/Star Mandaluyong, Rizal

Taga-Ilog Lodge No. 79
Location: Plaridel Masonic Temple
Stated Meeting: Fourth Saturday
Wor. Master: Calixto R. Piguera
Senior Warden: Avelino J. Pangilinan
Junior Warden: Oscar A. Baria
Treasurer: Alfonso A. Soriano
Secretary: Gregorio G. Niduaza
Address: 715 Instruccion Street, Sampaloc, Manila

F. D. Roosevelt Lodge No. 81
Location: Plaridel Masonic Temple
Stated Meeting: Third Saturday
Wor. Master: Oliveros C. Digdigan
Senior Warden: Baltazar M. Liston
Junior Warden: Michael B. Cuanzon
Treasurer: Johnny Yam
Secretary: Alberto Presa
Address: 1268-I Interior F Tayuman, Sta. Cruz, Manila

High Twelve Lodge No. 82
Location: Plaridel Masonic Temple
Stated Meeting: Second Saturday
Wor. Master: Jorge O. Lomboy, Jr.
Senior Warden: Nestor N. Capellan
Junior Warden: Noel M. Mendigorin
Treasurer: Jose L. Intal
Secretary: Gregorio Cariaga
Address: 2510 M. Natividad Street, Sta. Cruz, Manila

Hiram Lodge No. 88
Location: Plaridel Masonic Temple
Stated Meeting: First Friday
Wor. Master: Wilfredo S. Manlapaz
Senior Warden: Victorino Q. Juico
Junior Warden: Mario C. Navia
Treasurer: Eddie Sharruf
Secretary: Jesus P. Manlapaz
Address: 2435 Rodriguez, Balut, Tondo, Manila

Service Lodge No. 95
Location: Plaridel Masonic Temple
Stated Meeting: Fourth Tuesday
Wor. Master: Job Elizes
Senior Warden: Kishinchand H. Dialdas
Junior Warden: Leon M. Lazaga
Treasurer: Simeon Royeca
Secretary: Constantino Rabaya
Address: 104 M. H. del Pilar Street, San Francisco del Monte, Quezon City

Keystone Lodge No. 100
Location: Plaridel Masonic Temple
Stated Meeting: Second Saturday
Wor. Master: Romulo S. Dolojan
Senior Warden: Gregorio C. Manasan
Junior Warden: Feliciano C. Manasan
Treasurer: Juan A. Rosendo
Secretary: Cornelio M. Aguirre
Address: 16 Sanciangco Street, Santol, Quezon City

Noli Me Tangere Lodge No. 148
Location: Plaridel Masonic Temple
Stated Meeting: First Wednesday
Wor. Master: Jose Ang Dy Pay
Senior Warden: Samuel P. Fernandez
Junior Warden: Casiano U. Laput
Treasurer: Porfirio S. Rigor
Secretary: Marcelino P. Dysangco
Address: 4131 Ponte Street Makati, Rizal

King Solomon Lodge No. 150
Location: Plaridel Masonic Temple
Stated Meeting: Second Monday
Wor. Master: Benjamin C. Beltrano
Senior Warden: Leonardo D. Dionisio
Junior Warden: Joaquin Gaden
Treasurer: Remedios Receja
Secretary: Martin Adorador
Address: 192-A Araneta Ave., Q.C.

Manuel Roxas Lodge No. 152
Location: Plaridel Masonic Temple
Stated Meeting: Second Monday

Wor. Master:	Leocadio T. Guingon
Senior Warden:	Hazzar M. Mingoa
Junior Warden:	Albino K. O'Yek
Treasurer:	Honesto R. Nuñez
Secretary:	Romeo T. Pasco
Address:	1828 Taft Ave., Manila

Manila Lodge No. 1
Location: Scottish Rite Temple
Stated Meeting: First Tuesday

Wor. Master:	Oscar L. Uy
Senior Warden:	Thomas Chesbrough
Junior Warden:	Marcelino N. Sayo
Treasurer:	Jost E. Boehnert
Secretary:	Dominador Escosa
Address:	1213 Lepanto Street Sampaloc, Manila

Corregidor Southern Cross Lodge No. 3
Location: Scottish Rite Temple
Stated Meeting: Second Thursday

Wor. Master:	Agerico V. Amagna, Jr.
Senior Warden:	Joseph Pickard
Junior Warden:	Conrado C. Veneracion
Treasurer:	George J. Reid
Secretary:	Benjamin G. Ramos
Address:	1828 Taft Avenue, Manila

Cosmos Lodge No. 8
Location: Scottish Rite Temple
Stated Meeting: First Monday

Wor. Master:	Joaquin O. Thomas
Senior Warden:	Pedro Campasano
Junior Warden:	Roland Miller
Treasurer:	Richard S. Hart
Secretary:	Robert H. Cathey
Address:	21 Bingo Street, Quezon City

St. John's Lodge No. 9
Location: Scottish Rite Temple
Stated Meeting: Second Saturday

Wor. Master:	Raymond E. Murry
Senior Warden:	Douglas A. Nicoll
Junior Warden:	Herbert C. Hendry
Treasurer:	Newland Baldwin
Secretary:	Paul W. Hannaford
Address:	P.O. Box 626 Manila

Mt. Lebanon Lodge No. 80
Location: Scottish Rite Temple
Stated Meeting: First Thursday

Wor. Master:	William H. Quasha
Senior Warden:	Gerard G. Kaiser
Junior Warden:	Albert Goldenberg
Treasurer:	William Samara
Secretary:	Irving Cryde
Address:	2nd Floor, Regina Bldg Escolta, Manila

Mencius Lodge No. 93
Location: Scottish Rite Temple
Stated Meeting: First Wednesday

Wor. Master:	Ting Su Tiok
Senior Warden:	William T. Chua
Junior Warden:	Charles O. Chang
Treasurer:	Federico J. Chusuey
Secretary:	Benjamin C. Gotamco
Address:	5-A Tapi Street, Talayan Village, Quezon City

Masonic District No. 2, Apayao-Cagayan

Mabini Lodge No. 39
Location: Aparri, Cagayan
Stated Meeting: Second Saturday

Wor. Master:	Leandro Resurreccion
Senior Warden:	Calixto C. Aquino
Junior Warden:	Beato O. Luczun
Treasurer:	Gavino C. Say
Secretary:	Gabriel O. Arce
Address:	Aparri, Cagayan

Gonzaga Lodge No. 66
Location: Tuguegarao, Cagayan
Stated Meeting: Third Saturday

Wor. Master:	Eduardo Lasam
Senior Warden:	Edilberto Fragante
Junior Warden:	Pedro F. Daludado
Treasurer:	Oscar Y. Romero
Secretary:	Leon A. Bañez, Jr.
Address:	Tuguegarao, Cagayan

Rio Chico Lodge No. 182
Location: Tabuk, Kalinga Apayao
Stated Meeting: Third Saturday

Wor. Master:	Ceferino B. Ramirez
Senior Warden:	Felicisimo B. Munda
Junior Warden:	Manuel T. Dulawon
Treasurer:	Faustino Eligado
Secretary:	Benjamin J. Guiang
Address:	Tabuk, Kalinga, Apayao

Masonic District No. 3, Nueva Vizcaya

Magat Lodge No. 68
Location: Bayombong, Nueva Vizcaya
Stated Meeting: First Saturday

Wor. Master:	Carlos L. Hermoso
Senior Warden:	Camilo L. Gallardo
Junior Warden:	Bernabe B. Briosos
Treasurer:	Pedro S. Reginalde, Jr.
Secretary:	Sotero A. Torralba, Sr.
Address:	Bayombong, Nueva Vizcaya

Nueva Vizcaya Lodge No. 144
Location: Solano, Nueva Vizcaya
Stated Meeting: First Saturday

Wor. Master:	Florencio B. Padilla
Senior Warden:	Noli M. Sagadraca
Junior Warden:	Fr ncisco M. Marinay
Treasurer:	Salvador A. Aquino
Secretary:	Narciso P. Tomas
Address:	District No. 2 Solano, Nueva Vizcaya

Turn to next page

Salinas Lodge No. 163
Location: Bambang, Nueva Vizcaya
Stated Meeting: Third Saturday
Wor. Master: Monico Vilaray
Senior Warden: Antonio Vidad, Jr.
Junior Warden: Epifanio Q. Billena
Treasurer: Vicente Gonzales
Secretary: Florentino C. Bernardo
Address: Bambang, Nueva Vizcaya

Cordillera Lodge No. 178
Location: Bagabag, Nueva Vizcaya
Stated Meeting: Second Saturday
Wor. Master: Bienvenido G. Tecson
Senior Warden: Paulino Estabillo
Junior Warden: Servando C. Gallardo
Treasurer: Martiniano I. Bullecer
Secretary: Eladio A. Dumanay
Address: Bagabag, Nueva Vizcaya

Masonic District No. 4, Abra-Ilocos Province

Angalo Lodge No. 63
Location: Vigan, Ilocos Sur
Stated Meeting: Third Saturday
Wor. Master: Daniel Rasay
Senior Warden: Felipe Baquiran
Junior Warden: Daniel Belen
Treasurer: Jose Tacal
Secretary: Graciano P. Pada, Sr.
Address: Vigan, Ilocos Sur

Laoag Lodge No. 71
Location: Laoag City, Ilocos Norte
Stated Meeting: First Saturday
Wor. Master: Catalino R. Garduque
Senior Warden: Pablo L. Edrozo
Junior Warden: Maximino C. Arlante
Treasurer: Ruperto R. Visaya
Secretary: Pacito C. Sacanli
Address: Currimao, Ilocos Norte

Abra Lodge No. 86
Location: Bangued, Abra
Stated Meeting: Second Saturday
Wor. Master: Gaspar Bosque
Senior Warden: Isidoro Valera
Junior Warden: Carlos Barbero
Treasurer: Ildefonso Castillo
Secretary: Mariano Tugcay
Address: Dolores, Abra

Lam-Ang Lodge No. 164
Location: Sta. Lucia, Ilocos Sur
Stated Meeting: First Saturday
Wor. Master:
Senior Warden:
Junior Warden:
Treasurer:
Secretary:
Address:

Masonic District No. 5, La Union and Mt. Province

Baguio Lodge No. 67
Location: Baguio City
Stated Meeting: First Tuesday
Wor. Master: Dominador Ibalie
Senior Warden: Donald Gunn
Junior Warden: Abelardo Resurreccion
Treasurer: Eugenio P. Pucay
Secretary: Arturo C. Plata
Address: P. O. Box 94
Baguio City

Union Lodge No. 70
Location: San Fernando, La Union
Stated Meeting: First Saturday
Wor. Master: Anacleto N. Laurencia
Senior Warden: Alfredo C. Nebres
Junior Warden: Bernardo A. Cortes
Treasurer: Enrique M. Salazar
Secretary: Doroteo A. Parong
Address: San Fernando, La Union

Bontoc Lodge No. 140
Location: Bontoc, Mt. Province
Stated Meeting: First Tuesday
Wor. Master: Gaudencio de Vera
Senior Warden: Rufino Chungalo
Junior Warden: Aurelio Macabeo
Treasurer: Celerino T. Ruiz
Secretary: Severo G. Pimentel
Address: Bontoc, Mt. Province

Siete-Martires Lodge No. 177
Location: Balaoan, La Union
Stated Meeting: Third Saturday
Wor. Master: Pedro L. Fajardo, Jr.
Senior Warden: Ruperto Ledda
Junior Warden: Antonio S. Orodio
Treasurer: Demetrio Obaldo
Secretary: Leonides B. Basconcillo
Address: Balaoan, La Union

Masonic District No. 6, Nueva Ecija

Cabanatuan Lodge No. 53
Location: Cabanatuan City
Stated Meeting: First Saturday
Wor. Master: Ricardo J. Soto
Senior Warden: Rodolfo C. Beltran
Junior Warden: Eliodoro Valenton
Treasurer: Primo E. Ferrer
Secretary: Doroteo M. Joson
Address: Cabanatuan City

Nueva Ecija Lodge No. 73
Location: Quezon, Nueva Ecija
Stated Meeting: Second Saturday
Wor. Master: Marcelo T. Capalungan
Senior Warden: Emilio G. Cabrera
Junior Warden: Isaac R. Asuncion
Treasurer: Alfredo Elviña, Jr.
Secretary: Mario G. Cabrera
Address: Nueva Ecija Masonic Temple
Quezon, Nueva Ecija

Memorial Lodge No. 90
Location: Muñoz, Nueva Ecija
Stated Meeting: Second Saturday
Wor. Master: Antonio P. Pascual
Senior Warden: Agustin A. Pelmoka
Junior Warden: Isaac C. Alvarez
Treasurer: Elfeo V. Villacorta
Secretary: Victorio S. Lingas
Address: Muñoz, Nueva Ecija

Gen. Manuel Tinio Lodge No. 167
Location: Guimba, Nueva Ecija
Stated Meeting: First Saturday
Wor. Master: Jose C. de Ocampo
Senior Warden: Diosdado M. Barawid
Junior Warden: Anastacio D. Ortiz, Jr.
Treasurer: Amado R. Cruz
Secretary: Claro A. Dar
Address: Guimba, Nueva Ecija

Gen. Llanera Memorial Lodge No. 168
Location: Gapan, Nueva Ecija
Stated Meeting: Fourth Saturday
Wor. Master: Mariano N. Llanera
Senior Warden: Florencio M. Trinidad
Junior Warden: Luis P. Bolisay
Treasurer: Dominador J. Cabrera
Secretary: Mario A. Gotico
Address: Gapan, Nueva Ecija

Narra Lodge No. 171
Location: San Jose City, Nueva Ecija
Stated Meeting: First Saturday
Wor. Master: Basilio Ng Tian Kee
Senior Warden: Venancio S. Gozon
Junior Warden: Rustico G. Eugenio
Treasurer: Tomas G. Chu
Secretary: Oscar Azarcon
Address: San Jose City
Nueva Ecija

Masonic District No. 7, Bulacan-Pampanga-Tarlac

Malolos Lodge No. 46
Location: Malolos, Bulacan
Stated Meeting: Second Saturday
Wor. Master: Filemon B. Zafra, Jr.
Senior Warden: Ricardo B. Dizon
Junior Warden: Ruperto J. Policarpio
Treasurer: Gregorio Bernardino
Secretary: Francisco C. Rendon
Address: Katmon, Malolos, Bulacan

Pampanga Lodge No. 48
Location: San Fernando, Pampanga
Stated Meeting: Second Saturday
Wor. Master: Generoso Q. Sison
Senior Warden: Rolando de Guzman
Junior Warden: Nestor V. Tungul
Treasurer: Amado L. Sadsad
Secretary: Venancio G. Reyes
Address: Lubao, Pampanga

Isagani Lodge No. 96
Location: Tarlac, Tarlac
Stated Meeting: First Saturday
Wor. Master: Federico Tan
Senior Warden: Cosmo P. Antonio
Junior Warden: Benjamin Chua
Treasurer: Jose Yu Chua
Secretary: Lorenzo S. Bonifacio
Address: Tarlac, Tarlac

Leonard Wood Lodge No. 105
Location: Clark Air Force Base
Stated Meeting: First Tuesday
Wor. Master: James L. Annas
Senior Warden: Robert G. Archer
Junior Warden: Raymond P. Dotson
Treasurer: Harry G. Lee
Secretary: Gene A. Wykle
Address: 405th FMS Box 2
APO 96274

Victory Lodge No. 116
Location: Camiling, Tarlac
Stated Meeting: Third Saturday
Wor. Master: Joaquin Salvador
Senior Warden: Ernesto Zacarias
Junior Warden: Benhur Latorre
Treasurer: Jaime Sialong
Secretary: Recto Tolentino
Address: Camiling, Tarlac

Anchor Lodge No. 159
Location: Paniqui, Tarlac
Stated Meeting: Second Saturday
Wor. Master: Rizal B. Perez
Senior Warden: Artemio Paez
Junior Warden: Hipolito Julian
Treasurer: Pantaleon Garcia
Secretary: Eduardo E. Pascual
Address: San Sebastian Village,
Tarlac, Tarlac

Masonic District No. 8, Bataan and Zambales

Lincoln Lodge No. 34
Location: Olongapo City
Stated Meeting: First Wednesday
Wor. Master: Manuel D Garcia
Senior Warden: Delio S. Reyes
Junior Warden: Robert Edmonds
Treasurer: Marcial B. de la Cruz
Secretary: Desiderio Hebron
Address: P. O. Box 19
Olongapo City

Pinatubo Lodge No. 52
Location: San Narciso, Zambales
Stated Meeting: Second Saturday
Wor. Master: Marciano A. Torres
Senior Warden: Eugene C. Franklin, Jr.
Junior Warden: Luis Cava
Treasurer: Pedro Aquino
Secretary: Alfredo D. Garcia
Address: San Narciso, Zambales

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Zambales Lodge No. 103
Location: Iba, Zambales
Stated Meeting: First Saturday
Wor. Master: Feliciano B. Fontelera
Senior Warden: Roman B. Saladino
Junior Warden: Marcelino Rosete
Treasurer: Huang Ku Hsi
Secretary: Fausto Datugan
Address: Botolan, Zambales

Bataan Lodge No. 104
Location: Lamao, Limay, Bataan
Stated Meeting: Third Saturday
Wor. Master: Justo B. Canare
Senior Warden: Jose G. Santos
Junior Warden: Jesus D. Ramos
Treasurer: Froilan B. Silva
Secretary: Benjamin B. Santos
Address: Calaguiman, Samal, Bataan

Masonic District No. 9, Quezon City-Rizal Province

Silanganan Lodge No. 19
Location: Bagong Ilog, Pasig, Rizal
Stated Meeting: Second Saturday
Wor. Master: Oscar T. Eusebio
Senior Warden: Levi B. Mariano
Junior Warden: Benedicto A. Madarang
Treasurer: David Cruz
Secretary: Modesto M. Marcelo
Address: 33 M. L. Quezon Street, Parang, Marikina, Rizal

Muog Lodge No. 89
Location: Parañaque, Rizal
Stated Meeting: Third Saturday
Wor. Master: Juan S. Yuvienco
Senior Warden: Manuel T. Cruz
Junior Warden: Benjamin de Leon Cortes
Treasurer: Crispin G. Loya
Secretary: Bienvenido R. Burgos
Address: 877 Quirino Avenue Parañaque, Rizal

Marikina Lodge No. 119
Location: Marikina, Rizal
Stated Meeting: First Saturday
Wor. Master: Alfredo Pamintuan
Senior Warden: Rodolfo Valentino
Junior Warden: Jose S. Andres
Treasurer: Rodolfo Concepcion
Secretary: Maka-araw Cruz
Address: 72-A. Mabini Street, Pasig, Rizal

Quezon City Lodge No. 122
Location: E. de los Santos Ave., Q.C.
Stated Meeting: Second Saturday
Wor. Master: Chris Malahay
Senior Warden: Ildefonso Serrano, Jr.
Junior Warden: Severo Castulo
Treasurer: Jesus B. Venzon
Secretary: Ernesto F. Balba
Address: 31 Negros Street, Bago Bantay, Quezon City

Teodoro M. Kalaw Memorial Lodge No. 136
Location: San Juan, Rizal
Stated Meeting: Second Monday
Wor. Master: Isagani Camino
Senior Warden: Tomas de Guzman
Junior Warden: Francisco M. Rint
Treasurer: Domingo F. M. Domingo
Secretary: Dioscoro G. Ramos
Address: 569 Jose Rizal Street, Mandaluyong, Rizal

Rafael Palma Lodge No. 147
Location: Quezon City
Stated Meeting: First Saturday
Wor. Master: Luisito S. Gloria
Senior Warden: Gil B. Fernandez
Junior Warden: Ernesto I. Sengco
Treasurer: Carlos Antonio
Secretary: Francisco D. Ronquillo
Address: T-12 Area I UP Diliman Campus, Rizal

Juan Sumulong Memorial Lodge No. 169
Location: Taytay, Rizal
Stated Meeting: Third Friday
Wor. Master: Harry Guthertz
Senior Warden: Alfredo Z. Reyes
Junior Warden: German Esguerra
Treasurer: Exequiel R. Angeles
Secretary: Angelo S. Baylon
Address: San Carlos Heights, Binangonan, Rizal

Capitol City Lodge No. 174
Location: Quezon City
Stated Meeting: Fourth Saturday
Wor. Master: Ramon S. Alviola
Senior Warden: Estanislao J. Rafael
Junior Warden: Luis V. Se
Treasurer: Go Thian Tek
Secretary: Bienvenido G. Ongkiko
Address: 17-A Dagupan Street San Francisco del Monte, Quezon City

Laong-Laan Lodge No. 185
Location: Quezon City
Stated Meeting: First Saturday
Wor. Master: Luis F. Lancero, Jr.
Senior Warden: Gregorio Magsaysay
Junior Warden: Daniel D. Lisanin
Treasurer: Federico S. Magat
Secretary: Dominador C. Vicente, Sr.
Address: 7-A D. de los Reyes Street, Project 4, Quezon City

Masonic District No. 10, Cavite City and Province

Cavite Lodge No. 2
Location: Cavite City
Stated Meeting: First Friday
Wor. Master: Jose V. Colina
Senior Warden: James E. Anderson
Junior Warden: Isidoro C. Santos
Treasurer: Dominador G. Crisostomo
Secretary: Salvador C. Gonzales
Address: 960 Cabuco Street, Cavite City

Pilar Lodge No. 15
Location: Imus, Cavite
Stated Meeting: First Saturday
Wor. Master: Regalado M. Camarse
Senior Warden: Telesforo Sapinoso
Junior Warden: Antonio Verniz
Treasurer: Eugenio M. Villanueva
Secretary: Eduardo M. Espejo
Address: Gen. Satorre Street, Imus, Cavite

Bagong-Buhay Lodge No. 17
Location: Cavite City
Stated Meeting: Second Friday
Wor. Master: Lope Anson
Senior Warden: Perfecto Verniz
Junior Warden: Oliver Ramirez
Treasurer: Amado Santos
Secretary: Jose T. Bernal
Address: Caridad, Cavite City

Aguinaldo Memorial Lodge No. 31
Location: Kawit, Cavite
Stated Meeting: Second Saturday
Wor. Master: Francisco Chua
Senior Warden: Francisco Ricafrente
Junior Warden: Eustaquio Merced
Treasurer: Jose Mercado
Secretary: Antonio Saqueton
Address: Kaingin, Kawit, Cavite

Mount Mainam Lodge No. 49
Location: Naic, Cavite
Stated Meeting: Second Saturday
Wor. Master: Raymundo N. Beltran
Senior Warden: Mariano A. Deseo
Junior Warden: Rodrigo P. Narvaez
Treasurer: Eliseo Nazareno
Secretary: Paulino R. Anloague
Address: Ibayo Estacion, Naic, Cavite

Pintong Bato Lodge No. 51
Location: Bacoor, Cavite
Stated Meeting: Second Saturday
Wor. Master: Francisco M. Trias
Senior Warden: Bayani A. Javier
Junior Warden: Armando F. Magsakay
Treasurer: Celedonio Culabutan
Secretary: Evaristo Narvaez
Address: Bacoor, Cavite

Primera Luz Filipina Lodge No. 69
Location: Binakayan, Kawit, Cavite
Stated Meeting: First Saturday
Wor. Master: Angel Daño
Senior Warden: Teodorico Resurreccion
Junior Warden: Erlino Raqueno
Treasurer: Severino Gana
Secretary: Mariano M. Ilano, Sr.
Address: Binakayan, Kawit, Cavite

Bagong Ilaw Lodge No. 97
Location: Noveleta, Cavite
Stated Meeting: First Saturday
Wor. Master: Conrado M. Alvarez
Senior Warden: Rudyardo V. Bunda
Junior Warden: Arturo P. Reyles
Treasurer: Ramon Zapanta
Secretary: Jose A. Alvarez
Address: Noveleta, Cavite

Indang Lodge No. 115
Location: Indang, Cavite
Stated Meeting: Second Saturday
Wor. Master: Melanio Salgado
Senior Warden: Romeo Reyes
Junior Warden: Pedro Feraer
Treasurer: Teofilo A. Costa
Secretary: Pedro Agapito
Address: Indang, Cavite

Tagaytay Lodge No. 165
Location: Tagaytay City
Stated Meeting: Third Saturday
Wor. Master: Guillermo A. Manalo
Senior Warden: Maximino A. Toledo
Junior Warden: Saturnino Cocoba
Treasurer: Melecio Alejandro
Secretary: Domingo M. Guerrero
Address: 335 Garcia Street, Cavite City

Masonic District No. 11, Batangas-Laguna-Mindoro

Malinaw Lodge No. 25
Location: San Pablo City
Stated Meeting: Second Saturday
Wor. Master: Benigno Gesmundo
Senior Warden: Eduardo L. Constantino
Junior Warden: Antonio E. Lacsam
Treasurer: Ong Kim Luan
Secretary: Rouben C. Belulia
Address: c/o Franklin Baker Company of the Philippines San Pablo City

Pinagsabitan Lodge No. 26
Location: Sta. Cruz, Laguna
Stated Meeting: Second Saturday
Wor. Master: Arturo R. Calapas
Senior Warden: Leandro Menrije
Junior Warden: Rodolfo R. Soriano
Treasurer: Ruperto N. Ching
Secretary: Amado Mabul
Address: Sta. Cruz, Laguna

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Batangas Lodge No. 35
Location: Batangas, Batangas
Stated Meeting: Third Saturday
Wor. Master: Julio C. Gutierrez
Senior Warden: Ernesto Malabanan
Junior Warden: Cayo Monzo
Treasurer: Aurelio Beron
Secretary: Juan C. Perez
Address: Batangas City

Tamaraw Lodge No. 65
Location: Calapan, Or. Mindoro
Stated Meeting: Second Saturday
Wor. Master: Nicanor del Valle
Senior Warden: Juan Martinez
Junior Warden: Epidio Adalia
Treasurer: Ireneo L. Seno
Secretary: Buhay A. Medina
Address: Calapan, Oriental Mindoro

Makiling Lodge No. 72
Location: Los Baños High School
Stated Meeting: Fourth Saturday
Wor. Master: Aquilino A. Cariño IV
Senior Warden: Eugenio P. Enriquez
Junior Warden: Rodolfo D. Reyes
Treasurer: Magdaleno B. Dimaranan
Secretary: Bliss A. Aday
Address: Division of Plant Breeding UPCA, College, Laguna

Sixto Lopez (Batulao) Lodge No. 129
Location: Balayan, Batangas
Stated Meeting: Third Saturday
Wor. Master: Julian Bayonito
Senior Warden: Tagumpay Apacible
Junior Warden: Vicente Palacio, Jr.
Treasurer: Ceferino C. Deguito
Secretary: Ruperto V. Bautista
Address: Nasugbu, Batangas

Mindoro Lodge No. 157
Location: San Jose, Occ. Mindoro
Stated Meeting: First Saturday
Wor. Master: Florencio Ramirez
Senior Warden: Agustin Feria
Junior Warden: Virgilio Cruz
Treasurer: Bien Samonte
Secretary: Benjamin Alvaro
Address: Paclolo, San Jose, Occidental Mindoro

Sierra Madre Lodge No. 181
Location: Paete, Laguna
Stated Meeting: Second Saturday
Wor. Master: Godofredo T. Ciriaco
Senior Warden: Nicolas S. Fadul
Junior Warden: Nicomedes G. Reyes
Treasurer: Ernesto V. Aseoche
Secretary: Donato J. Balantakbo
Address: BNAVS, Siniloan, Laguna

Masonic District No. 12, Quezon Province

Rizal Lodge No. 20
Location: Lopez, Quezon
Stated Meeting: Fourth Saturday
Wor. Master: Oscar Guirnalda
Senior Warden: Jose Villafuerte
Junior Warden: Rizalino Florido
Treasurer: Manuel Betoin
Secretary: Julian P. Capiral
Address: Lopez, Quezon

Balintawak Lodge No. 28
Location: Gumaca, Quezon
Stated Meeting: Second Saturday
Wor. Master: Victor A. Mendoza
Senior Warden: Hipolito Alpuerto
Junior Warden: Teofilo F. Olivera
Treasurer: Co King Hong
Secretary: Romualdo Libranda
Address: Gumaca, Quezon

Kalilayan Lodge No. 37
Location: Lucena City
Stated Meeting: Second Saturday
Wor. Master: Abelardo O. Quijano
Senior Warden: Arcadio Tolentino
Junior Warden: Jesus R. Decena
Treasurer: Victorino C. Quijano
Secretary: Felix Acuña
Address: Lucena City

Tayabas Lodge No. 43
Location: Tayabas, Quezon
Stated Meeting: Third Saturday
Wor. Master: Victor Lafuente
Senior Warden. Venancio R. Nadres
Junior Warden: Ruperto J. Palentinos
Treasurer: Jesus V. Naynes
Secretary: Gaudencio C. Zabella
Address: Tayabas, Quezon

Plaridel Lodge No. 74
Location: Caluag, Quezon
Stated Meeting:
Wor. Master: Cesario Villareal
Senior Warden: Sofio Villanueva
Junior Warden: Justo Florido
Treasurer: William Ong
Secretary: Constancio Valena
Address: Caluag, Quezon

Masonic District No. 13, Bicol Provinces

Isarog Lodge No. 33
Location: Naga City, Camarines Sur
Stated Meeting: Second Saturday
Wor. Master: Hermenegildo D. Asor
Senior Warden: Felicisimo Capucao, Jr.
Junior Warden: Ruben Bonecillo
Treasurer: Felicisimo Capucao, Sr.
Secretary: Nicasio F. Villareal
Address: c/o Bicol Electric Company Naga City

Bulusan Lodge No. 38
Location: Sorsogon, Sorsogon
Stated Meeting: Third Saturday
Wor. Master: Ireneo B. Escandor
Senior Warden: Luis Laurinaria
Junior Warden: Ramon D. Gregorio
Treasurer: Bartolome Frayna
Secretary: Estanislao Gabarda
Address: Sorsogon, Sorsogon

Mayon Lodge No. 61
Location: Legaspi City, Albay
Stated Meeting: First Friday
Wor. Master: Rizalino Sandico
Senior Warden: Tomas G. Gojo
Junior Warden: Petronilo B. Rosales
Treasurer: Roberto M. Lorete
Secretary: Teodoro L. Jesalva
Address: Legaspi City

Camarines Norte Lodge No. 107
Location: Daet, Camarines Norte
Stated Meeting: Second Saturday
Wor. Master: Herbert M. Manzana
Senior Warden: Ricardo R. Herrera
Junior Warden: Jose P. Tabios
Treasurer: Manuel Teebunhon
Secretary: Martino Ragub
Address: Daet, Camarines Norte

Masonic District No. 14, Panay Provinces-Negros Occidental

Iloilo-Acacia Lodge No. 11
Location: Iloilo City
Stated Meeting: First Saturday
Wor. Master: Dominador H. Aujero
Senior Warden: Abelardo B. Aguilar
Junior Warden: Ramon C. Espino
Treasurer: Olimpio Magat
Secretary: Marcelo J. Obregon
Address: Magsaysay Village
La Paz, Iloilo City

Makawiwili Lodge No. 55
Location: Roxas City
Stated Meeting: Fourth Saturday
Wor. Master: Vicente Leonidas
Senior Warden: Vito Dilema
Junior Warden: Romulo Siason
Treasurer: Fernando Fuentes
Secretary: Elias Conlu
Address: Roxas City

Kanlaon Lodge No. 64
Location: Bacolod City
Stated Meeting: Second Saturday
Wor. Master: Cayetano Palmares
Senior Warden: Luis A. Sunsuaco
Junior Warden: Vicente Yap
Treasurer: Alipio Ykalina III
Secretary: Jose M. Estacion
Address: Bacolod City

Hamtik Lodge No. 76
Location: San Jose, Antique
Stated Meeting: Second Saturday
Wor. Master: Nicolas Sumayo
Senior Warden: Dominador Sustento
Junior Warden: Tranquilino Valdevia
Treasurer: Tomas Sobrino
Secretary: Higino Loza
Address: San Jose, Antique

San Carlos Lodge No. 186
Location: San Carlos City
Stated Meeting: Fourth Saturday
Wor. Master: Tiburcio Roullo
Senior Warden: Eugenio A. Antonio, Jr.
Junior Warden: Carlos M. Madrazo
Treasurer: Jose Y. Tan
Secretary: Galo A. Urmeneta
Address: San Carlos City
Negros Occidental

Kalantiao Lodge No. 187
Location: Iloilo City
Stated Meeting: Third Saturday
Wor. Master: Romeo G. Hiponia
Senior Warden: Rizal R. Quimpo
Junior Warden: Gualberto C. Opong
Treasurer: Quintin B. Franco
Secretary: Felipe G. Espinosa
Address: E. Lopez Street
Jaro, Iloilo City

Masonic District No. 15, Leyte-Samar

Makabugwas Lodge No. 47
Location: Tacloban City
Stated Meeting: First Saturday
Wor. Master: Avelino Ramirez
Senior Warden: Eugenio D. Abilar
Junior Warden: Augusto A. Mendoza
Treasurer: Federico V. Larraga
Secretary: Celestino Elefaño
Address: 32 C. Arellano Street,
Tacloban City

Mount Huraw Lodge No. 98
Location: Catbalogan, Samar
Stated Meeting: First Friday
Wor. Master: Vicente M. Macabidang
Senior Warden: Ricardo Lim
Junior Warden: Francisco P. Ilagan
Treasurer: Teodorico Noble
Secretary: Pablo P. Aragon
Address: Catbalogan, West Samar

Masonic District No. 16, Bohol-Cebu-Negros Oriental

Maktan Lodge No. 30
Location: Cebu City
Stated Meeting: Second Friday
Wor. Master: Simon Chuahe
Senior Warden: Benjamin Jose G. Hill
Junior Warden: Inocente Abella
Treasurer: Teodoro Cañeda
Secretary: Yee Bo Mann
Address: 511 San Jose de la
Montaña Street, Cebu City

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Dagohoy Lodge No. 84
Location: Tagbilaran City
Stated Meeting: Second Saturday
Wor. Master: Lorenzo Lopena
Senior Warden: Andres Ballares
Junior Warden: Casimiro Bompat
Treasurer: Felicisimo Maisug
Secretary: Marcelino Q. Calamba
Address: Tagbilaran City

Mount Kaladias Lodge No. 91
Location: Dumaguete City
Stated Meeting: Second Tuesday
Wor. Master: Gerardo A. Imperial
Senior Warden: Zee R. Lopez
Junior Warden: Felicisimo L. Kiamco
Treasurer: Benjamin Corsino
Secretary: F. S. Decenteceo
Address: Siliman University Dumaguete City

Cebu Lodge No. 128
Location: Cebu City
Stated Meeting: Second Tuesday
Wor. Master: Lim Kaychun
Senior Warden: Esperidion A. Espejo
Junior Warden: Valentin Uy
Treasurer: Edmond Lim
Secretary: Eliezer La. Casul
Address: Macondray & Company Incorporated, Cebu City

Masonic District No. 17, Bukidnon-Misamis Oriental

Maguindanao Lodge No. 40
Location: Cagayan de Oro City
Stated Meeting: First Saturday
Wor. Master: Primo R. Semana
Senior Warden: Gabino O. Poblete
Junior Warden: Concordio C. Diel
Treasurer: Oscar P. Llamera
Secretary: Johnny Wilson
Address: Victoria Extension Cagayan de Oro City

Mount Musuan Lodge No. 155
Location: Malaybalay, Bukidnonn
Stated Meeting: Second Saturday
Wor. Master:
Senior Warden:
Junior Warden:
Treasurer:
Secretary:
Address:

Agusan Valley Lodge No. 160
Location: Butuan City
Stated Meeting: Third Saturday
Wor. Master: Abraham S. Alviola, Sr.
Senior Warden: Felipe M. Obar
Junior Warden: Melecio E. Lasam
Treasurer: Vicente M. Manginsay
Secretary: Leon C. Ermitanio
Address: Nasipit, Agusan

Apo Kahoy Lodge No. 166
Location: Gingoog City
Stated Meeting: First Saturday
Wor. Master: Reynaldo L. Fernandez
Senior Warden: Arturo S. Lugod
Junior Warden: Edilberto L. Baol
Treasurer: Temistocles I. Ocampo
Secretary: Salv dor L. Mercado, Sr.
Address: Gingoog City

Macajalar Lodge No. 184
Location: Cagayan de Oro City
Stated Meeting: First Friday
Wor. Master:
Senior Warden:
Junior Warden:
Treasurer:
Secretary:
Address:

Masonic District No. 18, Cotabato-Davao

Sarangani Lodge No. 50
Location: Davao City
Stated Meeting: Second Saturday
Wor. Master: Teodoro Venus
Senior Warden: Cesar Feliciano
Junior Warden: Genaro S. Ansaldo
Treasurer: Ireneo H. Irasga
Secretary: Gavino Pilien
Address: Buhangin, Davao City

Kutang Bato Lodge No. 110
Location: Cotabato City
Stated Meeting: First Saturday
Wor. Master:
Senior Warden:
Junior Warden:
Treasurer.
Secretary:
Address:

Davao Lodge No. 149
Location: Davao City
Stated Meeting: Fourth Saturday
Wor. Master: Leopoldo R. Ylaya
Senior Warden Leon V. Valle
Junior Warden: Prudencio S. Afalla
Treasurer: Fabian Q. Tiongco
Secretary: Jose J. Carballo
Address: Tanghal Apartment No. 1 corner V. Mapa-L Jaena Streets, Davao City

Mount Matutum Lodge No. 156
Location: Dadiangas, Gen. Santos City
Stated Meeting: Fourth Saturday
Wor. Master: Julian Talion
Senior Warden: Felicisimo Gatchalian
Junior Warden: Domingo Ferrer
Treasurer: Irineo L. Santiago
Secretary: Jesus Robleza
Address: General Santos City South Cotabato

Kidapawan Lodge No. 170
Location: Kidapawan, Cotabato
Stated Meeting: First Saturday
Wor. Master: Alfredo O. Pagdilao
Senior Warden: Buenaventura Costelo
Junior Warden: Buenaventura Vidad
Treasurer: Kuya Huelva
Secretary: Percival Zarza
Address: Box 59, Kidapawan, Cotabato

Mati-Aurora Lodge No. 190
Location: Mati, Davao Orietntal
Stated Meeting: First Friday
Wor. Master: Patricio S. Cunanan
Senior Warden: Francisco E. Lahora
Junior Warden: Leopoldo Lopez
Treasurer: Jesus C. Go
Secretary: Celestino Cartagena
Address: Mati, Davao Oriental

Rio Grande Lodge No. 192
Location: Kabacan, Cotabato
Stated Meeting: First Saturday
Wor. Master: Cornelio V. Azarcon
Senior Warden: Prospero B. Pajarillaga
Junior Warden: Esteban E. Acasio, Sr.
Treasurer: Amando O. Austria
Secretary: Constante A. Luna
Address: MIT, Kabacan, Cotabato

Masonic District No. 19, Basilan-Zulu-Zamboanga City

Mount Apo Lodge No. 45
Location: Zamboanga City
Stated Meeting: Second Tuesday
Wor. Master: Jose M. Lopez
Senior Warden: Carlos Tan
Junior Warden: Abundio S. Villanueva
Treasurer: Lim Yee Poe
Secretary: Eduardo E. Alfaro
Address: c/o JVR Building Zamboanga City

Bud Daho Lodge No. 102
Location: Jolo, Sulu
Stated Meeting: Second Saturday
Wor. Master: Ahmad Bagis
Senior Warden: Fredinel Martinez
Junior Warden: Suy Han Tan
Treasurer: Suy Keng Lee
Secretary: Juanito A. Bruno
Address: Asturias, Jolo, Sulu

Juan S. Alano Lodge No. 137
Location: Basilan City
Stated Meeting: Second Saturday
Wor. Master: Ramon Lim
Senior Warden: Alexander Ong
Junior Warden: Jeremias Barinaga
Treasurer: Angelo Antonio
Secretary: Luis M. Sirilan
Address: Isabela, Basilan City

Masonic District No. 20, Guam

Charleston Lodge No. 44
Location: Agana, Guam
Stated Meeting: First Monday
Wor. Master: Eric Everett
Senior Warden: Woodrow W. Demere
Junior Warden: Donald M. Mendenhall
Treasurer: James L. Norris
Secretary: Jose C. Laguana
Address: P. O. Box 475 Agana, Guam

Milton C. Marvin Lodge No. 123
Location: Agana, Guam
Stated Meeting: First Wednesday
Wor. Master: Emiliano V. Leonor
Senior Warden: Felino C. Berdan
Junior Warden: Herman B. Stewart
Treasurer: Frederick M. Poole
Secretary: Abraham P. Cansino
Address: P. O. Box 643, Agana, Guam

Micronesia Lodge No. 173
Location: Siapan, Marianas Island
Stated Meeting: First Thursday
Wor. Master:
Senior Warden:
Junior Warden:
Treasurer:
Secretary:
Address:

Masonic District No. 21, Marshall Island

Emon Lodge No. 179
Location: Kwajolein, Marshall Island
Stated Meeting: Third Tuesday
Wor. Master: Kenneth M. Crabtree
Senior Warden: Paul P. Santos
Junior Warden: John O'Dougherty
Treasurer: James L. Wardlaw
Secretary: Cecil B. Weaver
Address: P.O. Box 28 APO San Francisco 96555

Masonic District No. 22, Japan-Korea-Vietnam

Kanto Lodge No. 143
Location: Tokyo, Japan
Stated Meeting: First Wednesday
Wor. Master: Katsuto P. Fujinari
Senior Warden: Roy Y. Nikaido
Junior Warden: Robert Hulsey, Jr.
Treasurer: Samuel E. Corbin
Secretary: Herbert F. S. Chock
Address: 6100 Spt. Wg. CMR Box 2601 APO San Francisco 96323

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Rising Sun Lodge No. 151
Location: Camp Zama, Japan
Stated Meeting: First Thursday
Wor. Master: Paul D. Manning
Senior Warden: Buddy G. Mays
Junior Warden: Doyle D. Turner
Treasurer: Horace C. Atkins, Jr.
Secretary: Richard L. Ware
Address: Ofc. of Chaplain, HQ USARJ APO 96343

Mac-Arthur Lodge No. 183
Location: Seoul, Korea
Stated Meeting: First Friday
Wor. Master: Garland W. Chaviers
Senior Warden: Daniel K. L. Yee
Junior Warden: Aton P. Lindley
Treasurer: Zacharias G. Santos, Jr.
Secretary: Ralph V. Milleman
Address: S-4 Special Troops 8th USArmy APO San Francisco 96301

Morning Calm Lodge No. 189
Location: Taegu, Korea
Stated Meeting: First Tuesday
Wor. Master: Paul E. Skoglund
Senior Warden: Wanen C. Lee, Jr.
Junior Warden: Robert D. Harris
Treasurer: Charles K. Chun
Secretary: Gary W. Garrison
Address: Box 11-G APO San Francisco 96213

Saigon Lodge No. 188
Location: Saigon, Vietnam
Stated Metting: First Wednesday
Wor. Master: Athol B. Shuster
Senior Warden: E. Wayne Sadler
Junior Warden: Lawrence E. Morgan
Treasurer: John H. Cobb
Secretary: Marcelo C. Cheung
Address: Page Incorporated, P. O. Box 0-3 Saigon, Vietnam

Masonic District No. 23, Isabela Province

Isabela Lodge No. 60
Location: Ilagan, Isabela
Stated Meeting: First Saturday
Wor. Master: Arsenio V. Maramag
Senior Warden: Mariano G. Antonio
Junior Warden: Federico P. Ambatali
Treasurer: Crescencio V. Maramag
Secretary: Lino M. Respicio
Address: Ilagan, Isabela

Cagayan Valley Lodge No. 133
Location: Santiago, Isabela
Stated Meeting. Second Saturday
Wor. Master: Venancio B. Fernando
Senior Warden: Marcelino C. Cabucana
Junior Warden: Fruto P. Gonzaga
Treasurer: Li Chia
Secretary: Antonio G. Guerrero
Address: Santiago, Isabela

Cauayan Lodge No. 180
Location: Cauayan, Isabela
Stated Meeting: Third Saturday
Wor. Master:
Senior Warden:
Junior Warden:
Treasurer:
Secretary:
Address:

Mallig Plains Lodge No. 191
Location: Roxas, Isabela
Stated Meeting: Third Saturday
Wor. Master: Felipe Acosta
Senior Warden: Apolinario A. Santos
Junior Warden: Epifanio S. Abad
Treasurer: Kiana Uy
Secretary: Amado S. Yango
Address: Roxas, Isabela

Masonic District No. 24, Pangasinan

Pangasinan Lodge No. 56
Location: Dagupan City
Stated Meeting: Second Saturday
Wor. Master: Gaudencio M. David
Senior Warden: Generoso S. Uson
Junior Warden: Melanio M. Loresco
Treasurer: Moises M. Garcia
Secretary: Faustino Oviedo
Address: 52 Burgos Extension, Dagupan City

Agno Lodge No. 75
Location: Tayug, Pangasinan
Stated Meeting: Third Saturday
Wor. Master:
Senior Warden:
Junior Warden:
Treasurer:
Secretary:
Address:

Dagupan City Lodge No. 158
Location: Tupac Dist, Dagupan City
Stated Meeting: First Wednesday
Wor. Master: Mariano G. Garantoza
Senior Warden: Jose Yuchiongtian
Junior Warden: Pedro C. Lopez
Treasurer: Antonio Chu
Secretary: Jacinto R. Abad
Address: Dagupan City

Lingayen Lodge No. 161
Location: Lingayen, Pangasinan
Stated Meeting: First Saturday
Wor. Master: Agapito Oviedo
Senior Warden: Emilio D. Quinto
Junior Warden: Benjamin Ochotorena
Treasurer: Casiano de la Rosa
Secretary: Jose M. Santos
Address: Artacho Street Lingayen, Pangasinan

Masonic District No. 25, Lanao-Misamis Occidental-Zamboanga del Sur

Maranaw Lodge No. 111
Location: Iligan City
Stated Meeting: Second Saturday
Wor. Master: Benito Ong
Senior Warden: Glicerio A. Lim
Junior Warden: Rufino Inocian
Treasurer: Alfonso Cañete
Secretary: Maximo P. Echiverri
Address: Iligan City

Mount Malindang Lodge No. 130
Location: Ozamis City
Stated Meeting: First Saturday
Wor. Master: Gregorio O. Calit
Senior Warden. Celso Mantua
Junior Warden: Olegario Neri
Treasurer: Sergio Tan
Secretary: Timoteo Uy
Address: Ozamis City

Don Juan S. Alano Memorial Lodge No. 153
Location: Pagadian City
Stated Meeting: Fourth Saturday
Wor. Master: Santiago Gavenia
Senior Warden: Alejandro Cajoy
Junior Warden: Demetrio Duran
Treasurer: Samuel Bautista
Secretary: Victorio L. Lingcang
Address: 1414 Sikatuna Street, Pagadian City

Oroquieta Lodge No. 154
Location: Oroquieta, Misamis Occidental
Stated Meeting: Third Saturday
Wor. Master: Gervacio J. Riconalla
Senior Warden: Romulo O. Villanueva
Junior Warden: Jose R. Velono
Treasurer: Filipino D. Buaquiña
Secretary: Greg R. Calit
Address: P.O. Box 33 Oroquieta, Misamis Occidental

Dipolog Lodge No. 162
Location: Dipolog City
Stattd Meeting: Third Saturday
Wor. Master:
Senior Warden:
Junior Warden:
Treasurer:
Secretary:
Address:

Regional Grand Lodge of the Ryukyus

Okinawa Lodge No. 118
Location: Ginowan, Okinawa
Stated Meeting: Second Tuesday
Wor. Master: Saburo Nishime
Senior Warden: Fred A. Williams, Jr.
Junior Warden: Harvey F. Bundens, Jr.
Treasurer: Larry H. Shimizu
Secretary: Edgar A. Cole
Address: CMR Box 2571 APO 96235

Coral Lodge No. 142
Location: Machinato, Okinawa
Stated Meeting: First Friday
Wor. Master: Ellis Truman Mills
Senior Warden: William W. Denhan
Junior Warden: Pastor P. Feliciano
Treasurer: Glen A. Strong
Secretary: William A. Schwager
Address: 824th Svc Sq. Box 6 APO 96239 US Forces

Loo Choo Lodge No. 172
Location: Koza, Okinawa
Stated Meeting: Second Thursday
Wor. Master: Harold E. Dill
Senior Warden: Edward F. Buffard
Junior Warden: Howard V. Heathman
Treasurer: Robert M. Simmons
Secretary: Cleveland McConnell
Address: Hq. USARYIS (CPO) APO 96331

Clayton Roberts Lodge No. 175
Location: Naha, Okinawa
Stated Meeting: First Tuesday
Wor. Master: John J. Williams
Senior Warden: Wlifredo P. Burgos
Junior Warden: Moises I. Capule
Treasurer: John Evancho
Secretary: Glenn Millard Bazemore
Address. 51 st Hqrs. Sqdn. CMR Box 1433 APO San Francisco 96235

Shurei Lodge No. 176
Location: Naha, Okinawa
Stated Meeting: Second Thursday
Wor. Master: Shoichi Shibuya
Senior Warden: Yukimasa Hagimoto
Junior Warden: Morio Onaga
Treasurer: Isao Matsuda
Secretary: Morikazu Ota
Address: 933 Ameku, Naha City, Okinawa

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To Accept or Not to Accept

Inaugural address of WB Cornelio V. Azarcon, Reigning Master of Rio Grande Lodge No. 192, Kabacan, Cotabato.

I wish to begin with my sincere and cordial appreciation coupled with heartfelt gratitude to our Most Worshipful Grand Secretary, Bro. Esteban Munarriz, PGM, of the Grand Lodge of the Philippines, for his coming to install the officers of Rio Grande Lodge No. 192, F. & A.M. in this community inspite of old age, work at home, distance and the threatening atmosphere hovering over Kabacan these days. To the other visitors this evening, I extend similar greetings for their generous attendance.

At this juncture, I wish to make mention that our installing officer, MWB. Esteban Munarriz, was with MW Grand Master Manuel M. Crudo in this very hall four months ago when Rio Grande Lodge No. 192 was constituted and its officers installed. Prior to their coming they traveled abroad and visited Lodges in China, Japan, Korea, Okinawa, Saigon, Guam and other countries in the Orient. Today he is with us again and beginning tomorrow he will install the officers of the other lodges in this valley. Our MWB. Esteban Munarriz deserves to be admired and commended for his patience, endurance and willingness to serve his brother Masons wherever dispersed. He always finds time to do things of a Masonic nature — a quality that is not common to all Masons. His ways and accomplishments are indeed demonstrations of Masonry in action. To me, I think he is a Mason, every inch of him.

I hope and pray that he live long so that Masons of today can continue to have visible and tangible pattern in Masonry — an ideal model to follow and imitate.

Now, as Master of Rio Grande Lodge No. 192 for 1970, I have but a few things to say. In the first place, I want to thank my brethren for giving me the chance to occupy that exalted seat in the East — the station of the highest officer in the Lodge vested with the power that is subject to correction only by the MW Grand Master of the Grand Lodge of F. & A.M. of the Philippines. To be in that Oriental Chair is indeed an honor and a privilege.

It is regretable to say, however, that I shall be sitting in that seat like Damocles on his throne with a sword hanging overhead. In my case the sword I am refering to is the one thousand one problems confronting a new master of a newly organized lodge like ours. The brethren in Masonry know and understand all these problems as well as those that need immediate or delayed solutions.

How much can an aging Master who is about to live his dot-age do in tackling such gigantic and multifarious problems at hand? Frankly speaking, when I was asked if I was willing to accept the responsibility, I wanted to give the negative answer. But seeing my installing officer before me who is many years my senior, yet still serving and willing to work, I felt ashamed of myself to say 'no' and use age for my excuse in not assuming the responsibility. Hence, I had to answer him with "yes I do". So the die is cast and the position accepted. Happen what may, I have to face eventualities squarely.

I wish to say further that my accepting the position did not mean

in any way that I could do the work myself single-handed. Several reasons had been considered then. One of them of course, is to save myself from embarrassment before the installing officer. Another reason is the idea of maintaining the good impression of our MW Grand Master Manuel M. Crudo who said in his speech that we have the most unique Lodge not only in the Philippines but all over the world; Rio Grand Lodge No. 192 being the only Lodge he had known so far having for its members all professionals. We are few, I know, but we are all educated and fairly provided for economically. With our collective thinking, efforts and unstinted cooperation, any problem can be solved by us.

The members of Rio Grande Lodge No. 192 call me "brother". This name is another reason that inspired and prompted me to accept the burden of a Master. To me the term "brother" is not merely a filial attachment or closeness to one another but is a sacred tie that binds Masons into one solid organization or society of friends and brothers — an association of men under the fatherhood of God with brotherly love, relief and truth for its tenets. As brothers, it goes without saying, that the concern of one is the concern of all. In other words, my welfare, success or failure in my administration is theirs.

As such, I am confident that my brethren of Rio Grande Lodge No. 192 will not hesitate to rally behind me with their unstinted cooperation for the best interest of the institution and for the success of the administration. Otherwise, why call me "brother" if they do not observe and implement the teachings of the tenets of Masonry and the five points of fellowship? Why call me "brother" if only to abandon me and undermined my administration?

What a sad reflection!

But with the elimination of those unhealthful apprehensions and ill-forbodings, I have all reason to believe that the administration of the Rio Grande Lodge No. 192 for this masonic year (1970) will be a total success. And as far as I am concerned I do pledge to the members of this Lodge; in the presence of our installing officer and other visitors, that I will do my utmost to promote the interest and welfare of this Lodge and its members to the honor and glory of the Fraternity. △

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GRAND LODGE OF THE PHILIPPINES
1440 San Marcelino, Manila

NOTICE OF MEETING

Notice is hereby given that the annual meeting of this Corporation will be held on April 28, 29, & 30, 1970 at 4:00 PM, 1440 San Marcelino, Manila, for the purpose of electing the members of the Board and transacting such other business as may properly come before it.

ESTEBAN MUNARRIZ
Secretary

Scottish Rite Section

LAKANDULA LODGE OF PERFECTION...

The officers, elected and appointed, of the Lakandula Lodge of Perfection of Philippine Bodies, AASR, were installed at the Jose Abad Santos Hall of Plaridel Temple on Thursday, March 19, 1970 at seven in the evening. Installing officer was Ill. Macario M. Ofilada, 33°, SGIG, and Master of Ceremonies was Ill. Bayani B. Ibarrola, 33°, IGH.

Heading the list of officers installed is Ill. Domingo F. M. Domingo, 33°, IGH, Venerable Master. Others installed with him are: Inocencio Rosete, 32°, KCCH, Senior Warden; Nicasio P. Mayuga, 32°, Junior Warden; Ambrosio Lorenzo, Sr., 32°, KCCH, Almoner; Leon A. Vidallon, 32°, Orator; Cornelio M. Aguirre, 32°, KCCH, Secretary; Domingo C. Argente, 32°, Treasurer; Honesto R. Nuñez, 32°, KCCH, Prelate; Angel O. Daño, 32°, Master of Ceremonies; Mario C. Navia, 32°, Expert; Eliseo A. Arandia, Jr., 32°, Assistant Expert; Restituto F. Cruz, 32°, Captain of the Host; and Juan Panadero, 32°, Tyler.

Musical numbers were rendered by Sis. Angeles P. Navarro, OES, who sang a beautiful rendition of the Lord's Prayer and the Kalaw Chapter Choir of the Eastern Star chapter in San Juan, Rizal. The past master's jewel was presented to the outgoing Venerable Master, Ill. Bayani B. Ibarrola, 33°, IGH, by Ill. Lucio R. Ildefonso, 33°, IGH.

Closing remarks were made by Ill. Teofilo A. Abejo, 33°, SGIG, Venerable Grand Prior, who took the place of Ill. Conrado Benitez, 33°, SGIG, Sovereign Grand Commander of the Supreme Council, who was unable to be present.

* * *

FEASTS OBLIGATORY...

Rose Croix chapters of Manila Bodies, Luzon Bodies and Philippine Bodies, AASR, united to observe feasts obligatory to Scottish Rite Masons.

The mystic banuet was held on Maundy Thursday, March 26, 1970 at the Scottish Rite Temple with the following brothers taking part: Richard S. Hart, 32°, KCCH; Cirilo P. Dimson, 32°, KCCH; Agerico V. Amagna, 32°; Guillermo V. Madridejos, 32°, KCCH; Romulo B. Quesada, 32°, KCCH; Honesto R. Nunez, 32°, KCCH; William C. Councell, 32°, KCCH; and Inocencio Rosete, 32°, KCCH.

The Rev. John M. Holt, Ph. D., Professor at St. Andrews Theological Seminary, was guest preacher.

The ceremony of relighting the lights was held on Easter Sunday, March 29, 1970, at the Scottish Rite Temple with the same brethren taking part except that Dominador R. Escosa, 32°, KCCH, took the place of Romulo B. Quesada, 32°, KCCH.

The Rev. George F. Castro, a minister of the Iglesia Evangelica Metodista en Las Filipinas preached the Easter Sermon. Closing remarks

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All About Ecumenism

News and Views on the Ecumenical Movement

NBM

The announcement of Notre Dame of Jolo College for the second semester of 1969-70 shows the following subject offerings: Theology 2 (Cath)—The Apostles' Creed, 3 units; Theology 2 (Islam) — "Fikhi," "Kira-a", "Tauheed", 3 units; Theology 4 (Cath) — The Sacraments, 3 units; Theology 4 (Islam) — "Fikhi IV", "Kira-a IV" & "Tauheed IV", 3 units; Protestant Theology, 3 units.

Out there, they are ecumenical too, or still. In fact, many years ago, the Catholic bishop attended the public installation of officers of the local Lodge, Bud Daho Lodge No. 102.

* * *

In the "Mindanao Scoop", published in Iligan City, Feb. 7, 1970, the following appears as a top story: "Catholic Bishop, Protestant Pastor, Guests of Dipolog Freemasons" — Dipolog, Feb. 1 — Two Catholic prelates and a Protestant pastor, in a magnificent gesture of the spirit of Ecumenism took part in the Masonic installation of officers of Dipolog Lodge No. 162 at the Lopez Skyroom last night.

His Excellency, Msgr. Felix Zafra, Bishop of Dipolog City, was guest speaker and Rev. Fr. Constancio Mission of the local parish delivered the invocation. Rev. Frank Arcadio, pastor of the United Church of Christ in the Philippines at Dipolog gave the benediction.

In his speech, Bishop Zafra addressed the Masons as "Brother Masons under the Fatherhood of God ..." He related about the dialogue between the Catholic heirarchy and the Grand Lodge of Masons in the Philippines in an effort to find out if there were Masonic rituals that are contrary to the doctrine of the Catholic Church.

The committee of bishops appointed by Rufino Cardinal Santos and Julio Cardinal Rosales, after a thorough study, found out that the rituals and practices of Masons do not in any way contravene the Catholic doctrine. As a result, the Philippine Catholic heirarchy petitioned His Holiness, Pope Paul VI, to lift the ex-communication of Catholic Masons in the country.

Worshipful Brother Jose M. Lagahit, PM, incoming master of the local lodge, headed the list of new officers installed by VW Juan Causing, Junior Grand Lecturer, from Cebu City. He was assisted by WB Lim Kay Chun, PM, also of the Cebu lodge.

The public installation was attended by prominent people of Dipolog and Masons from neighboring lodges, headed by District Deputy Grand Master, VW Aniceto Belisario. Other lodges represented were Maranaw Lodge No. 111 of Iligan City, Mt. Malindang Lodge No. 130 of Ozamis City and Oroquieta Lodge No. 154 of Oroquieta City, all under Masonic District No. 25. △

DEMOLAY WEEK . . . From page 38

Taking part in the service were: Gideon Regalado, Junior Steward, who led in the worship service; Joel Regalado, Scribe, rendered a violin solo during the offertory; Rafael Romero, Jr., Senior Councilor, delivered the sermon: "My Answer to My Generation". One of the hymns sang in the service was "He Leadeth Me, O Blessed Thought", one of the favorite hymns of their late Brother Quintin Pericles Franco, Jr.

Under the leadership of their Master Councilor, Reginito C. Perania, the Iloilo DeMolays succeeded in requesting the City Council and the Provincial Board of Iloilo to declare March 15-22, 1970 as DeMolay week in the city and province with the further recommendation that the President of the Philippines declare the annual DeMolay week for the whole country every year.

* * *

Officers and members of Frank S. Land Memorial Chapter in Bacolod City initiated twenty-three new members on a moonlit night, March 14, 1970, in a natural amphitheater on the farm of their Brod Rafael Salas, first Master Councilor of Catalino D. Aurelio Chapter.

The altar and semblance of tables and chairs for the officers in the proper places were made of stones piled high for such. The place is half a kilometer from the nearest house and was properly secured. Master Masons who saw the ceremonies lighted with torches around declared it a beautiful, wonderful sight.

Knowing that so many chapters are named Frank S. Laud Memorial" all over the world, the Bacolod DeMolays are thinking of renaming their chapter after the late Ernesto Salas, father of their Brod, Rafael, a very active and dedicated Mason in his life. △

GRAVEL & SAND From page 33

Mt. Kaladias Lodge No. 91, Dumaguete City, held a Lodge of Sorrow for their late WB Clyde V. Powers who died in the United States last February. WB Powers was a Past Master of the Lodge and one of he founding tfahers of it when the Lodge was chartered on Nov. 6, 1923. He was an old-timer in the Philippines, particularl in Dumaguete City where he built up a business as an engineer-contractor and merchandiser of vehicles and machines. In the 1950's he retired in Illinois where two surviving daughters, Ann and Jean, reside. He was preceded in the journey to the alabaster city by Mrs. Powers several years ago.

The officers of the Lodge took part in the ceremonies. Among those who said eulogies are MW Serafin L. Teves, PGM, VW Ramon Ponce de Leon, PDDGM, and others.

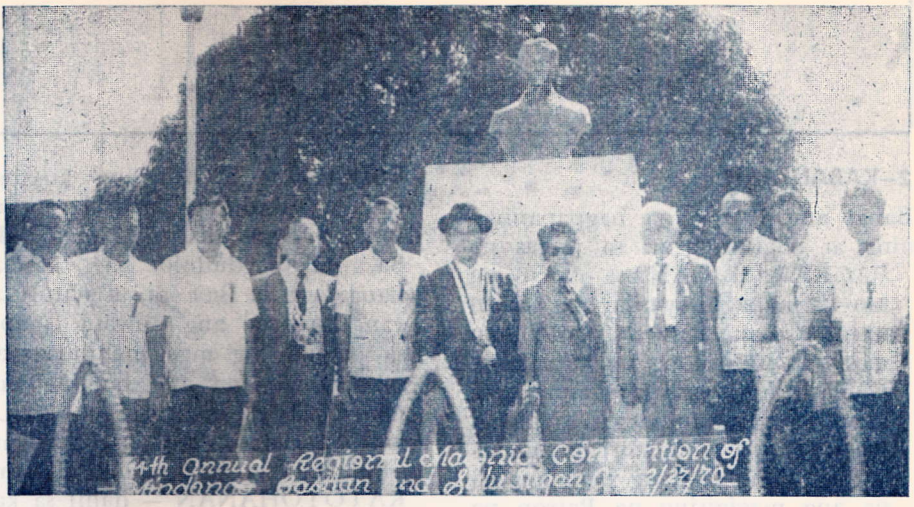
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MW Raymond E. Wilmarth, PGM and President of The Cabletow, Inc., was initiated in the Order of Eastern Star by Rosario Villaruel Chapter No. 2 on March 16, 1970. Sisters and brothers from Mayon Chapter No. 1, Sampaguita Chapter No. 3, Trece Martires Chapter No. 6 and Kalaw Chapter No. 9 were present at the initiatory rites. Some of them took part, all Past Worthy Matrons and Past Worthy Patrons, in the ceremonies.

Three others, Renee T. Cruz, Milagros Maningat and Rogie J. Ferrer, were initiated with Bro. Wilmarth.

* * *

MW Mauro Baradi, PGM, visited Bacolod City last month where he spoke at the Toastmasters' Club and the Rotary Club. He has a chance to meet brethren residing in the city, particularly members of Kanlaon Lodge No. 64. △



MW Manuel Crudo with Mrs. Crudo, MW Esteban Munarriz, VW Ruperto Demonteverde with brethren at the foot of the Rizal Monument in Iligan City at the Convention of Mindanao and Sulu Lodges held in that city on Feb. 27 & 28, 1970.

* * *

BLEEDING IN ILOILO

Brethren of Iloilo-Acacia Lodge No. 11 and Kalantiao Lodge No. 187 decided to donate blood to the Red Cross blood bank after taking care of the immediate need of Sis. Vicenta S. Melocoton who was confined at the Iloilo Mission Hospital recently. DeMolays and Jobies in Iloilo City also shared in the project of bleeding for the blood bank, the better for the Masonic community who may need blood as well as others in the community.

Subsequently and for the benefit of Masons in this jurisdiction, the Grand Master issued a circular directing the brethren to donate blood to the nearest Red Cross blood bank and for the brethren donors to deposit their cards with their Lodge Secretaries so that anytime they or members of their families need blood for transfusion, the blood can be drawn and used immediately.

At the Grand Lodge communication on April 29, 1970, brethren bled at a mass donation. △



VW Ruperto Demonteverde, Grand Marshal, who delivered the key note address at the Convention of Mindanao and Sulu Lodges held in Iligan City on Feb. 27 & 28, 1970. He extolled the brethren for their work but called on them to further their efforts at better Lodge administration.

Pitak Filipino

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

2—KABANALAN

Banal ang Mason na nagpapaningning at naglulunggati sa wagas na PAGKAKAIBIGAN sa lahat ng tao — napagnilay-nilay ba natin na ang napalagay sa kailaliman na rayos ng gulong ng kapalaran, pagdating ng oras ay napapaibabaw, kaya nararapat na igalang. Pagkat wala sinoman na makapagsasabi ng takdang panahon na na ang magigiting na Patron ng Kadakilaan ng mga tao ay di malulupig at di mahahalinhan ng PAGKAKAPANTAYPANTAY.

Banal ang Mason na ginagawang patakaran ang kagandahang ugali o MORALIDAD sapagkat kapag naang magigiting na Patron ng batikan ang magandang asal at bumaba ang moralidad ay sira na rin ang karakter at kapag nasira ang karakter ay wala ng kabuluhan ang pagkatao. Sa mahigpit na pagpapahalaga sa katangiang ito, mapatutunayan ng isang nilalang na ang kanyang sarili ay karapat-dapat na alay o sakripisyo sa dambana ng Dakilang Manlilikha nang Daigdig.

Banal ang Mason na nagpapaunlad at nagpapasigla sa PAGIBIG-KAPATID. nang dahil sa pagpaparangal nila dito, ay higit niyang napatatalik ang tunay na pagmamahalan at pagkikilala ng mga taong, sa ibang pagkakataon, ay maaaring mamalaging magkakalayo at ni kailan ma'y di magkakaugnayan.

Banal ang Mason na sa abot kaya'y nagbibigay ng Tulong o KAWANG-GAWA sa mga maralita. Gawa ng kanyang kusang-loob na abuloy ay nabibigyan ng lunas ang pananalat ng mga dukha, nakapagdudulot ng kasiyahang loob sa isa't isa, at natutulayan (bridge) ang puwang (gap) sa pagitan ng mga mahihirap at mayayaman, na ang tanging bunga ay kaayusan at katahimikan.

Banal ang Mason na naninindigan ng buong tatag at tinatangkilik ang KATOTOHANAN — dahil sa kawagasan ng wikang ito'y napapalitan ng katapatan, pagkakasundo at paggalang ang kabaligtarang pagkukunwa, pangaapi at pangdaraya. "Hanapin ang katotohanan, ang katotohanan ang siyang sa atin ay makapagpapalaya" ang payo ni Rizal.

Banal ang Mason na kinakasihan at pinapatnubayan ng KAHINAHUNAN — sa lahat ng bagay. Sa kalikasan ng katangiang ito ay maaaring mahubog ang katawan na maging maamo at masunurin. Gayun din ito ay nagaatas na ipagsanggalang ang kaisipan sa ganyak ng mga karangyaan at bisyo.

Banal ang Mason na pinagpala at binasbasan ng tiyaga at PAGTITIIS — bunga ng banal at malawak niyang pagpaparaya at malinao na isipan, siya ay naipagaadya sa lahat ng labag sa batas na pagbubunyag ng mga mahahalagang lihim ng Kapatiran na ipinagkatiwala't inilagak sa kanya.

Banal ang Mason na ang wika at gawa ay napadadalisay ng PAGIINGAT — ang tuntuning

ito ang siyang nagtutulot na buong talino at ingat na pagpasiyahan at mataimtim na tiyakin ang lahat na may kinalaman sa kanyang pagunlad at pagligaya, sa ngayon at sa kinabukasan.

Banal ang Mason na iginagalang at ipinagtatanggol ang

KATARUNGAN — pagkat ito lamang ang likas na pamantayan na nagtuturo sa Mason na igawad niya sa bawa't isa, ang makatuwirang karapatan, at ng mga bagay na nauukol sa kanya, ng walang pagtatangi.

Banal ang mga Mason na bukal ang pagaangkin sa makatarungang

PAGUNAWA — sa masidhing bisa nito, ay mauunawaan nila ang sanhi ng pagkaligalig at pagpapahayag ng mga kabataan. Iginigiit nila ang wasto at makabagong pamamaraan sa paglutas ng mga suliranin. Mithiin nila ang madalian at tuwirang paglahok sa pamamahala ng Lohia. Hinahangad nila na magtamasa ng laya at ligaya sa kanilang pagkakasapi, sukdulang mawalan ng hangganan ang kanilang lunggati, magkaroon lamang ng pagbabago't pagunlad.

Banal ang mga Mason na nagtatampok at nagtatanghal ng

KATAPATAN (sincerity): sapagkat ang dangal at reputasyon ng Masoneria ay tanging nasasalalay sa katapatan o sinseridad ng lahat at bawat isa ng kanyang mga deboto. Sa sandaling ang isa ay sumira, kapinsalaan na rin ng buong organisasyon. Ang sinseridad, wika ni Confucius, ay siyang saligan (basis) ng bawat katangian (virtue). Ito daw ang matabang punlaan ng kagandahang ugali o karakter, na kung saan ang mga ginintuang aral ng moralidad ay malusog na sumisibul, naguugat at yumayabong. Ang katapatan ay pinagpapala ng Diyos. Kabanalan kaya namang maituturing ang

PAGPAPABAYA — sa tungkulin ng mga pasimuno (liders) at Tagapamahala ng Masoneria sa nakikita, bukod sa iniuulat sa kanilang pagmamalabis at walang pakundangang pagyurak sa maraming tadhana ng Saligang Batas at Edikto ng Gran Lohia ng mga mapaghangad at mapaghari-harian? Hindi kaya paglabag at kawalang galang ang paglaruan ang balota, lisanin ang trabaho upang uminom sa bar ng Lohia? Ang pagsasalin ng tuwiran at pagsasaaklat ng ating "Codified Ritual"? Ang pagtanggap ng kandidato ng wala ng pagsisiyasat? Kayamuan sa pahiwatig, kundi man, sapilitang pagpapakain at pagpapainom ng mga kandidato? Iyan ang ilan sa mga katiwaliang di maikakailang nangyayari, subalit ano ang ginagawa ng ating Pamahalaan? May ginintuang dila ang nagsabing: "upang magtagumpay ang kasamaan, ang mga mabubuting tao ay huwag gumawa ng anomang hakbang." △

* * *

ANTONIO . . . From page 14

instruction.

3. The Master Mason Degree which presents the Temple and Hiramic Legend with the drama.

4. Other rites which include Chapter, Capitular, Chivalric, and Philosophical degrees.

5. The Shrine, Grotto, Tall Cedars, etc. are not Masonic degrees. They are societies or clubs, the membership of which is confined to Freemasons only. △

OFFICIAL

CIRCULAR No. 7
Series of 1970: CRUDO

SUBJECT: THE THIRD MASONIC YOUTH CONFERENCE

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

Be it known that the Third Masonic Youth Conference will be held in Iloilo City on the campus of Central Philippine University from June 22 to 28, 1970, inclusive, on the theme: "MASONIC YOUTH IN THE CRISIS OF THE 70's"

As in last year's Masonic Youth Conference, I am encouraging individual brethren and Lodges to send delegates and/or observers to this conference, the better for our Masonic young people to meet, fellowship and share ideas with their peers on topics calculated to make them more useful and concerned citizens, family and community members and individuals. Children, grandchidren, sisters, brothers, nephews and nieces of Master Masons, whether these young ones are members or not of the Orders of DeMolay, Rainbow, or Job's Daughters, are qualified and encouraged to attend the conference.

WB Manuel Obligacion, PM, (11) has been appointed coordinator of this project in Iloilo City. He will take care of inquiries relative to the conference. I call on all Brother Masons to help WB Obligacion and Members of the Youth Committee make a success of this great and important undertaking.

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

Manila, March 18, 1970.

ATTEST:
ESTEBAN MUNARRIZ, PGM
Grand Secretary.

MANUEL M. CRUDO,
Grand Master.

* * *

CIRCULAR NO. 8
Series of 1970: CRUDO

SUBJECT: BLOOD DONATION

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

This circular is caused by the realization that anything easy to give is difficult to get when you need it. This was demonstrated last week when the wife of a brother needed 2,000 cc of Type O blood. The night before the transfusion the brethren in Iloilo burned the wires and the roads to get the blood. If they had deposits in the blood bank, it would have saved them worry and excitement had their Lodge Secretary held the deposit cards and all he would have had to do was present them to the bank and get the needed life-fluid. It would have been so simple.

Illness strikes at any moment, the need for blood, likewise. You may need it at the moment least expected. Register the type of your blood with the Secretary of your Lodge who will transmit same to the Grand Lodge for record purposes. It is directed that the brethren in and around localities nearest a Red Cross blood bank bleed at mass donations from time to time and deposit their cards with Lodge Secretaries who shall hold such cards in trust for the members of their families. The Lodge Secretary can draw the blood and send it to the ailing person anytime it is needed.

Brethren in Manila and suburbs will deposit their cards with the Grand Secretary.

This circular shall be read in open Lodge at the stated meeting next follow-

Turn to page 64

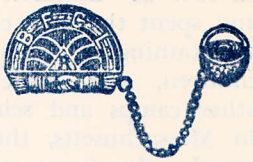
With Our Young Ones



JOB'S DAUGHTERS



DEMOLAY



RAINBOW

NEWS FROM DEMOLAY
Jerry Palmer
Director of Public Relations
201 East Armour Boulevard
Kansas City, Missouri 64111

ACTION '70

DeMolays are "Young Men of Action!" Not only will "action" be the theme for 1970 but action will be what DeMolay is all about in the coming year.

The 50th Anniversary Year. 1969, was a dynamic year for everyone concerned with DeMolay, and the enthusiasm that the 50th Anniversary Commemoration generated on all levels is destined to carry over into the 1970's.

The upcoming year promises many opportunities for DeMolay members to be active and take part in outstanding activities on the international and jurisdictional levels such as the DeMolay Congress, Leadership Camps and jurisdictional conclaves.

Each chapter also plans and executes its own activities during International DeMolay Week March 15-22. This affords each chapter the opportunity to join a unified effort to acquaint the public with the outstanding goals and activities of the Order of DeMolay.

Along with the international and jurisdictional level activities, each of the nearly 2,500 chapters associated with DeMolay are busy with membership drives, ritual work, social, athletic and civic activities.

In the spring of each year, the International Supreme Council holds its annual session. Along with this year's session, which will be held in Omaha, Nebraska, the third Annual DeMolay Congress will convene. The Congress is a gathering of two delegates from each jurisdiction for the purpose of suggesting to the Supreme Council new programs and activities for the Order. This Congress also reviews current projects.

One of the most popular summertime activities is leadership camp. In 1970 another camp site has been added and a total of six (6) sessions will be available to DeMolay members to learn leadership qualities and DeMolay programs. The camps are located in each geographic area of the United States and run from June thru August.

During the summer months also each state or jurisdiction holds an annual conclave where its members come together in fun and fellowship and enjoy several days of DeMolay activities and competition. Normally, new officers are elected on the state level and plans are made for the coming year.

Turn to next page

On the chapter level, exciting events are happening. In Wells, Maine, Highpine Chapter designated 1969 as "Children's Service Year" and spent the year cleaning up and maintaining a camp for retarded children, and made donations to other camps and scholarship funds. In Massachusetts, the DeMolays selected a day for state-wide participation to give a gift of "life"—blood. The Knoxville, Tennessee, chapter raised $599 to give to the Knoxville Journal's Milk Fund to provide milk and medicine to needy infants.

Far East Chapter, Clark Air Force Base, Philippines, recently held a drive to collect used clothing for destitute villagers near the Base as a civic service project, and when Hurricane Camille struck the southern states Three Pillars DeMolay Chapter in Sacramento, California, promptly went to work organizing a Disaster Relief Drive. Soon they had collected, sorted, and boxed over 11 tons of supplies for the disaster victims. Two airlifts, supplied by the Air Force, were necessary to transport the supplies to Biloxi, Mississippi. The entire project was planned, organized and executed by DeMolays.

The 1970's will be "action" packed for DeMolays everywhere. Take a good look at these "Young Men of Action!—you will like what you see!

* * *

NEWS FROM GRACIANO LOPEZ JAENA CHAPTER . . .

The Graciano Lopez Jaena Chapter of DeMolay in Iloilo City, sponsored its second annual Graciano Lopez Jaena Oratorical Contest held December 18, 1969.

The contest is sponsored by the chapter annually, to commemorate the birth anniversary of our late hero — Dad Graciano Lopez Jaena, who was a native of Jaro, Iloilo, and namesake of the chapter. (*See picture on page* 38)

The contest was participated in by students from different colleges and universities in Iloilo City. Among the schools represented are: the University of Iloilo, Visayan Central College, Western Institute of Technology, DePaul College and Central Philippine University.

Edmund Arias of WIT, garnered the first prize trophy. The second prize trophy went to Benjamin Estucho of UI, and the third prize trophy was awarded to Rolando Vedeja of CPU.

No less than Dad Manuel M. Crudo, Executive Officer of the jurisdiction of Philippines, Guam and Okinawa, Order of DeMolay, was the principal guest speaker. Because of poor health, Justice Calixto Zaldivar, who was also invited by the chapter to speak, was not able to come.

In the course of his closing remarks, Dad Manuel Crudo conferred the Zerubbabel Key Award to Dad Manuel O. Obligacion, Chairman of the Chapter's Advisory Committee, to the surprise of Dad Obligacion and pride of the chapter member.

Dad Manuel Obligacion was awarded the key for establishing the first DeMolay chapter in Iloilo. The award is conferred upon an Advisor responsible for the establishing of a new chapter or the reinstatement of an old one. The award may now also be earned by a Legionnaire or Senior DeMolay.

No less than Mom Nelly Obligacion assisted Dad Crudo in pinning the key to the awardee.

Gideon D. Regalado

SCOTTISH RITE . . . From page 54

were made by Ill. Conrado Benitez, 33, Sovereign Grand Commander.

At both services musical numbers were rendered by the Scottish Rite Choral and the Ladies of Melody.

* * *

ECUMENICAL...

The Daughters of Isabela and Ladies of the Eastern Star in the Greater Manila area held a bowling tournament on March 16 and 19, at the Olympic Bowling Center at Ramon Magsaysay Blvd.

On March 21, the third annual golf tournament between the Knights of Columbus and Freemasons was held at the Fort Aguinaldo golf links. They teed off at 6:05 in the morning. In the evening the fellowship banquet was held at the social hall of Scottish Rite Temple.

Winners were announced and prizes awarded in the bowling and golf tournaments at the fellowship banquet. △

* * *

THE WEARING OF THE RING...

No Grand Lodge has legislated on the subject on how to wear the Masonic ring, or that a Mason should wear it and how it should be worn. If you wish your friends to know you are a Mason, wear the ring with the points of the compasses towards them. If you wish to be reminded that you are a Mason, wear it with the points toward yourself.

—The Canada Freemason

* * *

THE DEEPEST AND THE HIGHEST...

Landmark Lodge 1168 in Dallas lays claim to having conferred the "highest" degree last year. Some 85 brethren chartered a plane and took candidate J. P. (Pat) Brookins high in the air to confer the E. A. degree upon him. He took his obligation as the plane soared over the Grand Lodge temple in Waco. In 1962, the same Lodge conferred the Master Mason's Degree deep in the Grand Saline Salt mine, which they think may be the "lowest" degree.

—The Texas Freemason

* * *

CRIPPLE IN SHRINERS HOSPIAL BECOMES ROMAN CATHOLIC PRIEST...

Father Joseph J. Stickler was born in Evansville, Indiana, with severely crippled legs. His parents could not afford the necessary surgery. His case was brought to the attention of the Shriners and after nine operations over an eleven-year period at the St. Louis Unit of the Shriners Hospital for Crippled Children, he walked for the first time in his life.

It was through the efforts of the Shriners that Father Joseph Stickler was able to walk and go on to become a priest. Father Strickler is now pastor of St. Peter's Roman Catholic Church.

—The Canada Freemason

* * *

SEVENTY YEARS A MASON...

In a private ceremony at his home, Brother Bill LeGrand was presented with a 70 year jewel by MW Brother John B. Nayler, Grand Master of the Grand Lodge of Quebec.

Bro. LeGrand was initiated in the New Samaritan Lodge No. 68, New Carlisle, Gaspe, on Feb. 7th, 1899. He still holds membership with this lodge. The LeGrand family, of French Hugenot descent, immigrated to Canada from the Channel Islands

Turn to next page

in 1862. Bill was born in Cape Cove in 1875. Three of Bill's brothers are also members of the Craft. Present at the ceremony, aside from the Grand Master, was W. Gordon Parker, Grand Secretary, five Past Grand Masters, and RW Bro. G. T. Bechervais, a Past Master of Good Samaritan Lodge No. 68.

In a short speech, MW Bro. Nayler pointed out that it was a very rare occasion indeed for a Grand Master to be able to present such a jewel during the tenure of his office. He also expressed the hope that ten years hence another G. M. would be able to present Brother LeGrand with the bar to the jewel. △

—*The Canada Freemason*

* * *

CIRCULAR NO. 8 **From page 60**

ing its receipt and the fact shall be mentioned in the minutes.
Manila, March 19, 1970.

ATTEST:
ESTEBAN MUNARRIZ, PGM
Grand Secretary.

MANUEL M. CRUDO,
Grand Master.

* * *

Department of Public Works and Communications
BUREAU OF POSTS
Manila

SWORN STATEMENT
(Required by Act 2580)

The undersigned, RAYMOND E. WILMARTH, editor of The Cabletow, published monthly in English at 1440 San Marcelino, Manila, after having been duly sworn in accordance with law, hereby submits the following statement of ownership, management, circulation, etc., which is required by Act 2580, as amended by Commonwealth Act No. 201:

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(Sgd.) RAYMOND E. WILMARTH
Editor

SUBSCRIBED AND SWORN to before me this 1st day of April 1970, at Manila, the affiant exhibiting his Residence Certificate No. A-305292, issued at Manila, on January 14, 1970.

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Book III
1970

(Sgd.) NESTORIO B. MELOCOTON
NOTARY PUBLIC
Until December 31, 1970

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Assistant Grand Secretary	Mateo D. Cipriano
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Grand Standard Bearer	James L. Norris
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	Mario F. Racela
Junior Grand Lecturer	Alejandrino A. Eusebio
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Junior Grand Deacon	Bayani B. Ibarrola
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THE CHALLENGE OF DIFFICULTIES

Paul Speicher, writing in Southland Life, **tells what happens to men who refused to be stopped.**

Cripple him and you have a Walter Scott;

Put him in prison and you have a John Bunyan;

Bury him in the snows of Valley Forge and you have a George Washington;

Have him born in abject poverty and you have a Lincoln;

Stab him with rheumatic pains until for years he cannot sleep without an opiate and you have a Steinmetz;

Put him in the grease pits of a locomotive roundhouse and you have a Walter P. Chrysler;

Make him second fiddle in an obscure South American orchestra and you have a Toscanini;

The list could be continued indefinitely. History rests on the shoulders of those who accept the challenge of difficulties and drove through to victory "in spite of everything."

—Kleinknecht Encyclopedia.