

The Cabletow

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES



Defense Secretary **JUAN PONCE ENRILE** speaking at Bagumbayan Lodge No. 4 installation on January 27, 1971 at Scottish Rite Temple.

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Grand Master's Page

A CHARGE

Since December and January are months when Worshipful Masters-elect are installed into the Oriental Chair, let me quote the statement of the Installing Officer when he is about to invest the jewel of the honorable station, the Square:

The Square, my Brother is an emblem of morality, and as it is the especial badge of the Master's office, it should constantly remind you that not only by precept, but by example, you should protect good morals among the Brethren, and thus endeavor to avert the shadow of any scandal or reproach against the Fraternity. Your former life has given evidence that that jewel will not be an unmeaning symbol in your hands, and I solemnly charge you to take good care that its lustre be not dimmed through any act of yours.

If the Oriental Chair becomes the be-all and end-all of our Masonic activity, then we only seek personal glory instead of serving our Brethren in the Craft.

The trust, together with the responsibility connected with it reposed upon us by the Brethren in the Lodge is a sacred trust. It should not be mixed and confused with our personal ambition.

EDGAR L SHEPLEY
Grand Master

Editorial:

WHAT PRICE VIRTUE?

As we are about to start our Masonic endeavor for the year 1971, it would be good to ask ourselves how much we have educated our families on what Masonry stands for.

There is nothing really mystifying about our fraternity. To members of the Craft, the virtues we make manifest outside is the result of an obligation we promise in secret.

But the virtues we uphold can only be meaningful if we involve our families to the tenets we cling to and make our loved ones feel that partly what we are today can be attributed to Masonry.

It is a must that we make them understand that Masonry is not a religious organization but it is a requisite among brethren that we believe in the Supreme Being regardless of what name or title we may choose to call Him.

Masonry is not a "Charitable Institution" or a social insurance group where members are charity beneficiaries but it obligates us to extend a helping hand to the needy without prejudicing those who are dependent upon us. Masonry teaches Brotherly love and requires its members to whisper wise counsel to the fallen and the weak. It advocates tolerance but it is intolerant of those who infringe on the right of other men to charter their own destinies. Masonry does not make us violate the dictates of our conscience.

The above virtues and values are some irrefragable beliefs and practices of the fraternity. What seems to be a secret is nothing but an open secret to those long associated with the Craft.

It would certainly be a crime if we brothers, under the guise of secrecy, keep our kins ignorant of our way of life. Let us not repeat the sad experiences we had in the past by "retracting" to satisfy the ignorance of our family or by being denied to administer the funeral rites simply because we failed to educate our loved ones to our ways. We should take it upon ourselves to inform our family, for what price virtue if we know ourselves too much but our own blood relations are in the dark?

S.P.F.

GET INVOLVED!

By MW SERAFIN L. TEVES, PGM

*(Keynote address during East Visayas
Masonic Convention, District 15 and
16, Cebu City, October 23, 1970)*

I need not tell you how happy I am to be present at this, our Masonic District Convention and to share and have a part in our labors. I must thank our Very Worshipful District Deputy for remembering me with the invitation to address you as your keynote Speaker. We, past Grand Lodge Officers are sometimes tempted to feel that when our terms are over we may quietly step aside to the sidelines and leave the work to younger successors.

Some of us feel that having made our modest contribution, we may, like old soldiers slowly fade away in contented if not sad reflections. When we are remembered and called to labors again we feel renewed, the old flame returns and we remember that in Masonry as in every other worthwhile endeavor, the work for everyone is never really completely done until the working tools drop from our hands.

We are all irrevocably committed to the incessant work of temple-building to completion and perfection and no one can stop nor slacken. And so it is with this renewed spirit of involvement and rededication that I join you in this Conference and keynote our deliberations.

It is my intention in this brief address to think with you of the ways and means whereby we can each one contribute toward a better society and our Fraternity a better agency for more understanding, and closer brotherhood in the world.

I have been told and think it so stated in our program that the basic theme or Keynote of this Conference is: "The role of Masonry in a Changing Society."

The selection of this theme and our tacit acceptance of it, raises the presumption that we agree that we, as Mason are a recognized and involved group in a changing society and that we have a role to play in it. I think we can agree that except for raised, there is nothing in our history, a few reservations that may be tory, traditions, purpose and principles that negate this presumption, and so may proceed on that premise.

The selection of this theme is, I believe a happy and timely choice for a gathering of Freemasons whose especial concern is the welfare and brotherhood of man and the betterment of human society. This, therefore, is the central idea in our deliberation at this convention, and I consider it my task as your Keynoter to touch the key, sound the note, and indicate the salient points for a sound and purposeful discussion of our theme in order that we might have a happy and profitable time together as brethren in search of a better and more abundant life for all.

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First, I think, we must remember that human society is alive and ever-changing and we are a part of that society.

We cannot be indifferent to these changes especially when they are vital to our welfare. But we must also remember that as a time-honored Institution, we have adopted certain principle and acquired certain landmarks that must be upheld and preserved. These are eternal and unchanging, and our lives and acts must forever be anchored on them if our Fraternity is to maintain and preserve the respectable character and reputation that she enjoys.

It is therefore important that as responsible Masons we cannot just accept and adjust to every social change but must be thoroughly convinced of its acceptability and is not violative of our established landmarks. Perhaps a simple example can help stress this point. In these times of lawlessness and turmoil many of our well-meaning fellow citizens believe that we can remedy these with religious instructions in the schools and greater funding for education both public and sectarian. But we are irrevocably committed to religious freedom and complete separation of Church and State and our history and traditions have always upheld us in this regard. Our involvement here therefore must be active and total in opposition to the change.

Second, in our search for remedies to our social ills we sometimes think it more expedient and effective to disregard certain basic individual rights in favor of what may seem like greater good for the greater number. As a matter of fact, there are certain areas in our world today that are actively experimenting and advocating certain

"isms" just for a change. They justify this in desperation that "things cannot be worse" forgetting that things may be better but at a price that we cannot afford to pay. We Masons believe that much improvement can be made in our social organization but we stand firm for basic individual rights and individual freedom and that no change however attractive can be countenanced at the expense of inalienable rights.

Third, we must bear in mind that ours is a Fraternity and a fellowship and not just a social agency. While we are very much interested in social welfare we have other equally important interests. While we are interested in society we are also interested in the individual and his social and moral relationships. While we want to see society improve and prosper materially, Masonry believes deeply in the things of the spirit—in the so called intangibles. And so we view our social involvement in the light of such eternal values as brotherhood, fellowship, harmony and immortality. If we must get involved in social revolution, it must be peaceful, harmonious and conducive to social order.

Now, having indicated the few reservations that our principles and landmarks impose on us, I leave to you to freely discuss the ways and means whereby we Masons can become more active members of society and more involved in the active life and problems of our communities. Heretofore, we may perhaps have been a little more secluded in our Lodge Rooms and less concerned about our social and communal obligations. When times are good we can afford to be complacent and concerned but the times

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THE HOLY BIBLE...

THE RULE AND GUIDE OF OUR FAITH

By **EMMANUEL E. GOCO**

Quezon City Lodge #122

The Holy Bible is the Great Light in Freemasonry, and the Rule and Guide for faith and practice. A Masonic lodge cannot exist without the Volume of the Sacred Law. It is a symbol of the revealed will and teachings of the Great Architect of the Universe — a name under whom Freemason can worship that Deity in whom he puts his faith and trust.

What is the Biblical basis for these assertions? The following verses from II Timothy answers this significant question: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

The Bible is given to man as an inestimable gift from God. It is the only true basis for morals. No individual, state, country, or organization is safe whose philosophy is not founded in Biblical truth. All citizens should themselves know the foundation principles of right living in family, state, nation, and the world. "Righteousness exalteth a nation, but sin is a reproach to any people."

The Bible is a book of wisdom and he who reads it religiously will understand and appreciate the myriads of allusions and references to sacred literature, art, law, and life in general. Every person's life is either a success or a wreck. Something between two diverse alternatives, according to what he does or how he governs it by the precepts of God's Holy Word.

"The way of the ungodly shall perish, but the path of the just is as a shining light that shineth more and more unto the perfect day." This inspiring passage should prove a powerful incentive to every Freemason who seeks after truth to per-

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use and study the Bible religiously. No one can become an expert in his work without conscientious study and practical training. There is a secret in God's power through the Scriptures. The secret is daily reading and constant use of the Word.

To the unprejudiced, tolerant, and open-minded, there can be no doubt that the Holy Bible is the Greatest Book in the World. It was written by men from all walks of social life, from herdsmen and fishermen, up to the king in his throne. It contains history, biography, poetry, and law. It begins with paradise lost and ends with paradise regained. It is a very marvellous and wonderful book!

Of all the books ever written in the world, the Bible is the only one we never tire of reading, but which we admire and love more and more as we continue studying it. Like a diamond, it casts its lustre in every direction; like a torch, the more it is shaken the more it shines; like a healing herb, the harder it is pressed the sweeter its fragrance.

Its writing is God-inspired. Men living centuries apart could never write so as to preserve a perfect unity, but its coherence cannot be questioned. An unseen Hand guided each individual writer, for behind its writing was the greatest of all authors, the master of all writers — GOD.

Furthermore, the Holy Bible is the Greatest Book in the World because it affords the most fascinating study to those who are willing to undertake it. There is nothing that would bring us more blessings than a study of the Bible. Perhaps the greatest need of every Freemason these days is a deeper study of God's Word. In prayer we talk to God, but in the Bible study He talks to us. A Mason who does not know

how to use his Bible is like a soldier who does not know how to use his weapons.

"The Bible is supernatural in origin, divine in authorship, human in penmanship, infallible in authority, infinite in scope, universal in interest, eternal in duration, and personal in application. This Holy Book contains the mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe it to be safe, and practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveller's map, the pilgrim's staff, the pilot's compass, the soldier's sword, the Christian's charter," and the Mason's Rule and Guide.

Spiritually, the Bible has a transforming and life-giving power. It has power to lift man. It takes the low and degraded, the immoral and corrupt outcast of society, and makes him a respectable citizen again, clean and pure, a child of God and an heir to Heaven. Hundreds of years of human experience have proved that the Bible is the only book which every man must have if life is to be lived with spiritual and intellectual power. Millions of people now are weak, discouraged, and uncertain because they have failed to connect themselves with the power line. They have remained aloft spiritually, and so are not able to meet life and face eternity with peace, confidence, and power.

As Freemasons, we must of necessity read the Bible, learn and practice in life the lessons we derive from it. The Bible will give us guidance and power. We must study and understand it before it could bring

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Philosophy of Life:

Oriental Philosophers

VW EUGENIO PADUA, PM (51)

PITY, PIETY, LOVE

Siddhartha Sakya-muni Gautama (563-483 B.C.), a Hindu prince who voluntarily became a vagabond teacher of love, found that the race is not always to the *swift*, nor the battle to the *strong*, nor the gift of happiness to the *well-born*...

One day when he saw an old man whose body was rotting away before his death, he was told: "It is the way of life. We must all come to this in the end."

On another occasion he saw a beggar suffering from a loathsome disease. "This, too, is the way of life," he was told.

Then he saw on the roadside an unburied body, swollen, discolored and covered with a swarm of flies. He was told: "This is the end of life. It is the penalty we pay for our birth."

There and then, face to face with the misery of life, he resolved to find a divine remedy for human suffering...

His *prescription for healing* is to practice the *eight rules* of conduct: (1) self-understanding; (2) patience; (3) forgiveness; (4) noble thought; (5) honest action; (6) devotion to duty; (7) friendliness; (8) compassion... Which he condensed into three words: *Pity/Piety/Love*.

He teaches that the poor and the lowly, the rich and the high are one — that all creatures are united in this world as all drops of water are united in the sea.

When this philosopher was dying

in the hovel of a beggar his princely hand sought the beggar's hand — and the last word he spoke was a *word of pity for a brother in sorrow*...

* * *

INJUSTICE MUST BE DRASTICALLY DEALT WITH

Confucius (551-479 B.C.), the greatest of Chinese philosophers, once visited the older man *Lao-tze* (604-517 B.C.) to ask for the secret of a good life...

"Repay an injury with kindness," *Lao-tze* advised him... "Be good to those who are good... and to those who are not good be also good."

A lover of peace though he was, *Confucius* found this philosophy too unworldly to suit him... There was too much *injustice* in his country that had to be *drastically dealt with*...

Why should we quietly submit to tyranny? he asked himself.

Pay everybody according to his deserts, he decided...

"Treat gentle people with kindness but *cruel people with severity*."

His followers called this doctrine *The Golden Rule of Reciprocity*.

The king of Lu (now Shantung) made him his minister of crime... One day there was a complaint about a young man's delinquency... *Confucius* ordered both *the son and the father* to be imprisoned because "the father who fails to teach his son his duties is equally guilty with the son."

A weeping woman told him: "My

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Research. . .

The Right of Visit or Visiting

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

Every affiliated Mason in good standing has a right to visit any other Lodge, wherever it may be, as often as it may suit his pleasure or convenience; and this is called, in Masonic law, "the right of visit." It is one of the most important of all Masonic privileges, because it is based on the principle of the identity of the Masonic institution as one universal family, and is the exponent of that well-known maxim that 'in every clime a Mason may find a home, and in every land a Brother.' It has been so long and so universally admitted, that I (Mackey) have not hesitated to rank it among the landmarks of the order. . . the admitted doctrine on this subject is that the right of visit is one of the positive rights of every Mason, because Lodges are justly considered as only divisions for convenience of the universal Masonic family. . . but without the existence of some such good reason, Masonic jurists have always decided that the right of visitation is absolute and positive, and inures to every Mason in his travels throughout the world.¹

We must not, however, read into Mackey's words the unqualified right of any Mason to attend any Lodge at any time, and we may hesitate to say with Mackey that the "right of visit" is a landmark. A Brother's right of visitation must surely be

subject to any qualifications implied in the by-laws of the Lodge which he proposes to visit and in the regulations of the Grand Lodge by whose authority the Lodge is held, and further, must always be subject to the convenience of the Lodge. It should also go without saying, of course, that any right to visit does not imply any right to continue in the company of the Brethren uninvited, when the labours of the Lodge are ended. Every jurisdiction and its Lodges have a right to exclude a Mason who does not conform to the conditions laid down by them, and to exclude any Brother whose presence might disturb the harmony of a Lodge, and as far back as 1765 a Taunton Lodge resolved that the right of visitation should apply on one day only in each year.

"The visiting of other Lodges by Brethren is regarded with a kindly eye by the English Grand Lodge, but the injunction to the Master and Wardens of a Lodge to visit other Lodges as often as they conveniently can, "in order that the same usages and customs may be observed throughout the Craft and a good understanding cultivated amongst Freemasons," is no longer part of the *Constitutions*.

A Brother visiting a Lodge as a stranger should take with him all the credentials, including his Grand Lodge certificate and evidence that he is in good standing in his own Lodge or Lodges.

¹ A. G. Mackey, *Encyclopaedia of Freemasonry*.

What is Freemasonry

By MW EDGAR L. SHEPLEY, GM

(Address by MW Edgar L. Shepley, January 13, 1971, at Installation of Officers of Luzon Chapter No. 1, R.A.M.)

I would like to direct my remarks today to the non-Masons and the families of Masons since it is my purpose to attempt to explain our order in a manner which will clarify our aims and the reason for our existence as an organization.

Freemasonry is a system of morals which endeavors to teach men how to live upright lives. Ancient Masonry indentured or Apprenticed a man for a term of years, during which time he was taught the basic principles of a trade which it was expected he would follow throughout his life.

After his training was complete he was advanced and became a Fellow of the Craft. This gave him the privilege of seeking employment anywhere and to travel in other countries where he could work and enjoy the fruits of his labor. The fact that he was a Fellow of the Craft was recognized, even during those times when travel was greatly restricted between countries, and strangers were looked upon with suspicion.

The Master was a person who had additional knowledge and special talents which qualified him to plan and design, to supervise and govern the work of fellows of the craft.

Traces of this organization are lost in the dim reaches of antiquity and it is impossible to place a date upon the beginnings of the craft. It is known, however, that the square, the compasses, the rule, and other implements of the builder's trade appeared upon construction and buildings which were completed two thousand years before Christ.

These symbols had the same meaning then as they have for us today. We also have verified that these ancient organizations had a strict code of morals by which each member was strictly bound. This code is basically the same as that which governs our craft today. It is that of brotherly love, relief and truth and is founded upon the brotherhood of man.

Operative Masonry flourished from the beginning of recorded history uninterrupted through the middle ages and the end of cathedral building in Europe. At the end of this era persons who were not artisans, but who had the same ideals and the same ambitions, were admitted to the craft and operative Masons gradually became the minority. As non-operative Masons gradually became the majority, Masonry slowly became Speculative, and its teachings, while still exactly the same were directed more and more toward the moral and ethical side of man.

Instead of building edifices of stone, the direction was to build stately mansions in the hearts of man, to make them better and more useful citizens and to encourage them to help others who were not members of the Craft.

The installation ceremony you have just witnessed have outlined the fundamental principles of our fraternity in clear and concise terms. The duties and responsibilities of each officer have been set forth together with his privileges.

The ceremony performed here is

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not a special one for public consumption, but is identical in all aspects to that performed at private installations. Thus, the non-Masons present have been given an opportunity to see for themselves what our fraternity has been striving for throughout its existence. The principles you have heard stated here are the same as they were hundreds of years ago.

I would also like to briefly discuss some of the things which are said about we Masons, not with the idea of defending ourselves, but to point out a few obvious facts which are generally overlooked.

It has been said that Masonry is Godless, but how can this be true when we open and close each meeting with a prayer, as we have done today, and there is always a book of Holy writings open on our altar?

Contrarily it has been said that Masonry is a type of religion. The more proper statement should have been that Masonry is not a religion but is religious. Religion deals with man's relationship with a supreme being while Masonry deals with man's relationship to man. In considering this relationship it is impossible to ignore the religious aspect. Masonry, therefore, may be said to compliment religion but it cannot be said to compete with it.

We urge our members to revere God and sacred things. They must not only believe in a supreme being but also in the immortality of the soul. We enjoin them to attend the church of their choice and to participate in its activities. In support of these statements, and in contradiction of the charge, we have among our members many ministers of various protestant churches as well as prominent Catholic laymen all of whom would gladly confirm that we support all denominations which have a basic belief in a single God

and immortality of the soul.

We have been charged with being a secret society and as such open to suspicion that we may be teaching things which are contrary to the interests of the majority. To the extent that we have certain signs and modes of recognition which we hope are known only to ourselves, we are a secret society. These signs are for the purpose of identifying ourselves to our brothers with whom we are not acquainted, since it is impossible for every Mason to know each of his millions of brothers.

When we have recognized another member of our Craft in this manner we are certain that he is one who has the same ideals, ambitions and principles as we have and that we have a common cause. He is then known to be one in perfect agreement with the rest of us.

As to any other secrets we may have, they do not really exist. Our principles and tenets can be found in many publications, the encyclopedia britannica, the dictionary, to name but two of them.

We are working for the same things that people of good will the world over are working and our consuming ambition is to help elevate mankind to that higher plane where the brotherhood of man under the fatherhood of God is not a mere high sounding phrase but is an actuality. We promote peace and charity all the finer, more graceful things of life.

We have developed and continue to develop leaders in many countries, who, practicing their Masonic principles in their relationship with others, have been in the forefront of campaigns which have resulted in a better way of life. In the Philippines many of our national heroes, contrary to reports, have been Masons. Some of our most outstanding

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With Our Young Ones



JOB'S DAUGHTERS



DEMOLAY



RAINBOW

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

The third conclave of the Associated DeMolay Chapters in the Philippines, Guam and Okinawa was held on December 27-30, 1970 at the Plaridel Masonic Temple, 1440 San Marcelino Street, Manila.

Dad Manuel M. Crudo, Executive Officer of the JUPGO and active member of the International Supreme Council formally opened the affair.

In his opening address, Dad Crudo extolled the DeMolay movement. He also talked on the installation of new chapters.

Dads Julio Abarquez, Jack Dobson, Raymond Dobson and Senior DeMolay William Marquant who acted as adjutant were present.

Manila Mayor Antonio J. Villegas was the luncheon speaker. He spoke on the qualities of a good leader and advised on the use of simple language.

Hon. Enrique Voltaire Garcia, delegate-elect to the Constitutional Convention, was the speaker during the dinner. He spoke on "What's Wrong With Our Society?".

Romeo Ramos, PMC of the T. R. Yangco Chapter was elected Jurisdictional Master Councilor during the election held on December 29.

David Stout of the Far East Chapter was elected Jurisdictional Deputy Master Councilor.

Others elected were Rene Garcia,

TRY Chapter, Jurisdictional Senior Councilor; Jess Alvarez, Loyalty Chapter, Junior Councilor; Danilo Vicente, Treasurer.

Pat Hechanova of the Frank S. Land Chapter (Bacolod) won the oratorical contest held as the highlight of the fund and talent night held during the second day of the conclave.

The theme of the contest was "Limits of Dissent".

The essay of Nestor Domingo of TRY Chapter on the same topic was chosen as the official entry to the International Supreme Council Essay Contest.

During the workshops, the body was divided into four groups. The subjects Program Planning and Funding and Fund Raising, Regulation and By-Laws, Initiation Proceedings and Membership Campaign and DeMolay Masonic Relationship were discussed.

An after-dinner movie was shown to the delegates. The subject of the movie was on Drugs and Drug Addiction. The showing was made possible thru the courtesy of the National Bureau of Investigation.

The delegates were: *Jose Abad Santos Chapter*—Solomon J. Abellera, Jr., Rollie L. Aberion, Alfredo Bayas, Melchor D. Magat, Gilet M. Marco, Noel K. Rivera, and Danilo G. Yabes.

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The Masonic Coordinating Body



(Created by Grand Lodge Edict No. 56)

FORUM ON DRUG ADDICTION

An open forum was held on November 5, 1970 at the Scottish Rite Temple with Mt. Lebanon Lodge No. 80 F. & A.M. as host.

MW William H. Quasha presided over the forum. Present were representatives from 11 subordinate Lodges.

The opening remarks and question asked was:

1. Do we as Masons feel that we should undertake this problem of drug addicts and if so:

(a) Do we know and realize the dangers of drugs?

(b) How do we go about rehabilitating an addict who has been hooked?

After the opening remarks the Chairman asked those present to express their ideas.

Everyone present agreed that we should do something. The following suggestions were advanced:

1. We should publicize this program through pamphlets to all students in the schools and colleges.

2. We should conduct a massive campaign in printed words.

3. We should have an audio-visual campaign.

4. We should have speakers and

lecturers.

5. We should make use of all Masonic halls for such lecturers and seminars.

6. Request the government to make it mandatory to show movies on drug addiction on all theaters.

7. We should explore the possibility of making a local movie to be shown free throughout the Philippines.

After much discussion and deliberation on the above the Chairman then asked: Could we as a group support a center for drug addicts who are helpless by themselves? The question could not be answered at this time but one Master suggested that we ask the First Lady for her assistance; another Master suggested that we should approach the Grand Lodge and seek their assistance.

The Chairman then asked the question: Would we be prepared to work in a center for the curing of addicts? Virtually all present indicated by a show of hands that they would be willing to serve on a voluntary basis.

The Chairman then asked: Do we feel we have a moral and chari-

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GRAVEL AND SAND

A Report on Masonic Activities

OLF

THE INSTALLATION SEASON

The installation season is here again.

Public installation of officers have dominated the scene in the Greater Manila area. Only few Lodges held their installation ceremonies in Tyled Lodge.

Some of the Lodges that held their installation services in public were: Araw Lodge No. 18, Cosmos Lodge No. 8, Sinukuan Lodge No. 16, High-Twelve Lodge No. 82, Manuel Roxas Lodge No. 152, Labong Lodge No. 59, Nilad Lodge No. 12, Wailana Lodge No. 13, Kasilawan Lodge No. 77, Hiram Lodge No. 88, Laong-Laan Lodge No. 185, Quezon City Lodge No. 122, Capitol Lodge No. 174, and others.

Lodges that held public installation with invited guest speakers were: Biak-na-Bato Lodge No. 7, guest speaker was VW Lorenzo Talatala; Bagumbayan Lodge No. 4 with Defense Secretary Juan Ponce Enrile as guest speaker; Island-Luz-Minerva Lodge No. 5 with Delegate-elect Dakila F. Castro as speaker and Luzon Lodge No. 57 with Rep. Raul Daza as speaker.

Noli-Me-Tangere Lodge No. 148 and King Solomon Lodge No. 150 held a joint installation of officers. Silanganan Lodge No. 19 and Mariquina Lodge No. 119 also did the same.

* * *

SAIGON OASIS DONATION

The Saigon Shrine Oasis donated five thousand dollars to the Masonic

Hospital for Crippled Children in Manila on January, 29, 1971.

The presentation was made by Noble Athol B. Shuster, a Past Master of Saigon Lodge No. 188. In the presentation ceremonies held at the Scottish Rite Temple, Noble Shuster extended to the Masonic movement in the Philippines the best wishes and continued support of the Masons and Shriners in South Vietnam.

Noble E. Wayne Sadler is the President of the Saigon Oasis and the incumbent Worsnipful Master of Saigon Lodge No. 188.

The donation was made possible thru the generous support of the annual Christmas Ball of Saigon Oasis and another one held in June, 1970. This donation is also in keeping with the purpose and practice of the tenets of Shrinedom and Masonry.

* * *

MEMORIAL LODGE NO. 90 INSTALLATION

Memorial Lodge No. 90 in Muñoz, Nueva Ecija have another first. During the installation of officers held January 23, 1971, the out-going Master, WB Antonio P. Pascual installed the new set of office bearers. WB Francisco Gaspar was the Master of Ceremonies.

VW Onofre B. Padolina presented the Past Master's jewel to WB Antonio P. Pascual.

Bro. Rebeck A. Espiritu, delegatelect to the Constitutional Convention was the guest speaker during the occasion.

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York Rite Doings



LUZON NO. 1, RAM INSTALLATION OF OFFICERS

Luzon Chapter No. 1, RAM held a public installation of its officers for the year 1971 on January 13, at eight o'clock in the evening at the Scottish Rite Temple, 1828 Taft Avenue, Manila.

ME Leandro F. Cruz, Most Excellent Grand High Priest and his party were received in due form.

MW Edgar L. Shepley, Grand Master of the Grand Lodge of the Philippines and members of his party were also received in due form.

ME Comp. Leandro F. Cruz, Grand High Priest, ME Grand Chapter of RAM in the Philippines installed the officers of the Chapter.

ME Comp. Antonio Gonzalez, Jr. Past Grand High Priest was the master of ceremonies.

At the Social Hall, the fraternal banquet was held.

Opening prayer was said by Ex. Comp. Douglas A. Nicoll, Past High Priest, Chaplain.

Installed were: Ex. comp. Raymond E. Wilmarth, High Priest; Comp Damaso C. Tria, King; Comp. Henry P. Merrifield, Scribe; Ex.

Comp. Richard S. Hart, P.H.P., Treasurer; Comp. Juan C. Nabong, Jr., Secretary.

Ex. Comp. Douglas A. Nicoll, P.H.P., Chaplain; Comp. Agerico V. Amagna, Jr., Captain of the Host; Comp. Agustin F. Miravite, Principal Sojourner; Comp. Henry Ang-Hessing, Royal Arch Captain; Comp. Dominador R. Escosa, Master of the 3rd Veil; Ex. Comp. Wil- of the 2nd Veil; Ex. Comp. Adeeb 1st Veil; and Comp. Lawrence H. Gardner, Sentinel.

Distinguished visiting companions and guests were introduced.

Ex. Comp. Raymond E. Wilmarth the newly-installed Excellent High Priest gave the welcome address.

The Past High Priest jewel was presented to Ex. Comp. George J. Reid, Past High Priest, by Most Ex. Comp. Leandro F. Cruz, Most Excellent Grand High Priest.

MW Edgar L. Shepley, Grand Master of the Grand Lodge of the Philippines delivered the keynote address.

Ex. Comp. Douglas A. Nicoll, PHP said the closing prayer.

Comp. Juan C. Nabong, Jr. was the master of ceremonies for the banquet.

table duty and are we willing to dedicate our time and effort to such a program? Again those present indicated by a show of hands that we do have a moral and charitable duty to perform in this situation. The Chairman then asked for further suggestions. It was suggested:

1. That along with a preventive message there should be continuous publication of newspaper articles and periodicals.

2. That there should be proper investigation of what is being done by others.

3. That first we should study ways and means of treating addicts. After learning the techniques then we can proceed in the treatment.

4. That we should concentrate in the Manila area before going into the provinces.

5. We should ask the Grand Lodge to get some response from the Subordinate Lodges.

It was then stated that there were two stages to get this problem:

1. Preventive

2. Cure

Our Master stated that we should start first with the preventive. The implications of opening a center were discussed. One young Mason stated we should secure films and solicit help from the DeMolay and exhibit these films in the Masonic halls. We should also enlist the help of the Rainbow Girls and Job's Daughters. It was agreed that our objective should be to immediately proceed, then, to help those who wanted to kick the habit to do so and thus reverse the trend which now is aggravated by pushers.

Brother Roper, a member of a Lodge in Texas and a guest of MWB

Quasha, observed that:

1. We are now dealing with drug culture.

2. There is a communication gap that we should overcome.

3. We should bring this subject to the attention of all the Lodges in the Philippines.

The Masters and past Masters representing 8 of the 11 Lodges present said they would bring up the subject in their respective Lodges at their next stated meeting; the three others indicated they would await instructions from the Grand Lodge.

One Past Master suggested that the Grand Lodge should communicate with all Lodges and that MWB Quasha should report to the Committee on General Purposes at which time he was certain that all Lodges would be willing to support this project.

The Chairman stated that prayer should play an important role and whatever action the Grand Lodge takes we should solicit individual prayer of all Masons. He then thanked everyone present for his presence, guidance and thoughts.

The open forum was finally closed with a prayer for guidance.

MW William H. Quasha presented the Masonic Coordinating Body his project for consideration. The Body studied the presentation carefully and finding great merit in its implementation, has adopted it for a Masonic Coordinating Body project for 1971. The initial effort will be made under the auspices of the Grand Lodge during the Annual Communication in April, when MW William H. Quasha will conduct a seminar on "What Masonry Can Do To Help the Nation in the Problem of Drug Addiction".

I am reliably informed that tonight there are two affairs of great significance to the Masons of Nueva Viscaya. These affairs are both induction ceremonies — one for the officers of the Masons of Bayombong and the other for the officers of this the Masonic Lodge of Solano.

There is, of course, nothing strange or unusual in the holding of two Masonic affairs simultaneously. From one point of view, the proliferation of Masonic activities can be interpreted as an indication that the Masonic brotherhood of Nueva Viscaya is a dynamic and vigorous organization engaged in a continuum of action and endeavor.

City where one does not even notice that there has been a death, or a birth at the other neighbors next door!

But be that, as it may, it is not necessary for us to state in black and white the tragic undertones of the situation. You and I know that despite efforts to promote and foster goodwill and brotherly cooperation, somewhere along the line the ugly tentacles of politics once more crept in and the serpentine apple of temptation was perhaps too attractive to be refused.

— *Deeper Meaning* —

But a deeper meaning strikes me as I contemplate the circumstances

The Things That Unite Us

By SEN. LEONARDO B. PEREZ

(Speech delivered on the occasion of the Induction Ceremonies of the Officers of the Nueva Viscaya Lodge, Solano Masonic Lodge, January 9, 1971)

— *Intimations of Disunity* —

But when we consider that these two affairs are taking place within five kilometers of each other — a distance so insignificant in an age when the unreachable moon is no longer beyond the reach of man — then we suddenly realize that, perhaps, there is more that meets the eye in this situation. For in a geographic context, Solano and Bayombong are proximate neighbors both in the physical and metaphysical contemplation, for two neighbors to held simultaneous affairs can either mean that they are not friendly neighbors, but rivals out to spite each other; or impersonal neighbors living so near and yet so far from one another in a wilderness of indifference, like neighbors in the Big

that have brought about the holding of these two simultaneous celebrations. It suddenly occurs to me that at this time of our lives, there are forces at work which would rather divide than unite us; voices that would preach the gospel of disunity and sow the seeds of suspicion, rather than help heal the gaping wounds of conflict!

— *The Need for Mature Response* —

In the light of this observation, I come to you with a message. My message is: In these critical times, we are called upon to remain calm and composed. Let us not react in a spirit of beligerence, but instead let us be guided by the spirit of friendship, of peace and forgiveness. Let us realize that the circumstances in which we find ourselves today de-

mand a sober and mature response on our part. It is, therefore, with this thought in mind that I make this plea: Let us in all seriousness look into our hearts and conscience — and there, search for the things that can unite not divide us, the things that can rally us into one, not those that can splinter us into fragments. For in adversity, our best strategy is to be one — united in purpose and in our will to attain such purpose; united in prayer and in our fervor to make such prayer come true; united in our patience to bear our sorrows with dignity; united in our diligence to pursue the national goal we have devoutly sought to reach; and — should success be ours at last — united in our thanksgiving so that our achievements will ennoble not corrupt us, inspire us not becloud our vision!

I propose that we consider the things that unite us. What are the things that can unite us?

There are, to be sure, many things that unite us. First of all, the things common to all of us are the things that draw us closer to one another and make us feel a sense of enemies with each other.

— *Common Ancestry* —

We all feel a common bond of ancestry; in our abiding belief in our Creator, we believe that man is the crowning glory of God's craftsmanship; and since we believe in the common origin of man, we regard the human race as one big brotherhood under the Fatherhood of God.

— *Common Historical Background* —

In a historical sense, the Filipino people are the offsprings of the Malayan and Indonesian progenitors who came to our archipelago in the olden days and settled here and lived here — from generation to genera-

tion into hundreds of generations — until the present time. Our belief in a common ancestry has been further strengthened by a feeling of common history. We as a people have shared a common experience, have shared the sorrows and joys of life, the tribulations and triumphant moments of nationhood. Our historical and cultural heritage is a delicate thread that secures our unity as a people, unto the edge of seeming indestructibility. This force should continue to unite us and help us repel those that seek to divide us.

— *Common Values: Freedom* —

There are values which are held dear and cherished in common by us. These are concepts and principles which ennoble the human spirit. Since man does not live by bread alone, there are articles of faith and fundamental truths which nourish his soul. For instance, man believes in freedom and his spirit finds joy in freedom. History tells us that man's thirst for liberty is an uncontrollable urge that cannot be stifled. When man's freedom is trampled upon by tyrants and despots, this love of freedom which abides in the bosom of every man is transmitted into a surging mood of resistance and determined will to preserve and protect freedom. There is, then, a collision — but freedom survives, because it is durable while tyranny is fragile.

— *Belief in Justice* —

Man believes in justice and, in the pursuit thereof, can go to extremes of endeavor and sacrifice. Man basically wants to be treated fairly and abhors injustice — to himself or to others. But justice is elusive in a society where greed and exploitation are fast becoming landmarks of a way of life. But as jus-

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THE IMPOTENT CHANGE

By **ROGER NACORDA (18)**

At 35, he must be young and dynamic, vibrant and alive. The prime of youth, the best years in life are his. Yet, he is otherwise, no more and may be less. He is weak, old for his age and powerless, devoid of vigor and zest.

To be in such a pitiful state is ironic. His birth was long awaited by the people, — by people sick and tired of oppression, tyranny, injustice and alien rule — by people who wanted no more bondage but freedom, honor and dignity for themselves — people who sought national identity — people who wanted self-rule. They waited for him to come and give them what they wanted. He was born. After centuries of waiting — he came.

His birth was heralded all over the archipelago with loud rejoicing. He was the messiah and the instrument of their deliverance, so the people believed.

His mission was to carry out changes and changes there were to be made. At the moment of his birth the people immediately governed themselves and chose from among them their leaders. He was to guarantee their freedoms safeguard their individual rights — rights to life and property and the pursuit of happiness. He called the people to order amidst chaos and he was heard. He saw to it that their laws were wisely and justly

executed; that the dispensation of justice will be without fear, favor, or bias; that the laws shall be enacted so as to be sound, otherwise with his delegated authority he may turn them down and erase them from the statute books. It was his duty to promote the general welfare for the common good and to preserve the atmosphere of equal opportunities to all upon the theory that all men were created equal. Too, he must implant upon the minds of the people the magistracy of the law and demand from them obedience.

These proved to be a herculean task for him and he was not equal to the summons. At his infancy, yes, but as he grew in years, he failed but tried he did.

The best in him was not enough.

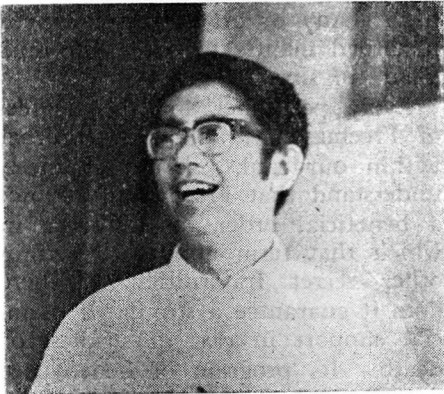
The people perhaps, new to the change he created, found power, wealth, and uninhibited pleasures too alluring and tempting to be able to follow on to him. Power, wealth, and pleasure must be theirs at whatever cost. The quest was on.

In their quest, necessarily, lives must be sacrificed on the wayside and laid to eternal silence. Morality trampled. Justice was bought to suit their ends. Laws were executed at their will and pleasure. Graft and corruption were nurtured and reared to dizzying heights. Conscience was bartered with money.

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Scottish Rite Section



HON. E. VOLTAIRE GARCIA III
DELEGATE-ELECT

E. VOLTAIRE GARCIA OUTLINES PROPOSALS

Enrique Voltaire Garcia II, delegate-elect to the 1971 constitutional convention outlined his proposals to the Charter Meet when he spoke during the Scottish Rite Luncheon held December 19, at the Scottish Rite Temple.

Mr. Garcia's choice as convention site is the University of the Philippines Campus.

Some of his proposals to the convention are: equal economic rights, free education up to college level, right to strike by employees of private or government entities, with exceptions of police and other agencies, nationalization of essential industries and full implementation of land reforms.

Mr. Garcia was introduced by Bro. Inocencio Rosete, 32° KCCH.

SENATOR ANTONINO LUNCHEON SPEAKER

Senator Magnolia Antonino was the guest speaker at the luncheon forum of the Scottish Rite held on December 12.

Senator Antonino spoke on 'Moral Idealism'.

She cited the lessons taught in the working tools and said that the lesson of moral idealism should be taught and spread.

She also made a public apology for the denial of the Masonic funeral rites in memory of her late husband, Senator and Wor. Bro. Gaudencio Antonino. She made the injunction to all Masons to orient and educate their families regarding Masonry to avoid what happened to her husband.

Senator Magnolia Antonino is a member of Rosario Villaruel, O. E. S.

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DAVAO AND COTOBATO BODIES JOINT CONFERRAL

A joint conferral of the Davao and Cotobato Bodies was held on December 4 and 5, 1970 in Davao City.

The 4°, 14°, 18°, 24°, 29° and 32° was conferred in full ceremonial form while the others were communicated in short form.

The degree that impressed the candidates most was the 29° otherwise known as **GRAND KNIGHT OF ST. ANDREW (NMJ)**.

Forty-six new Master of the Royal Secret composed the "King So

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Masonic Charity

By JOSE B. ABEJO, P.M. (1034, S.C.)

(Condensed from *Little Masonic Library Book IV, The Ethics of Freemasonry* by Dudley Wright and *A Master's Wages* by Carl Claudy)

In the entered apprentice degree, charity is described as the "virtue which has been denominated as the distinguishing characteristic of a Freemason's heart."

No Mason should presume to claim knowledge of this topic however, without clearly defining the meaning of Charity as Love: that brotherly love which we are taught is the first tenet of our profession, and is so wonderfully described by the Apostle Paul in that Great Light spread upon our altars.

The word Charity, which is too often connected with perfunctory almsgiving and its resultant dependency, has no such meaning for a true Mason. The Latin word *Caritas*, from which our English word is derived, means affection, dearness, and high regard. Benevolence or goodwill is a better synonym to define its principles expressed in action.

Shakespeare says, "Charity itself fulfills the law, and who can sever love from Charity?" The Charity that Freemasonry teaches is that which springs from a desire to be of service to others as well as from the performance of our obligatory duties.

From the earliest moments of our entrance into the Lodge, all through the degrees of Freemasonry, we find the lessons of brotherly love and relief constantly taught and reiterated. Charity is specifically named in our ritual, as in the Scriptures, as the greatest of those virtues or graces by whose exercise we may hope to ascend to blessed immortality. We are taught that "while faith may be lost

in sight, and hope end in fruition, charity extends beyond the grave, through the boundless realms of eternity." Any or all of us may need its broad mantle to cover our multitude of sins.

Every petitioner for the degrees of Freemasonry, and every brother within our ranks, should distinctly understand that Freemasonry is not a beneficial order in the sense in which that term applies to certain other secret fraternities. Nowhere does it guarantee a stipulated financial support in case of sickness or death. Its program of beneficence is rather one of inspiring its votaries to feel a personal and collective responsibility for the welfare of each other, and of relieving distress among the worthy of the Craft without consideration of either minimum of limit, but to the full extent required by the necessities of each case.

Freemasonry does not inculcate a vague or vicarious practice of charity or beneficent relief. Its teachings are all directed to the personal practice of its arts. "Let the other fellow do it," does not appear in our ritual or standard monitors.

Do you who have "joined the Masons" realize that each and every step, obligation and lesson you have experienced is personal, in that it is you who have professed your faith in our principles and teachings, and you who have solemnly promised, in the name of God, to perform those duties of moral and material assistance to your brethren, to those of their household, and to the whole human family?

Do you recall the lesson that you might sometimes become entirely destitute and dependent upon the benevolence of others? Do you realize that you have specifically obligated yourself to assist your brethren, their widows and orphans? Do you feel the tremendous significance of the interpretation of the "five points of fellowship"? Is it fixed in your mind that each of these points communicated to you in such impressive manner, and under such dramatic circumstances, calls for a pledge to service on behalf of your brethren in order to prove yourself one of them?

Each of these points signifies a service of brotherly love or charity, in the best and broadest sense of the word. When we are filled with the spirit that inspires us to travel out of the way to aid and serve a needy brother, to remember him and his welfare in our prayers, to share his hopes and fears and be ever ready to lend a helping hand and to counsel him in his trials and perplexities, then indeed we are giving to charity a true Masonic exemplification.

The Mason who cultivates a habit of brotherly love will have no difficulty in following the dictates of his heart in the practice of numberless acts of affectionate good will which will be most welcomed to those whom they affect, and which will cheer his own life.

True charity cannot be expressed by occasional almsgiving, but by consistent and continued benevolence in thought and action that will influence us to view with sympathy the conditions of our fellow men, rejoice in their welfare, endeavor to share with their sorrows and increase their joys. Our monitors refer to the tenet of relief in these words: To soothe the unhappy; to sympathize with their misfortunes; to compas-

sionate their miseries and to restore peace to their troubled minds, is the grand aim we have in view." Not a word about giving money in this, but everything to indicate the value of the personal equation. Our good and noble acts of charity are often "the little nameless, unremembered things," in that they promote within us the growth of a generous and benevolent spirit that helps as well as others.

This great Fraternity of ours makes no distinction in regard to the worldly possessions of those whom it receives into its ranks. The larger percentage of those who measure up to its required standards are men whose character and industry amply provide all necessities of life for themselves and their families. It follows, therefore, that in our contact with the larger number of our brethren our dispensation of benevolence and good will must be in personal service of loving kindness and high regard for their welfare. Those charitable offices that are so well expressed by a kindly greeting, a "hand upon the shoulder in a friendly sort of way," special courtesies to visiting brethren and to the women and children of our fellow Craftsmen, business transactions with each other, and the frequent and open recognition of the mystic tie that binds us, are all true and features of Masonic charity.

The vicissitudes of life, protracted illness, the helplessness of old age, or unexpected reversals of fortune's favor seriously affect a relatively small number of our brethren and their families, in that they can no longer maintain that independence formerly their just pride and joy — such unfortunates merit our gravest concern and claim our most prompt and fraternal exercise of benevolence.

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The aged, the widow, and the orphan are particularly committed to our care. We owe them our sympathetic personal attention, material relief, and support in full accord with their needs.

As we discharge such debts to our Fraternity and humanity, we must do so in that true spirit of charity that will make itself felt as only a consummation of our Masonic obligation — a benefaction cheerfully bestowed, to be as gratefully accepted.

One of the greatest secrets of our Fraternity has even been its dispensation of relief. There are many good brethren that make a habit of concealing their gifts to charity, and many Lodge officers or almoners who have a positive genius in assisting the worthy without the slightest ostentation or publicity. Freemasonry will probably never be known

by any other designation than that which it now bears, but if this Institution, whose traditions and tenets we revere, should be rechristened, we hope it may merit and receive the name of "Brothers of Charity," and continue for ages to exemplify this supreme virtue in its every definition.

Relief of the few appeals for temporary financial aid from sojourning or local brethren who are "temporarily embarrassed" a minor part of the whole scheme of Masonic charity, though important to those who are in need of such assistance. Whether granted by individuals or from Lodge funds, they are usually returned as promised, with expressions of warmest gratitude, except in a comparatively few cases where the Craft is swindled by the impostor or unworthy Craftsman.

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PADUA . . .

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husband's father was killed by a tiger, and then my husband, and now my son . . ."

"But why do you continue to live in this dangerous place?"

"Because," she answered, "there are no *oppressive rulers* here . . ."

"My children," said Confucius, turning to his disciples, "remember these words: *An oppressive ruler is more cruel than a tiger!*"

His teaching: "*Do not unto others what you would not have others do unto you!*"

"Multiply your *good will* toward others . . . and you will lay up a capital of goodwill toward yourself."

"In the long run, all kindness is *repaid with interest.*"

"The most precious gifts are a sense of *self-respect* and a feeling of *respect for others.*"

YOUNG ONES . . .

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Teodoro R. Yangco Chapter—Aquilino Arquero, Jr., Homer Bravo, Don Bundang, Nestor Domingo, Roland Dumlao, Rene Garcia, Oscar Moreno, Romeo P. Ramos, Fidel Reyes, Danilo del Rosario, Ramon del Rosario, Ramon A. Santos, and Benjamin S. Torres.

Emmanuel Baja Chapter—Jose Lamangan and Danilo Vicente.

Dimasalang Chapter—Benny Aguas, Maurice Lazatin, Ombet Mendoza, Rudy P. Palomo, Jorge T. Pasion, and Norie L. Urfeno.

Loyalty Chapter—Jesus Alvarez III and Edwin Reyes.

Far East Chapter—Paul Dotson, Sille Mills and David Stout.

Frank S. Land Memorial Chapter—Carlos Belaong and Pat Hechanova.

Graciano Lopez Jaena Chapter—Reginito Perania.

The Ecumenical World

News and Views on the Ecumenical Movement

OLF

PLAN TO ELIMINATE CONFESSION

Pope Paul VI has asked the world's 3,199 bishops to study a recommendation to eliminate obligatory confessions by Roman Catholics in all cases of "grave" sin, Vatican sources said.

The recommendation is contained in a document prepared by the Vatican department for the discipline of sacraments, the same sources said. The document was sent to the bishops recently for their comment.

The recommendation could become UNBMF church law within a year if the bishops are in favor, the sources added.

The Roman Catholic congregations would be allowed to confess their sins jointly in a prayer for general confession and the priest would give joint absolution to all who had confessed allowing them to receive Holy Communion.

Private confession was made obligatory by the 16th century Counter-Reformation Council of Trent.

If the recommendation is approved, a storm of criticisms among the conservatives who are already smarting over the sweeping reforms in the liturgy is expected, the Vatican sources said.

However, if general confessions are allowed, Catholics would still be able to make private confessions if they wish. Private confessions will still be demanded of certain sins they did not specify, but which they said would primarily be those which have consequences on other people

such as stealing. In this case, the priest would ask for restitution first before granting absolution.

WORLD PRAYER PEACE DAY

January 1, 1971 is World Day of Prayer for Peace, a universal celebration set aside to arouse consciousness of the world's need for peace and our individual and collective duties to work for and ensure peace.

This is the fourth year of the celebration.

"Every man is my brother" is the theme of this year's celebration.

"Our keyword is Love: love for Him who created us and continues to sustain us; love for the treasures of the faith that makes all of us *brothers under the fatherhood of God*, (italics ours) said His Eminence Rufino Cardinal Santos in his message.

COUNCELL . . .

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The *Constitutions* of the Grand Lodge of England provide for official visits by the Grand Master and his officers, the Provincial or District Grand Master and his Officers, etc. The Grand Master may send any of his Grand Officers, present or past, to visit a Lodge, and the visiting officer shall be placed on the immediate right of the Brother presiding; the same applies to the Provincial or District Grand Master. The Grand Lodge especially provides that no Brother subject to the Grand Lodge shall be admitted into a Lodge unless he be personally

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tice recedes from our midst and its ennobling light flickers with dire forebodings of eventual extinguishment, the more should we be united in the pursuit of this great human value. This, then, is a thing that can unite us and should be helpful to us in our struggle against the forces of human bondage.

— *The Value of Equality* —

Equality is a corollary of justice. The American Declaration of Independence translated the natural law of man's equality into the concepts of government. "Men are created equal," says the Declaration. But this is often more substantial in rhetorics than in reality. People ask: If indeed men are created equal, how come some are rich and other poor? Some beautiful and others ugly? Some talented others less endowed? It should, however, be pointed out that what is meant is equality of opportunity. The ideal of equality is perhaps a mirage to many, but nevertheless it can become a common aspiration that should solidify our ranks into common and meaningful action.

— *Virtue* —

We uphold virtue because it is good to be good. The sterling qualities of character are things which the ideal man should aspire to possess. It is true that the ends of perfection are difficult of complete attainment, but an approximation of perfection is a sublime end by itself. The virtue that purify man and preserve him from corruption are shining stars in the firmament of our society. Let us, in unity, hitch our wagons to these stars, and by using them as our guides, expect to reach our destiny.

Virtue begets beauty. It is said that the virtuous are beautiful. We speak of spiritual beauty, which is the more transcendental form of beauty. Physical beauty fades and is ephemeral, but the beauty that touches, not merely the eyes but the souls of men, is the beauty that endures.

Man is innately fond of the beautiful: This passion for the beautiful is a human attribute that should be a unifying force; it is a thing that can and should unite us.

Freedom, justice, equality, virtue, beauty — these are values that unify. We should in unity seek to attain them, and protect and preserve them!

— *Common Hope: Peace* —

But there are common hopes and common goals the accomplishment of which should infuse a sense of unity in our midst. We all hope for peace. It is our prayer that never again should the scourge of war ravage our towns and cities, never again should our people undergo the extreme privations and anguish of enemy occupation.

— *Prosperity* —

In peace, we desire prosperity. Ours is a country lavishly endowed by nature with natural resources. Yet, there is poverty in our midst, there is suffering among the people.

But we continue our efforts to attain a degree of development that can be equated to prosperity. Our ideal goal is to have every family sufficiently supplied with the basic needs of life, namely, food, clothing and shelter. Each willing hand should be employed in production under conditions that assure him physical well-being and fair compensation. Prosperity contemplates a routine of work and leisure, sweat

and relaxation, in an atmosphere of plenty, where the human will to survive rises to sublime fulfillment and the human soul finds edification in the temple of the flesh.

—*Spiritual Rebirth: Enlightenment*—

Yet peace and plenty are nothing but conditions satisfactory to man's animal instincts, unless a corresponding spiritual rebirth overwhelms the nation. It is not enough that the stomach is full and man's physical well-being is secure from harm or molestation. It is vital that man's spiritual world be enlightened; the dark corners thereof be cleared of the cobwebs of ignorance and superstition. Every family, in pursuit of enlightenment, is committed to the precept that knowledge is power. Every parents, however poor, recognizes the value of education and is ready and willing to render sacrifice if only to be able to send his children to the schools of the land. This pursuit of knowledge is a unifying hope; the common aspiration of parents to see their children go through schools and universities is a force that forges unity among the diverse and divergent sectors of our nation.

— *CONCLUSION* —

It is perhaps all too clear by now that there are good reasons for us to rejoice, because the things that can unite us are much more potent than those that can divide us. In a democratic society such as ours, conflicts of opinion are bound to occur and often result in long, acrimonious debates. But such disagreements need not necessarily mean irreconcilable disunity, but should be viewed as parts of the democratic process — a process that seeks to forge unity through persuasion, not through imposition; a methodical unity in diversity, not the "unanimity of the grave yard."

The voices of division are legion; their methods are devious and crafty; their messages beguiling and tempting.

But the voice of unity is single, its methods frank and honest, its message true and simple.

Let the voices of division fade away in the desert lands of indifference and may no man listen to them!

Upon the other hand, with all our hearts and strength, let us harken to the call of national unity.

* * *

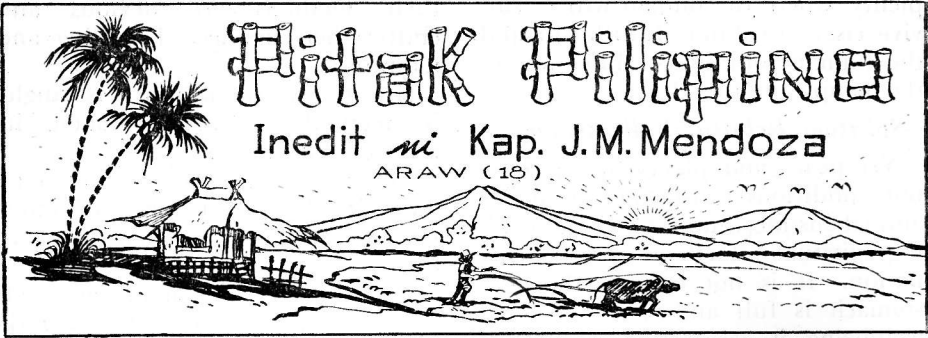
COUNCELL . . .

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known to, and vouched for, by one of the Brethren present, or unless he shall be well vouched for after due examination. He shall, if required, produce his Grand Lodge certificate and proof of good standing in his Lodge or Lodges. Every visitor during his presence in a Lodge is subject to its relevant by-laws. A Brother who has ceased to be a subscribing member of every Lodge of which he has at any time been a member is not permitted to visit any one Lodge more than once, until he again becomes a subscribing member of a Lodge; if he has been excluded from Lodge membership because of non-payment of dues, or by resolution duly carried by the Lodge, then he is unable to attend any Lodge, or any Lodge of instruction, until he again becomes a subscribing member of a Lodge.

A Master of any English Lodge to which an overseas visitor seeks admission must satisfy himself that the constitution from which the visitor comes is recognized by the Grand Lodge.

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Bagong Taong Pagbati

KAP. ELPIDIO LAIZ, N.G.

Ngayon ay Bagong Taon at bago rin ang Pamunuan ng Lohia Labong Bldg. 59. Hangad ko ang manigong kabuhayan sa lahat ng aking mga kapatid sa Lohiang ito at gayon din sa lahat.

Sa kahirapang dinaranas saanmang dako, ako'y nananawagan sa lahat na ang pagtitipid (austerity) ay maging isa sa mga mahahalagang kapasiyahan (resolution) na dapat panuntan ng bawat isa sa atin sa taong ito. Kalabisan na ang manawagan sa mga mararalita, sapagkat ang mga ito'y nabubuhay lamang sa kung sabihin nati'y "isang kahig isang tuka" at talagang wala namang maaaring matipid. Datapuwa't ang aking tinatawagan ay ang mga nakaririwasa, ang mga malalaki sa mga lipunan at kapisanan. Hindi wastong sabihin nila na sundin at gawin ang kanilang sinasabi at huwag ang kanilang ginagawa. Ipina-kita ng Panginoong Hesus sa gawa ang Kanyang mga ipinangaral kaya't Siya'y sinunod ng Kanyang mga a'lagad at tagahanga. Ang mga naka-

ririwasa ay hindi dapat magpamalas ng karangyaan at pagpapasikat upang hindi kainggitan at kapuutan ng mga nakararaming mahihirap at nang sa gayon ay maiwasan ang kikalakilabot na sabing tayo raw ay nakaupo sa ibabaw ng isang buhay at kumukulong bulkan na maaaring pumutok at sumabog sa anumang sandali.

Ulit kong ipinakikiusap na tumulong tayong lahat sa kilusang-bayang pagpaunlad ng kabuhayang sa pamamagitan ng pagtitipid.

Subok na ang pagkamakabayan nating mga Mason. Ang mga nau-na sa atin ay naghandog hindi lamang ng pawis at dugo kundi pati ng buhay sa kapakanan ng Bayan.

Kaunting pagtitiis lamang at paghihigpit ng sinturon ang kailangan gawin natin. Lubos ang aking pag-asa na sa Bagong Taong ito ay hindi magpapabaya ang bagong Pamunuan ng bawat Lohia sa pagtulong sa pambansang panawagan na aking tinutukoy.

SCOTTISH RITE. From page 19

lomon Class". Fourteen of these were from Cotobato Bodies, which is still working under Letters Temporary.

Among the candidates were Bro. Constantino B. Maglana, Congressman from Lanao del Sur; Bro. Simeon Datu Manong, Provincial Governor of North Cotobato; Bro. Japal Giani, Judge of Cotobato City and Bro. Salem Bagis, City Councillor of Cotobato City.

Ill. Benito Manese, Sr. 33°, SGIG, Assistant Grand Secretary General of the Supreme Council represented the Sovereign Grand Commander during the reception of the officers. Ill Manese also headed the Special team of the Luzon Bodies who went to Davao to assist in the conferral. Other Members of the team were: Ill. Romeo T. Pasco, 33° IGH, Ill. Vicente S. B. Garcia, 33°, IGH, Bro. Emiliano O. Ozaeta, 32° KCCH, Bro. Guillermo V. Madredejos, 32° KCCH, and Bro. Alberto C. Reyes, 32°, KCCH.

Ill. Maneze congratulated the new Masters of the Royal Secret and welcomed them into the Supreme Council of the Philippines. He also extended the fraternal greetings of the Sovereign Grand Commander.

"The work was strenuous for the Luzonites" said Ill. Romeo T. Pasco, "but it was also a very enjoyable one because of the hospitality that was extended to us, of which the provincial brethren are famous for," he added.

* * * *

The twenty-first annual meeting of the Supreme Council 33° Ancient and Accepted Scottish Rite will be held on February 11 through February 13, 1971 at 3:00 p.m. at the Scottish Rite Temple, 1828 Taft Avenue, Manila.

The schedule of activities of the

annual meeting is as follows:

GENERAL PROGRAM - 1971

Wednesday, February 10th, 1971

Registration -

9:00 a.m. to 6:00 p.m.

Scottish Rite Temple

(Credentials to be furnished all delegates)

Thursday, February 11th

3:00 p.m. -

Opening Session of the Supreme Council (Brethren of 14°-p admitted after opening)

Introduction of Distinguished Visitors, if any.

Special Prayer for the late Sovereign Grand Commander, Ill.

Conrado Benitez, 33°

Brief remarks by Ill. Camilo Osias, Acting Sov. Grand Commander.

Report of the Grand Secretary General

Eulogy

Announcement of Honors.

8:00 p.m. -

Evening Program (Open to all Masons)

Musical Numbers

Address of Distinguished Guest Speaker

Welcome Dinner for all Delegates and attending brethren.

Friday, February 12th

3:00 p.m. -

General Session

Reading of Reports.

7:00 p.m. -

Conferring of the Thirty-Third Degree by the Supreme Council. (Only 33° Members admitted)

8:30 p.m. -

Dinner for all 1971 Honorees (For All 33° Hon. and KCCH-elect) By invitation only

Saturday, February 13th

2:30 p.m. -

General Session. Conclusion of business meeting

5:00 p.m. -

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Honor and dignity were equated with wealth and power.

The people found ways and means to evade him. They found his loopholes and in several aspects, they found him wanting. Thus they slowly but surely stripped him of his powers and arrogated unto themselves those powers.

He was left alone. Left alone to die. He became useless only because the people whom he had so much overprotected in their moments of madness, revolted against him.

Undaunted and undiscouraged however, he now tries to resurrect through the medium of another body. His rebirth is yet to come but he is now being conceived. He wants a return bout. This time with more vigor and zest — with a second wind to spare besides.

However, like his former attempt he will be a failure unless he will find popular support from the people. For him to be crowned with the laurel wreath of success, the people must learn to live together in harmony, tolerance, and brotherly love. They must have a redirection of purpose and not merely amass wealth and power unto themselves. They must value human lives and respect the honor and dignity of that life, respect the rights of others while exercising their own, make the exalted precepts of morality be their way of life, abhor graft and corruption and the attendant evils dependent upon them and not accept them in abject resignation, worse still — practice them. They must at all times demand from them in whom the sacred trust of dispensing the arbitrage of justice to dispense it without fear, favor, or bias, demand from them who execute the laws to execute them justly and wisely re-

gardless of whoever gets hurt and not merely according to their wills and pleasures, demand from them who enact the laws to make sound laws and obey the same.

The people must be willing to accept responsibilities because in the task of nation-building each has a corresponding burden to share and that it is his privilege to carry that load — carry it wholeheartedly and without reservation. In that task there must be national discipline and cooperation. Above all the people must court back their conscience, restore their sense of propriety and proportion.

Till all these things and many more shall have miraculously taken place within the people, in their hearts and minds, his resurrection for a second chance will be like his first — futile and meaningless. His change in form is an impotent change. His power is the people. Like a spring he can never rise above his source. He can be good only as far as the people wills him to be. As good as the people are. For he is the CONSTITUTION.

* * *

GRAVEL & SAND...

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The Muñoz United Church Choir assisted with musical numbers.

The officers installed were: Agustin A. Pelmoka, Master; Isaac C. Alvarez, Senior Warden; Crispin C. Valiente, Junior Warden; Elfeo V. Vallacorita, Treasurer; Victorio S. Lingas PM, Secretary; Lemuel A. Abenoja, Chaplain; Artemio S. Lazaro, Marshall; Natalio R. Vilorio, Sr. Deacon; David G. Wisco, Jr. Deacon; Eumarte V. Martinez, Sr. Steward; Nolasco H. Ebueng, Jr. Steward; Felicisimo M. Jimenez, Auditor; Isaias B. Pacheco, Almoner; Alfredo Tadatada, Orator; and Juanito C. Domingo, Tyler.

are bad. We had heard it repeatedly said that we are faced with a crisis that threatens and may engulf us. So we must carry our share of the burden and do our part by being more actively involved. We have discussed the "why," now let us get into the "how" of it.

As we do this, allow me to leave you with a word of caution and encouragement that comes only to those of us who are older and may be a little wiser. As we face the multiplicity of problems that assails us from every side let us find support from that little poem of wisdom that some of us learned in childhood:

"For every evil under the sun
There is a remedy or there is none
If there be one, try to find it
If there be none, never mind it."

Problems and evils are of course part of life and will always be with us. They cease to bother us only when we are gone. Some of them we can and will, in due time solve. The rest may have to be left to Him who "knowest best." We can only learn to live with them as best we can. It is said that Dulles once asked De Gaulle how he was solving the Algerian problems. De Gaulle countered by asking how Dulles was solving the Negro Problem. Receiving no immediate answer, De Gaulle remarked:

"In France we are not so much concerned about how we solve our problems; we are more interested in learning how we live with them."

Brethren, with that, I close, urging that we Masons face and get involved in our social problems and in the process learn how to live with them and thus help make life easier, happier and more tolerable for us all.

Investiture Ceremony of Knights
Commander of the Court of
Honor. (Open to all Masons,
including Master Masons)

Reception of the Most Worshipful
Grand Master of the Grand
Lodge, F&AM of the Phils and
and his party

8:00 p.m. —

Fraternal Banquet (All Brethren
and their guests invited. Ad-
mission by tickets.)

Sunday, February 14th —

Church Services at Central
Church

10:00 a.m.

* * *

III. CONRADO BENITEZ DIES

Ill. Conrado Benitez, Sovereign
Grand Commander of the Supreme
Council of Scottish Rite Freemasonry
in the Philippines died on Janu-
ary 4 at 8:45 in the morning.

He died at the age of 81 after a
brief illness.

Masonic funeral services was held
under the auspices of the Masonic
Coordinating Body on January 5 at
the Philippine Women's University
Social Hall in Taft Avenue, Ma-
nila.

The team that performed the serv-
ices were composed of brethren from
the Luzon Bodies and the Philippine
Bodies, A. & A. S. R. They were:
Ill. Romeo T. Pasco, 33°, IGH;
Ill. Mamerto Buenafe, 33°, IGH;
Ill. Vicente S. B. Garcia, 33°, IGH;
Ill. Damaso C. Tria, 33°, SGIG, who
presided over the rites; Bro. Domi-
nador R. Escosa, 32°, KCCH; Bro.
Isaac S. Puno, 32°; Ill. Domingo F.
M. Domingo, 33°, IGH and Bro.
Emiliano O. Ozaeta, 32°, KCCH.

The Scottish Rite Chorale and the
Ladies of Melody rendered the mu-
sical numbers.

MW Edgar L. Shepley represented

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Personal performance of those obligations to charity and relief that are within our scope and means, is but a step to the greater activities possible through the cooperation of a Lodge of Masons. Here is the rational center of exchange for information in regard to distress, the organization that can best direct collective effort for its relief, the mutual treasury for the financial aid required.

The Lodge is always vitally interested in the welfare of its members. Most Lodges are questioned by the Worshipful Master before the close of each meeting: "Do any of the brethren know of any of our members who are in sickness or distress?" Fraternal visitation, comfort and relief promptly follow report of any such cases.

It is therefore charity of thought and act, rather than charity of money and material things, that demands a Mason's attention. Here the field is as wide as the world, and activities have no limit. The most common opportunity given us is visiting the sick. Only a brother who has been ill, especially if in a hospital or in a strange city, and who has received visits from men he has not previously met, because of their common brotherhood, truly understands the beneficial effects such examples of Masonic charity have. Even doctors have oftentimes said that such visits have often done more than all their medicines; there is nothing more heartening to a man, low in spirit because he is feeble and ill, than the thought that "someone cares."

Another charitable act which we can all extend is that of faith. When our brother fails in business; when our brother is accused of some of-

fenses; when our brother is criticized; when our brother is in any trouble, whatever, the helping hand extended, the hearty hand clasp, the words, "my brother, I believe in you, I am with you." mean much. . . . Oh, so much. And they cost. . . . nothing at all!

And the most beautiful act of charity of them all, is charity of opinion. That we can all give in a large measure, pressed down and running over, thirteen to the dozen! Let us not be the judges of our brethren. Let us not try to make ourselves the keeper of his conscience. Let us, indeed "in the most friendly manner, remind him of his faults" but let us be very sure first that our house is not of glass. Let us speak no ill of a brother; let us keep our critical thoughts to ourselves. Let us remember that as we judge him, so we must be judged; that the Fraternity and its reputation do not depend upon what we think of him, but what the world thinks of us!

So shall we offer the truest Masonic charity, and some day find that it comes back to us many folds.

COUNCELL . . .

Early in the nineteenth century two Sussex Lodges had each an officer who was known as the Examiner of Strangers, and it is to be assumed that he acted as an assistant to the Junior Warden in carrying out a particular part of his duties; but there were Examiners of Strangers working in a French Craft Lodge in 1752 whose duty was to visit all strangers coming to town, sick Brethren, the hospitals, and the poor and needy. There were two of these Examiners, one of them a doctor when possible.

power and substance into our lives. No one finds without seeking. "For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." A person who is ignorant of the Bible is not an educated person no matter what other things he may know. He may have all the doctorate degrees obtained from the highest institution of learning in the world, and yet he remains ignorant if he misses the unsearchable wisdom of the Holy Book.

It was William Lyon Phelps, distinguished professor of literature at Yale University who once said: "If I had to choose between a thorough knowledge of the Bible and a college education, I would take the Bible every time." Pope Leo XIII, in urging Catholics to read and study the Bible, made this stirring statement: "Ignorance of the Bible is ignorance of Christ"; and it was Wannamaker who wrote these impressive words: "That little Bible was the greatest, most important, and far-reaching purchase I have ever made; every other investment in my life seems secondary."

As Freemasons, we need the Bible to rule and guide our lives, as in no other time have we been beset by tremendous and multifarious problems as we are encountering these days; in our communion and daily devotions with God; for happy family life; for progress and personal advancement; for Masonic character, reputation, and inner strength; for meeting the world's temptations; for Masonic influence at work; for life's reverses and tragedies; for strength against depressed moments; for love in a loveless world; for tenderness in a cruel society; for witnessing to our fellowmen; for the preservation

of democratic way of life; for comfort in ill health, and for a Christian or Masonic death.

It is quite amazing what life can be when the Bible is the rule and guide of every man's faith — it is the way to confident and happy living.

* * *

the Grand Lodge, Ex. Comp. William C. Council, Illustrious Master of the Oriental Council represented the York Rite Bodies and Ill. Camilo Osias, 33° Ven. Lt. Commander of the Supreme Council for the Scottish Rite.

Other members of the Supreme Council present were Ill. Raymond E. Wilmarth, 33°, SGIG; Ill. Charles Mosebrook, 33°, SGIG; Ill. Teodoro M. Kalaw, Jr., 33°, SGIG; Ill. Cenon S. Cervantes, 33°, SGIG; Ill. Benito Maneze, Sr., 33°, SGIG and Ill. Vicente Orosa, 33°, SGIG, Esteban Munarriz, 33°, SGIG.

Ill. Charles Mosebrook, 33°, SGIG delivered the eulogy. Senator Helena T. Benitez gave the response in behalf of the family.

On January 6, an ecumenical burial service was held at the same hall at 3:00 p.m.

Ill. Domingo C. Bascara, 33°, SGIG spoke for the Philippine Freemasons, Justice Calixto Zaldivar for the YMCA, Amado Balthazar for PRRM, Emilio Aguinaldo for the Rotary Club of Manila, Justice Jose Ma. Paredes for the Knights of Rizal.

Sebastian Ugarte spoke for the Philippines Herald, Juan Borra for the PHILCONSA, Dr. Juan Salcedo for the Science Foundation of the Philippines, President Salvador P.

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SCOTTISH RITE... From page 31

Lopez for the University of the Philippines, and Sixto Roxas for the PWU Board of Trustees.

Senate President Gil J. Puyat delivered the funeral oration.

Interment followed immediately after the service.

MEMBERS WANTED

The Scottish Rite Chorale (Brothers of Harmony) is scouting around for five more members.

Brethren who are interested in joining the chorale group are requested to contact Bro. Jose B. Abejo, 32° KCCH.

Auditions will be held every Tuesday at 7:00 p.m. during the months of January and February at the Scottish Rite Temple, 1828 Taft Avenue, Manila.

Enjoy the year-long fellowship. Join the Masonic choir.

* * *

SHEPLEY... From page 10

citizens of today who command the respect of everyone for their honesty, integrity, and patriotism are members of our craft.

It seems to me that Masonry's failure, if failure it can be called, is our reticence to blow our own horn.

We are even reluctant to acquaint the members of our families with our order and this is a great mistake. If we expect sympathy and support from our wives and families they are certainly entitled to know what they are to support. They hear from many sources fabrications and stories condemning us and these are given more strength by our failure to impart the truth. Our very silence strengthens these accusations.

There is nothing wrong with making your families familiar with our organization. I do not mean to the extent of giving them our signs of recognition or other things which we reserve for ourselves, but I do mean that we should explain why we exist.

To the wives of Masons who are here I would like to say that if you will encourage your husbands to be a Mason and not just a member of the Masonic fraternity; if you will help him to practice those great moral lessons outside the Lodge which he has learned in it, you will find that he is a better husband, better father, and a better man.

To the Masons, I challenge you to see that your families are informed of ours aims. I challenge you to let the whole world know that you are extremely proud to be a Freemason and that you have nothing to apologize for because of your membership in the fraternity.

To the non-Masons present I ask that you look upon us as an organization working for the benefit of mankind and the betterment of the life of each of us. We are of the same stock as you, that we partake of the same nature and share the same hopes as you.

GRAND LODGE OFFICERS

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

BOARD FOR GENERAL PURPOSES

- | | |
|------------------------------------------|------------------------------|
| 1. Cenon S. Cervantes, PGM President | 7. Jose C. Velo, PM |
| 2. Vicente Y. Orosa, PGM, Vice President | 8. Charles S. Mosebrook, PGM |
| 3. William C. Council, SGW Secretary | 9. Raymond E. Wilmarth, PGM |
| 4. Damaso C. Tria, DGM | 10. Mariano Q. Tinio, PGM |
| 5. Ruperto Demonteverde, JGW | 11. William H. Quasha, PGM |
| 6. Esteban Munarriz, PGM, GS | 12. Manuel M. Crudo, PGM |

REGIONAL GRAND LODGE OF THE RYUKYU ISLANDS

Kenneth A. Rotness, *Regional Grand Master*
 Murray V. Harlan, Jr., *Regional Deputy Grand Master*
 William P. Schwager, *Regional Senior Grand Warden*
 Ernie L. Albert, *Regional Junior Grand Warden*
 Cleveland McConnell, *Regional Grand Treasurer*
 Wallace H. Morris, PRGM, *Regional Grand Secretary*

DISTRICT DEPUTY GRAND MASTERS:

District No. 1 Damaso C. Tria	District No. 14 Valerio V. Rovira
District No. 2 Leon A. Bañez, Jr.	District No. 15 Santiago L. Chua
District No. 3 Sotero Torralba	District No. 16 Lim Kay Chun
District No. 4 Juan F. Santos	District No. 17 Felix Caburian
District No. 5 Castor Z. Concepcion	District No. 18 Carlos Inigo
District No. 6 Doroteo M. Joson	District No. 19 Luis M. Sirilan
District No. 7 Edgardo Ramos	District No. 20 John S. Homburg
District No. 8 Desiderio P. Hebron	District No. 21 Kenneth M. Crabtree
District No. 9 Lorenzo N. Talatala	District No. 22 Chester S. Deptula
District No. 10 Eliseo P. David	District No. 23 Rufino S. Roque, Sr.
District No. 11 Ricardo C. Buenafe	District No. 24 Clemente M. Nava
District No. 12 Cesario Villareal	District No. 25 Aniceto Belisario
District No. 13 Gregorio S. Lagumen	District No. 26 Guinaid M. Guiani

THE PAST MASTER

Once in the East he sat,
The jewel about his neck;
And with a hat, he covered his head
When other heads were bare.
The Brethren came and went
In answer to his beck;
And stood and offered up the signs
To him who wore the Square.
Once like the coursing sun
He rose up in the East,
And all the Brethren rose as one
As work began and ceased.
Once he guarded treasure:
The secrets of the Craft—
The Charter, ritual, ancient work
By which the Craft increased.
But when the year had closed
Three steps he did step down;
Down to the floor to take his place
Among the Brethren there.
So like his Brethren, he;
Yet somehow different, too;
For he had sat up in the East
And he had worn the Square.
He is a man apart,
A Mason marked for Time.
To him who has with honor served,
To him must honor be.

— L. L. WALKER, JR.
The Texas Freemason