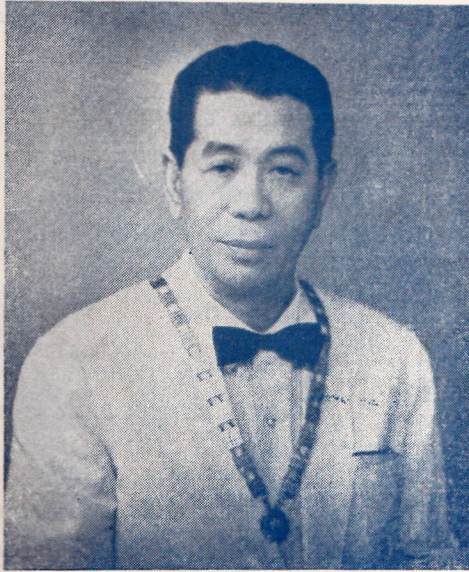


The Cabletown

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES



MW MANUEL M. CRUDO, PGM
Active Member

International Supreme Council, Order of
DeMolay and Executive Officer in the
Jurisdiction of the Philippines, Guam and
Okinawa.

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March

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In This Issue

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Staff Photographer

CONTRIBUTORS:

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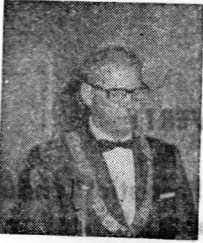
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GRAND MASTER'S PAGE	1
EDITORIAL	2
CHANGE	WB Jolly Bugarin 3
MYSTERIES AND SECRETS ...	WB Calixto B. Antonio 5
AN OPEN LETTER TO COLLEGE STUDENTS	Bro. J. Edgar Hoover 6
REALITY IS GRAY	WB Samuel P. Fernandez 8
WITH OUR YOUNG ONES	11
SCOTTISH RITE SECTION	12
GRAVEL AND SAND	13
YORK RITE DOINGS	14
OPEN LETTER	19
REX DRILON — A STRIKING SYNTHESIS OF STARTLING ANTITHESIS ..	MW Manuel M. Crudo 20
MOST WORSHIPFUL MARIANO Q. TINIO JOURNEYS HOME	21
THE ECUMENICAL WORLD	23
PITAK PILIPINO	Kap. Agustin Galang 26
THE INTERNATIONAL ORDER OF JOB'S DAUGHTERS	27
THE BEST OF RELIGION ...	VW Eugenio Padua 28
ON MASONIC EDUCATION	VW A. L. Corcuera 29

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Grand Master's Page

AGENTS OF CHANGE

This month, the staff of the CABLETOW has chosen to dedicate the March issue to the young who will eventually be the leaders of tomorrow. The articles written about the basic issues of the time are meant to make us aware of our trust as elders who have the experience of the past to share. Masonry is not an unknown entity to the young. We have the Order of DeMolay, Job's Daughter, and the Rainbow, all allied organizations of our Fraternity. It is hoped that our young who are members of these bodies translate into action the tenets they have avowed to obey and we elders become the sources of ideas and knowledges from which the young evolve their values and not barriers of ideas and virtues.

Editorial:

LIFTING THE BARRICADES OF POVERTY

"Graft and Corruptions in High Places," "Fascistic Tendencies of the Oligarchs," "Foreign Dominance of Imperialistic Powers," "Balance of Payments," "Political Structure of a Capitalistic, Socialistic, and Communistic Societies," ad infinitum, are modern issues better handled by enlightened minds.

What underdeveloped and emerging countries, including the Republic of the Philippines, need at present are men aware of the issues of the time. Awareness and openness to the fast changing events that have impinged us to move to a certain direction can only come when our people are broad minded enough to understand and to exercise their rights and responsibilities as citizens of this country. Too often, our people have been defaulted because of their silence and passivity which stem from ignorance.

It is therefore a happy thing that Araw Lodge 18, under the incumbency of Worshipful Master Alberto C. Reyes, PM and the leadership of Bro. Macario Ramos and a number of brethren belonging to other Lodges has launched an educational foundation they call the Ashlar, Foundation, Inc. For years now, a number of well-meaning brethren have had scholarship of every sort. As mentioned in the article "Reality is Gray" these scholarships are not permanent and subject to the pleasure and will of the members of the Lodges sponsoring them. While it is true that no one can suggest the panacea to the ills confronting our society, this is a step to the right direction in lifting the moral, social, and economic barricades that have imprisoned the minds of the underprivileged. It is hoped that the brethren will support this noble project. We can only have an enlightened nation when we will have an enlightened citizenry. Sincerity alone is not enough in this century of analysis. We are living in a highly complicated and complex world. Our people, especially those who do not have the means to obtain a higher education, need to have the tool by which they can solve the social aberration latent to their time.

S. P. F.

(Special message prepared by WB Jolly Bugarin, NBI Director, to the Officers and Members of Luzon Lodge No. 57, F. & A. M. on the occasion of its Golden Jubilee Celebration and Installation of Officers on January 30, 1971.)

Change!

WB JOLLY BUGARIN (65/122)

Director, National Bureau of Investigation

No man is free until he thinks free. With such an irrevocable tenet, Freemasonry, to my mind, best expresses the high value man has placed and continue to place on his freedom of thought.

I consider it therefore a great and rare privilege to share with you my few thoughts in the tradition of an open and free society.

Activism

All Asia today is engaged in the task of restructuring the old values to meet the demands of growth and modernity. In a number of ways, this has been expressed either peacefully or violently. But in no instance has it not been motivated by an acceptance that this task has become a matter of survival.

This, too, has become a matter of survival for us in the Philippines. And before us lies today no less the challenge and the test.

Evidently, we have come to the crossroad of our destiny as a people and a nation. We have arrived at a point where the right way towards survival is the choice we can ill afford to miss, or fail to make.

The choice is ours

At this point, two ideologies offer the only way out of our troubled stations. Democracy much to our satisfaction, has conveyed us this

far. We continue to reject communism as it seeks the destruction of our way of life.

We have performed well on democracy as it has indeed brought us to some heights. It gives us a government that fits our physical and spiritual needs and a way of life that fulfill our cultural and sociological heritage.

In most ways, we continue to find this ideology adequate for our needs. It continues to be the best for us.

But there are not a few among us today who feel that much can be done to make it better suit our present aspirations.

They cannot be more right and timely.

Reforms

Mere affluence, to my mind, would not make society any more contented than military might can make it invincible. This was the experience of Rome, France and Germany.

I believe that the great society is marked by its capacity for constant renewal in the face of change. And no society for any length of time can rest secure if it cannot absorb and put to profitable use the conditions within and without it.

It gratifies me to note, therefore,

Turn to next page

the sudden change of attitude among our people. They have become militant against evil and the conditions that breed evil. More importantly, mere survival is no longer enough for them. They want dignity.

They want a democratic system that satisfies fundamental want and minimum requirement of a civilized society.

They want to improve the system as they find its imperfections.

They want a peaceful revolution that would remedy or fill what they found wanting in our way of life and manner of government.

In return, the national leadership was not only made aware of its responsibilities to the broad masses of the people, but also challenged to make for a more efficient and effective government.

It has promised to do this through a democratic revolution.

The Citizen's Role

In Filipinos burn a love of country that transcends the differences that they find among themselves.

This patriotism is their strength. It is the source of their desire to renew, to reform, to improve what they have. Certainly a quality that is essential in giving the nation its capacity for renewal.

With these fine attributes of our people, I am sure those areas where we are of one mind far outweigh those in which we disagree. This is our natural advantage and the state of mind that we most need to overcome our problems.

And here, let me propose anew that we join hands in creating a climate where our better motives can reign supreme. I would appeal to you, therefore, to help that democratic revolution proceed smoothly by lending your valuable cooperation to those of us in your service.

For the common good

From the standpoint of an Agent of the law: it is for our common good that we must have peace and it is for our common good that we must work in peace.

And as important, to my mind, is to fight not just against evil but for good, not just against injustice but to promote justice.

I am prone to believe that one of the most effective ways to fulfill this philosophy is to involve every Filipino directly, personally in keeping the peace.

I submit that this is the duty of our police agencies and that they must improve their effectiveness in fighting crime and injustice. Our people must, however, recognize that crime prevention and the enforcement of laws are not the job alone of the police.

The need, therefore, is to work out a partnership for justice between the people and the police, the citizenry and their public servants.

And I want to emphasize that in this enterprise, the help of our brotherhood is vital and invaluable. I am confident that we will continue to keep alive in this country the many fine examples of the greatness of the human spirit that won us a shrine in our history:

Courage, Discipline, Loyalty

Most of our people think involvement in crime prevention necessarily forces citizens to chase criminals everyday, or watch over their property every minute.

Far from it, it actually means creating in society a quality of life that eschews conditions that are likely to breed crime and criminals.

It is, therefore, a test of spirit more than anything else to be able to pursue this course at all.

Turn to page 32

MYSTERIES AND SECRETS

By **WB CALIXTO B. ANTONIO***

Zapote Lodge No. 29

Masonic rituals use the words mysteries and secrets often and these lead to misinterpretation of the noble aims of Freemasonry. A general misconception has permeated. This is the main reason for so many to shun membership. It is therefore incumbent upon us, members of the fraternity, to display a norm of conduct that will prove that Freemasonry is a normal and healthy society of law-abiding citizens who recognize duly constituted authorities of our government; live and help live in the pursuit of liberty and happiness, and preserve our democratic way of life. The following explanations are offered.

Mysteries

From the 18th century to the present time, crafts, trades, and other working formulas or methods were called mysteries and regarded as trade secrets. Before the industrial revolutions and the dissemination of scientific knowledge during the 19th and 20th centuries, many rather simple processes requiring skill and dexterity were regarded with some awe and mystification. They were true with spinning, weaving, knitting, soap making, blacksmith, tinsmith,

and many others. The mystery lies in the ignorance of the public than in the intricacy of the process. The term mystery, is also used to mean simply secret and in that sense is applied to symbolic or speculative Freemasonry. Such secrets remain mysteries to outsiders. It must not be overlooked that there are many mysteries in Freemasonry that even the initiated who has taken all the degrees, the historical and esoteric events and facts are missed.

So far as is known, Freemasonry is not and never was connected with the Ancient Mysteries in any way. The theory that it was, seems to have been urged by devotees out of excessive imagination or by its enemies to arouse some religious or ideological resistance to the Fraternity. In both cases it is because they are entirely ignorant to the history of Freemasonry and of course, knew nothing definite about the Ancient Mysteries. Albert Pike, in his "Morals and Dogma", was the last of the Masonic writers affirming that Freemasonry descended from the Ancient Mysteries. But, while he was writing, the English researchers of realistic historiography were displacing imagina-

*WB Antonio died February 3, 1971.

Turn to page 32

AN OPEN LETTER TO COLLEGE STUDENTS

By **BRO. J. EDGAR HOOVER, 33°**

Director, FBI

(Published in The Philippines Herald December 20, 1970)

As a 1970 college student, you belong to the best educated, most sophisticated, most poised generation in our history.

The vast majority of you. I am convinced, sincerely love America and want to make it a better country.

You do have ideas of your own — and that's good. You see things wrong in our society which we adults perhaps have minimized or overlooked. You are outspoken and frank and hate hypocrisy. That is good too.

There's nothing wrong with student dissent or student demands for changes in society or the display of student unhappiness over aspects of our national policy. Student opinion is a legitimate aspect of public opinion in our society.

But there is real ground for concern about the extremism which led to violence, lawlessness, and disrespect for the rights of others on many college campuses during the past year.

The extremists are a small minority of students and faculty members who have lost faith in America. They ridicule the flag, poke fun at American institutions, seek to destroy our

society. They are not interested in genuine reform. They take advantage of the tensions, strife, and often legitimate frustrations of students to promote campus chaos. They have no rational, intelligent plan of the future either for the university or the Nation.

The extremists are of wide variety: adherents of the Students for a Democratic Society (SDS) including the Weatherman; members of the Young Socialist Alliance (YSA), the Trotskyist youth group; the Communist Party's Young Workers Liberation League (YWLL). Or they may be associated with the Student Mobilization Committee to End the War in Vietnam (SMC), a Trotskyist-dominated anti-war group.

Many are not associated with any national group. The key point is not so much the identification of extremists but learning to recognize and understand the mentality of extremism which believes in violence and destruction.

Based on our experience in the FBI, here are some of the ways in which extremists will try to lure you into their activities:

1. They'll encourage you to lose respect for your parents and the old-

er generation. This will be one of their first attacks, trying to cut you off from home. You'll hear much about the "failures" and "hypocrisy" of your parents and their friends. The older generation has made mistakes but your parents and millions of other adults worked hard, built, sacrificed, and suffered to make America what it is today. It is their country too. You may disagree with them, but don't discredit their contributions.

2. They'll try to convert you to the idea that your college is "irrelevant" and a "tool of the Establishment." The attack against the college administration often is bitter, arrogant, and unreasoning. SDSers, for example, have sought to disrupt the colleges by demanding the right to select professors, determine the curriculum, and set grading standards.

3. They'll ask you to abandon your basic common sense. Campus extremism thrives on specious generalizations, wild accusations, and unverified allegations. Complex issues of state are wrapped in slogans and cliches. Dogmatic statements are issued as if they were the final truth. You should carefully examine the facts. Don't blindly get involved in a cause just because it seems "fashionable" or the "thing to do." Rational discussion and rational analysis are needed more than ever before.

4. They'll try to envelop you in a mood of negativism, pessimism, and alienation toward yourself, your school, your Nation. This is one of the most insidious of New Left poisons. SDS and its allies judge America exclusively from its flaws. They see nothing good, positive, and constructive. This leads to a philosophy of bitterness, defeatism, and rancor. I would like you to know your country more intimately. I would want

you to look for the deeper unifying forces in America, the moods of national character, determination, and sacrifice which are working to correct these flaws. The real strength of our Nation is the power of morality, decency, and conscience which rights the wrong, corrects error, and works for equal opportunity under the law.

5. They'll encourage you to disrespect the law and hate the law enforcement officer. Most college students have good friends who are police officers. You know that when extremists call the police "pigs" they are wrong. The officer protects your rights, lives, and property. He is your friend and he needs your support.

6. They'll tell you that any action is honorable and right if it's "sincere" or "idealistic" in motivation. Here is one of the most seductive of New Left appeals — that if an arsonist's or anarchist's heart is in the right place, if he feels he is doing something for "humanity" or a "higher cause," then his act, even if illegal, is justifiable. Remember that acts have consequences. The alleged sincerity of the perpetrator does not absolve him from responsibility. His acts may affect the rights, lives, and property of others. Just being a student or being on campus does not automatically confer immunity or grant license to violate the law. Just because you don't like a law doesn't mean you can violate it with impunity.

7. They'll ask you to believe that you, as a student and citizen, are powerless by democratic means to effect change in our society. Remember the books on American history you have read. They tell the story of the creative self-renewal of this Nation through change. Public opinion time after time has brought

Turn to page 31

Reality is Gray

By WB SAMUEL P. FERNANDEZ (148)

To the "Praetorian Guard of the Status Quo", the word change is anathema. To one born in a world of shifting values, reality is gray. And gray is what one sees when radicals propose changes for the "establishment", that is old in its traditions, fossilized in political and economic values, canned in social and moral virtues, and institutionalized in tenets. Classical elders refuse to change in a world of change.

Our world is gray?

No. Not really. At least, not totally.

For as long as the disenchanted youths are in the parliament of the streets, the "establishment" can pontificate all it wants and our world would not be of total gloom.

The present cry of the enlightened youth for change is not a copy-cat of the West as alleged by many elders. Student militance is older than our Republic. When Rizal, Luna, Lopez Jaena, Paterno, del Pilar, Ponce, Tavera, and company were students abroad they were involved in the propaganda movement. Student activism did not stop with the short-lived Republic of Aguinaldo. Records show that Wenceslao Vinzon, Diosdado Macapagal, Carmen Planas, Ferdinand E. Marcos, Jose Laurel, Jr., and Arturo Tolentino during their student days protested against the "incipience of dictatorship," "bloated congressional allowances," and too much "power of the executive."

After the war, from mid-forty to

the fifties, social as well as political pronouncements, did not go beyond the round tables. Student leaders who attended the Conference Delegate Association (CONDA); College Editors Guild (CEG); Students Councils of the Philippines (SCAP) had scattered rallies staged against parity rights and congressional allowances.

It was in the sixties that student activism emerged as a vehicle for national protest against the "sins" of the government and the establishment.

Jose M. Sison founded the *Kabataan Makabayan* on Nov. 20, 1964 "to resume and complete the Unfinished Revolution under the banner of nationalism or anti-imperialism, to disturb the *status quo* and to oppose the national and social iniquities caused by imperialism."

The KM caught the fancy of the youth for its radical pronouncements. At the same time it became the intelligence agents' object of suspicion. This organization had its bloody baptism on the night of October 24, 1966 at the hands of truncheon-swinging peace officers.

The Committee on Filipino Activities (CAFA), Central Intelligence Service (CIS), and other governmental agencies which KM calls the "tools of U.S. imperialism" have relentlessly witch-hunted the group so that now Jose M. Sison is in hiding and its National Chairman, Nilo Tayag, is in a military stockade waiting for the decision of the court.

Arturo Garcia, once a student of the author and a very active KM leader is presumed dead by the Army.

At the opening of the 7th Congress on January 26, 1970, a huge crowd of students gathered in front of the Congress building to remind our leaders that they did not want partisan politics in the coming Constitutional Convention. What happened after Pres. and Mrs. Ferdinand E. Marcos was safely whisked to Malacanang is now history. How the students were manhandled by peace officers has its repercussions. Now they are in a warpath against what they call the "establishment".

The author once asked a son of a prominent family who was in a rally if he had the permission of his parents.

To this query he replied: "I have Pop's permission. Yesterday, I asked him if it's all right to participate in rallies and demonstrations. He gave me a classical answer. 'At the turn of the century it was the Masons and the Katipuneros; twenty years ago, the Wenceslao Q. Vinzons and Company; and now the Maoists and the Kabataang Makabayan. Yes, son, be in the Parliament of the Streets. Enjoy your student days. Someday you'll be the establishment.' I resented his answer."

"What did you tell your father," I asked.

"I told my father that that is precisely why I am participating in the rally. I am a child of my time. I feel that life is not a matter of growing up, marrying a beautiful wife, having children, protecting my name and family, thus becoming the protector of the status quo. Papa countered that I was incurably an idealist. I described him as a 'classical elder'."

Quite an answer. Before I dwell on how we "classical elders" can give our share to society to be cre-

dible to the "incurably idealistic youths" of our time, let me tell you what the students discuss in their teach-ins.

In almost all the manifestos which the author has collected, including those of the January 26 "night of the nightsticks," and January 30 "evening of the bullets" as the *Sunday Times Magazine* call these two eventful bloody encounters, three main issues are often discussed in youth teach-ins, rallies, and demonstrations: U.S. Imperialism, Fascism, and Feudalism.

To have an objective view of the idealist youth sentiments permit me to discuss the merits of the case just as the young would want me to write it. Imperialism, as defined by Webster's Dictionary, "is the policy, practice or advocacy of extending the power and dominion of a nation especially by direct territorial acquisitions or by gaining indirect control over the political or economic life of other areas.

Historically, the basic economic factors of imperialism as Victor Perlo summarizes them are the following:

- 1) Production and capital are so concentrated that monopolies play a decisive role in economic life.

- 2) Banking capital and industrial capital merge into gigantic empires of finance and industry or "finance capital." The heads of these empires emerge as a select "financial oligarchy," popularly known in the United States as "Wall Street," and in England as "The City."

- 3) The export of capital, that is, foreign investments, has become especially important, as distinguished from the earlier period when the exports of the commodities predominated.

- 4) International cartels and other forms of capitalist monopoly share the world among themselves.

The question may be asked: Who are the American Imperialists?

Victor Perlo in his book "Ameri-

Turn to next page

can Imperialism" says that "The American people are not imperialists. The imperialists are only the tiny group of those who own and control America. They are those whom Anna Rochester wrote in her study of American monopoly, *Rulers of America*—the Morgans, Rockefellers, Mellons, and the oligarchy around them. More than a few politicians, generals, police agents, newspaper editors, and motion picture executives, American legion officials and labor union bureaucrats carry their orders. But even with varied retainers and agents, the imperialists are the tiny minority. They are not only different from, but are the bitterest enemies of the people of the United States. They parade their imperialist policy as 'American Policy' and the will of the people. They disguise aggression abroad as the defense of this country and the safeguarding of its people's liberty."

The idealist student leaders often say they are aware of the effects of "American Imperialism" in the Philippines beginning from the "benevolent rule" of the Americans to the "parity rights" period which led to the total colonial dependency of our Republic, both economic and military, to "dear" Uncle Sam.

Nine years after the United States bought the Philippine for \$20 million from Spain in the Treaty of Paris on Dec. 10, 1899, the Payne-Aldrich Tariff Act of 1909 formalized the economic relationships between the United States and the Philippines. Our country was to remain the raw-material exporter and finished product importer. As Victor Perlo observes: "Through the enforcement of free trade between the Philippines and the United States, American monopolies obtained virtual control of Philippine foreign trade, raised the cost of living in the islands and prevented the de-

velopment of any significant national industry. The Philippines became a source of sugar, copra, hemp, gold and chromium for the United States.

The Philippines constitutes one of the most fertile countries in the world capable of feeding a population of 80 million. But under the United States rule so much land was reverted from food to export crops that it became a food deficient country, dependent on importation of staple food, rice. Ample deposits of iron ore, coal, and other materials provide the basis for a rounded industry. But in the United States dominion, no basic industry has developed."

The "civilizing" mission of the United States became very apparent when the Filipino leaders refused to be "Americanized." In 1936, the Tydings-McDuffie Act promised the Philippines her "independence" on the following terms: ending of the duty-free status of the Philippine goods in the United States market, adoption by the Philippines of a constitution satisfactory to Washington, retention of U.S. property rights, and honoring of all debts from U.S. bankers. Needless to say that such terms of "independence" was a grand design for the continuance of American economic and military domination in this country long after its "political" independence.

To maintain U.S. economic hegemony, the Philippines had to approve the Bell Trade Act, an act that demanded parity rights for American citizens within the Republic of the Philippines to operate public utilities and exploit the natural resources of the country. Thus, a portion of the Preamble of the Constitution of the Philippines had to be nullified. The Preamble states: "The Filipino people, imploring the

Turn to page 15

With Our Young Ones



JOB'S DAUGHTERS



DEMOLAY



RAINBOW

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

J.A.S. CHAPTER OFFICERS

The Jose Abad Santos Chapter, Order of DeMolay held its installation of officers for the First Term, DeMolay Year 1971, on February 6, 1971 at 4:00 p.m. at the Jose Abad Santos Hall, Plaridel Masonic Temple, Manila.

Ill. Manuel M. Crudo, 33°, Active Member of the International Supreme Council, Order of DeMolay and Executive Officer in the Jurisdiction of the Philippines, Guam and Okinawa made an official visit to the Chapter.

The installing dignitaries were the following: Bro. Danilo G. Yabes, PMC, Installing Officer; Bro. Homer V. Ingles, Chev., PMC, KT, Installing Senior Councilor; Bro. Jesse L. Jurado, PMC, KT, Installing Junior Councilor; Bro. Deo A. Reyes, Chev., PMC, KT, Installing Chaplain; Bro. Albemar B. Dumlao, PMC, Installing Marshall; Bro. Manuel B. Agulto, PMC, KT, Installing Senior Deacon; Bro. Ruben T. Domingo, PMC, Installing Standard Bearer; and Sis. Melanie Suncuaco, IOJD, OES, Installing Organist.

The Officers installed were: George N. Lee, Master Councilor; Miguel M. Marco, Senior Councilor; Noel K. Junior Councilor; Ismael V. Sanchez, Treasurer; Edgardo A. Grimares, Assistant Treasurer.

Melchor D. Magat, Scribe; Joseph F. Capistrano, Senior Deacon; Rolly

Aberion, Junior Deacon; Joshua S. Andres, Senior Steward; Raul S. Gonzales, Junior Steward; Alfredo G. Bayas, Chaplain; Joel F. Capistrano, Marshall, Manuel M. Martinez, Standard Bearer; Johnson N. Lee, Sentinel.

Romeo S. Vinluan, Almoner; Juan R. Goltiao, Orator; Edgar T. Cumiad, First Preceptor; Claro R. Ludan, Second Preceptor; Alfonso Sanchez, Third Preceptor; Sadiri Roque, Fourth Preceptor; Meneleo Macaguba, Fifth Preceptor; Napoleon Rupison, Sixth Preceptor and Simoun Gener, Seventh Preceptor.

The Chapter Sweetheart is Sis. Olive S. Crudo, a member of the Perla Assembly No. 2, Order of the Rainbow for Girls, Manila.

Dad Mario C. Navia introduced the guest speaker, Dad Andrew D. Gruber, one of the founding fathers of Philippine DoMolay.

Musical numbers were rendered by Sis. Melanie Suncuaco, a member of Bethel No. 2, International Order of Job's Daughters, Manila.

The closing remarks was delivered by Dad Manuel M. Crudo. After the ceremonies, refreshments were served followed by a dance party.

* * *

NEW CHAPTER TO BE INSTITUTED

The Feliciano Iñigo Chapter, Order of DeMolay, in Davao City,

Turn to page 22



Scottish Rite Section



EQUALITY CONSISTORY INSTALLS OFFICERS

The officers for 1971-72 of Equality Consistory, M. R. S. of the Luzon Bodies, A. & A. S. R. were installed in office on January 30, 1971, by Ill. Vicente S. B. Garcia, 33° I. G. H., (a Past Master of Kadosh). The officers installed were: Bro. Rolando H. Tan, 32° KCCH, Master of Kadosh; Bro. Benito Maneze, 32°, Prior; Bro. Jose B. Abejo, 32° KCCH, Preceptor; Bro. Oscar L. Fung, 32° KCCH, Chancellor; Bro. Isaac S. Puno, Jr., 32° KCCH, Minister of State; Bro. Mariano Sanchez, 32° KCCH, Almoner; Bro. Romeo T. Pasco, 33° IGH, Registrar; Bro. Guillermo V. Madrudejos, 32 KCCH, Treasurer; Bro. Benjamin C. Gotamco, 32° KCCH, Prelate; Bro. Alberto C. Reyes, 32° KCCH, Master of Ceremonies; Bro. Romulo Quesada, 32° KCCH, Expert; Bro. Espiritu Cardenas, 32° Assistant Expert; Bro. Guillermo A. Alday, Jr. 32°, Captain of the Guards; and Bro. Eulogio O. Nadal, 32° KCCH, Tyler.

Ill. Romeo T. Pasco acted as the Master of Ceremonies during installation ceremonies. In his inaugural address, Bro. Rolando Tan asked the Brethren to involve themselves in real masonic work and aid the Scottish Rite Freemasonry in the promotion of its mission in the world.

• • •

LAKANDOLA LODGE OF PERFECTION ELECTS OFFICERS

The Lakandola Lodge of Perfection of the Philippine Bodies, A. & A. S. R. recently elected its officers

for the year 1971. Elected were: Bro. Inocencio Rosete, 32° KCCH, Ven. Master; Bro. Ramon G. Gonzalez, 32° KCCH, Senior Warden; Bro. Honesto R. Nuñez, 32° KCCH, Junior Warden; Bro. Jose B. Perez, 32° KCCH, Orator; Bro. Angel O. Dano, 32°, Almoner; Bro. Leon C. Santiago, 33°, Secretary; and Bro. Bayani B. Ibarrola, 33° I.G.H., Treasurer.

Appointed were: Bro. Pedro P. Aguda, 32°, Prelate; Bro. Mario C. Navia, 32, Master of Ceremonies; Bro. Restituto F. Cruz, 32°, Expert; Bro. Apolonio V. Pisig, 32°, Asst. Expert; Bro. Mariano M. Ilano, Sr. 32° KCCH, Captain of the Host; and Bro. Pedro de Rama, 32°, Tyler.

The elected members of the Board of Trustees were: Bro. Eugenio Padua, 32° (three years); Bro. Jose D. Calderon, 32° (two years); and Bro. Gerardo Florendo, 32° KCCH, (one year).

* * *

HARMONY LODGE OF PERFECTION ELECTS OFFICERS

Harmony Lodge of Perfection of the Luzon Bodies held its election of officers for the year 1971-72 during the stated meeting held February 27 at the Scottish Rite Temple.

Elected were: Bro. Julio Abarquez, 32°, Ven. Master; Bro. Isaac S. Puno, Jr., 32° KCCH, Senior Warden; Bro. Emiliano O. Ozaeta, 32° KCCH, Junior Warden; Bro. Artemio Bayas, 32°, Orator; Bro. Guillermo V. Madrudejos, 32° KCCH, Treasurer; Ill. Romeo T. Pasco, 33° IGH, Secretary; and Bro. Mariano C. Sanchez, 32° KCCH, Almoner.

GRAVEL AND SAND

A Report on Masonic Activities

OLF

... man goeth to his long home, and the mourners go about the streets; or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern . . . then shall the dust return to the earth, and the spirit shall return unto God who gave it.

It was a gray morning in Manila on the morning of March 10. There was a slight drizzle, as if the heavens share the grief that has befallen the Grand Lodge of the Philippines.

A little before six o'clock in the morning, we started out for Cabanatuan City to pay the last sad office incumbent upon us the living upon the mortal remains of MW Mariano Q. Tinio, Sr., Past Grand Master of the Grand Lodge of the Philippines.

MW Tinio was felled by the bullet of an unidentified gunman in Talavera, Nueva Ecija in the morning of March 7.

In the evening of March 9, a special team of the Luzon Bodies A. & A. S. R. headed by Ill. Damaso C. Tria, 33°SG1G motored to Cabanatuan City to perform the 18^o funeral service in memory of the departed Brother who is an Inspector General Honorary of the Supreme Council of Scottish Rite of Free masonry in the Philippines.

On the morning of March 19, a team of Grand Lodge officers and

members of the Grand Lodge went to pay their last homage.

The group from the Grand Lodge was headed by MW Edgar L. Shepley, RW Damaso C. Tria, RW William Cuncell, MW Esteban Munarriz and other members of the Grand Lodge formed in procession with members residing in Cabanatuan and other neighboring towns for the last journey to its final resting place there to deposit the remains of our beloved Past Grand Master with the solemn ceremonies and honors of the fraternity.

The cemetery was a good three kilometers from the Lodge hall. VW Eulogio O. Nadal, 83-year old Grand Tyler walked all the way to the cemetery with the procession.

MW Esteban Munarriz, Grand Secretary, VW Jose Cajucom and VW Eulogio O. Nadal who made the trip to Cabanatuan had an accident. VW Cajucom's car collided head on with a truck. The three Grand officers escaped with minor bruises and cuts. But the car, ugh!

Hundreds of Masonic brethren were at the cemetery for the last rite. His family friends and relatives were there too.

* * *

MW VIRATA DIES

MW Emilio P. Virata, PGM died March 11, 1971 in Rosario, Cavite.

Funeral Services was conducted under the auspices of the Grand Lodge of the Philippines.

YORK RITE DOINGS



Christian W. Rosenstock Chapter No. 6, R. A. M. held a public installation of officers for the Capitular year 1971 on January 16, 1971 at 7:00 in the evening, Plaridel Masonic Temple, 1440 San Marcelino, Manila.

Before commencing the installation ceremonies, Ex. Comp. Jose M. Cortes, PHP gave the invocation. Most Ex. Comp. Leandro F. Cruz, Most Ex. Grand High Priest and his party were received in due form.

Most Worshipful Edgar L. Shepley, Grand Master of the Grand Lodge of F. & A. M. of the Philippines and his party were also received in due form. The flag ceremony was performed by the Capt. of the Host by order of the Ex. High Priest, Ex. Comp. Pedro R. Francisco, PHP, recited "Salute to the Flag".

Ex. Comp. Hilario G. Esguerra, PHP, assisted by Ex. Comp. Restituto F. Cruz, PHP, as installing Marshall, installed the officers of the Chapter for the present Capitular year.

Installed were: Ex. Comp. Eliseo A. Arandia, Jr., High Priest; Ex. Comp. Constantino Rabaya, King; Ex. Comp. Vicente P. Aragones; Scribe; M. Ex. Comp. Gregorio R. Variaga, PGHP, Secretary; Ex. Comp. Jose L. Intal, Treasurer; Ex. Comp. Simplicio D. Reyes, Chaplain; Ex. Comp. Martin Adorador, Captain of the Host; Ex. Comp. Constantino

L. Calica, Principal Sojourner; Ex. Comp. Crispiniano M. Perez, Royal Arch Captain; Ex. Comp. Raymundo N. Beltan, Orator; Ex. Comp. Enrique Escriba, Almoner; Ex. Comp. Samuel P. Fernandez, Master of the 3rd Veil; Ex. Comp. Mariano T. Pagarigan, Master of the 2nd Veil; Ex. Comp. Felix R. Santos, Master of the 1st Veil and Ex. Comp. Felix G. Wong Tay, Sentinel.

Ex. Comp. Eliseo T. Arandia, Jr. the newly installed High Priest delivered his inaugural address. M. Ex. Comp. Antonio Gonzalez, Jr. PGHP, introduced the Guest Speaker, Atty. Juan T. David, a well-known lawyer and delegate-elect to the constitutional convention.

Most Worshipful Edgar L. Shepley, Grand Master of the Grand Lodge of F. & A. M. of the Philippines presented the Past High Priest jewel to Ex. Comp. Bernardino C. Cabading.

Closing remarks were delivered by the Most Ex. Comp. Leandro F. Cruz, Most Ex. Comp. Grand High Priest of the Most Ex. Grand Chapter of Royal Arch Masons of the Republic of the Philippines.

The retirement of the flag to its proper custodian was performed by the Capt. of the Host by order of the Ex. High Priest.

Everybody in the hall were invited to refreshments in the social hall downstairs, and the officers stayed for the closing of the Chapter.

aid of Divine Providence in order to establish a government that shall embody their ideals, *conserve and develop the patrimony of the nation*, promote the general welfare, and secure to themselves and their posterity the blessings of independence under the regime of justice, liberty, and democracy do ordain and promulgate this Constitution."

Now, the Filipino people are not alone in the conserving and developing the country's national patrimony. How the Parity Amendment was extorted from the Filipino people was a "master's stroke." After World War II, when the Philippines was in ruin, came the War Damage Act. A simple clause which did the trick, provided that without the approval of the Bell Trade Act, no war damage payments over \$500 would be made. Of course, this "memorable" incident had its immediate result. The unseating of several members of Congress and the swelling of the Huk's rank.

To some law makers, this experience was their first foretaste of imperialism. And, indeed what bitter experience to be counted as witness to the selling of one's country's birthright.

One need not be a brilliant historian to see that the Philippine Trade Act (Bell Act) was a brazen piece of legislation. Shirley Jenkins, an American economic specialist on the Philippines, wrote: "Special privileges for Americans in the Islands and the dollar-peso tie, will insure that new capital and industrial controls will be American... the Philippine Act... has given to the United States all the advantages of possessing a colonial dependency, both economic and military, without responsibility for administration or domestic welfare." So one sided

was the Bell Act that even the conservative State Department officials such as Anderson, Clayton, Stinebower and company opposed its passage. Result of this Bell Trade Act during the period of 1946-54, the United States was allowed to export to the Philippines \$2,000,000,000 worth of goods duty free and Philippine exports of otherwise dutiable goods to U.S. amounted only to \$889,000,000. This anomalous situation was publicly exposed that in 1954, the Bell Trade Act was revised and became what we now know as the Laurel-Langley Agreement. Unfortunately, the Laurel-Langley Agreement merely re-adjusted the tariff schedules and extended the American parity rights to all kinds of businesses in the Philippines. A case of a wrong rectified by another wrong.

What do the idealist students say about military bases? America is a war country.

Here are some facts. Out of America's 1,043 military bases around the world, she has twenty-three in the Philippines—a military force larger than before independence. At present the Americans has 26,000 troops in her military and naval bases here. These bases are strategically located all over the Philippines. Against Filipino sovereignty, the U.S. government exercises extra-territorial rights within Philippine national territory and enjoys ex-territorial rights extending to every corner. U.S. bases serve as a launching ground for American aggression against our Asian brothers particularly our Vietnamese brothers.

In the idealist students' manifesto dated February 10, 1970 under "Action in Short Term Demands" the number one item is the organizing of "an inter-departmental committee which will be constituted with-

Turn to next page

in the week to undertake a comprehensive review of American aid program and foundation to find out if these are compatible or not with the nationalist aspirations of the Filipino people and whether these should be scrapped out or not. Particular attention will be focused on American influence in the military, educational, economic, and labor fields."

Listed on their "Long-term Demands" are the following objects for future talks:

1. The nationalization or transfer to public ownership of vital industries particularly: Oil, Mining, Communication, Electricity, Chemicals, Public Utilities and others;

2. The nationalization of all educational institutions to thwart the divisive and corruptive influence of commercialization and sectarianism;

3. The abrogation of all iniquitous treaties with the United States particularly Parity, the Military Bases Agreement, JUSMAG, etc.;

4. The promotion of trade and cultural relations with all countries irrespective of Big Power alignments, and;

5. Effect the Land Reform program through expropriation of big landed estates, including rice, sugar, and tobacco lands."

Big deal! How these student leaders propose to accomplish these gigantic tasks is a \$64 sinking rate question. One thing is sure, these "incurable idealists" are not vague in their objectives. I challenge the "classical elders" to attend the teachings of the KM, SCAUP, MDP, SPAP, BRPF, MPKP, NUSP, YCSP, and NSL. I assure the skeptical classical elders that they will find themselves feeling at times lacking in historical perspective, as the author felt many times in the "dialogues."

Now on the issue of Feudalism. The Webster's dictionary defines this word as "a system of political organization prevailing in Europe from 9th to about 15th centuries having as basis the relation of lord to vassal with all land held in fee and char-

acteristic homage, the service of tenants under arms and in court, wardship, and forfeiture." In the present Philippine social context Feudalism means the practice of the old style landlordism that dates back to the Spanish colonial times.

The students ask how did land get accumulated in the hands of the few in the Philippines? These all started when the Spaniards establish what they call *encomienda* system. When an individual renders a service to the crown at the time he was brought to a hill where he can claim all the lands he could see or go over on a horse. This was how lands were given to Spanish *encomenderos*.

In 1865, the King of Spain issued a *decreto real* ordering everyone possessing lands to register them. The decree stated that anyone who did not register his land would either lose it or his land may be reverted to the government. Because the royal decree was in Spanish and few could read at that time, and for administrative reason also few heard of the order, many lost their lands to the few.

At the turn of the century, the Aguinaldo government tried to rectify this unhappy situation by confiscating some of these lands, but the good General's government was caught up by the Treaty of Paris. The Philippines was ceded to the United States. The Americans instituted their own reforms by buying the estates of big religious corporations and selling them to registered middlemen who acted as registered leasees. In turn, the middlemen had their lands tilled by tenants. Thus, most of the large landowners today, are descendants of registered middlemen, who benefited from the American land reform.

In 1933, the Filipino lawmakers were so jolted to hear of the Colorum rebellion that the Philippine legis-

lature passed Republic Act 4454 recognizing the need for land reform. Between 1935 to 1941, a number of land reform laws were passed leading to the expropriation of some large estates. By 1946, a law was passed providing for the 70/30 share of tenants and landlords, and in 1954, Republic Act 1199 finally ensured the security of tenure of tenants. This Act curtailed the arbitrary expulsion of tenants by powerful landlords because it contained provisions in cases where landlords ejected tenants without legal procedure. What is beautiful about this Act was that it provided for voluntary leasehold. A tenant can become a leasee after he went to court and presented his case. But alas, after centuries of servitude, the tenants did not know how to take advantage of the law. Besides, there was no law obliging all tenants in certain districts to become leasees.

In 1963, R.A. 3844, otherwise known as Agricultural Land Reform Code, was passed by the 5th Congress. No doubt, this Code was directed in the original form as well as in its present form, against old-style landlordism. Note the coverage of this Land Reform Act:

- 1) Lease-hold system to replace share tenancy system.
- 2) Declaration of Rights for Agricultural labor.
- 3) An authority for acquisition and equitable distribution of agricultural lands.
- 4) An institution to finance the agricultural lands.
- 5) A machinery to extend credit and similar assistance.
- 6) A machinery to provide marketing management and other technical services.
- 7) A unified administration for formulation and implementing land reform.
- 8) An expanded program survey classification and registration.
- 9) A judicial system to decide issues arising under this scope.

Theoretically, this Reform Code is

very good. Its implementation is a question that our government up to now has not resolved. What landowner will dare ask the government to declare his land as a land reform area when the Land Bank will only give him 10% cash as payment of his land and the remaining balance redeemable in bonds. Granting one has the bonds, how does he get to use them? As payments for agricultural lands or other real property? Who trusts government bonds? To purchase shares of stock of government controlled corporation like the Manila Gas, Cebu Portland Cement, Manila Hotel, etc.? Someone must be kidding! To use them in all cases where the government may require or accept real property as bonds? This is only good if the holder of the bond is always getting into trouble. As payment for reparation goods? Who cares? It would seem that as the LTA, NARRA, FACOMA, and ACCFA, and the PRRM have failed, this code too, has turned to be another piece of legislation. Many well-meaning individuals believe that had the original form of the Code been passed which required the statutory retention limit of twenty-five hectares for land owners who refuse to mechanize and the imposition of heavy taxes on undeveloped lands that would have greatly reduced the number of our landlords. But most of our lawmakers are either millionaires whose backers are landlords or they are landlords themselves. The original intent of the code was emasculated beyond recognition. Now instead of eliminating the old "feudal system", we are confronted by another problem: NEO-FEUDALISM. Modern landlordism under the control of Dole, United Fruit, Philippine Corporation, Goodyear, Esso, Firestone and other American firms

Turn to next page

are no better than the old-style landlordism. Their continued existence defeats the owner-cultivatorship objective of the Agricultural Land Reform Code. The Constitution limits corporations to only 1,024 hectares. The Philippine Packing Corp. and the Dole Corp. have separately taken hold of 8,195 hectares and 5,569 hectares respectively through a "grower" agreement with the National Development Company. The United Fruit deal involving the alienation of 10,000 hectares of highly developed public lands and the project to segregate 50,000 hectares of Mt. Apo National Park Reservation for delivery to American firms through NDS during the Macapagal administration are our prizes for allowing American giant firms "to conserve and develop the patrimony of our nation." The former Senator Raul S. Manglapus who was co-sponsor of the Agricultural Land Reform Code said in his speech entitled "Land Reform in the Philippines—Legislation:" I am still convinced that the answer to the final implementation of land reform lies in just how much ideological direction we can give to our policies today. If we do not succeed in unifying the peasants and the workers in a democratic political drive to gain our rights, then we will always have the problem of the landlords trying to frustrate land reform, and in the end, we may have even more serious problems than we have today." How prophetic.

Since the inception of the radical KM, the members have pursued a policy of "integrating with the working masses." The students have participated in the New Frontier Supermarket strikes, San Miguel strikes, and the Northern Motors strikes, because they are beginning to realize that if there will be a change in the status quo, it can only be effected

by mobilizing mass support. The Summer of this year 1970, the radicals as well as the moderates, have gone to the provinces for their teachings.

Now to the third main issue of our present militant youth. The Webster's dictionary's meaning of Fascism is "a political philosophy, movement, or regime that exalts nation and race and stands for a centralized autocratic government headed by a dictatorial leader, severe economic and social regimentation and forcible suppression of the opposition."

Senator Jovito Salonga called the semblance of Fascism here the "undeclared Marshal law" of the present administration. The students call it plainly the "fascistic" tendency of the Commander-in-Chief of the Army.

Article III, section 8 of the Bill of Rights states: "No law shall be passed abridging the freedom of speech, or of the press, or the right of the people peaceably to assemble and petition the Government for redress of grievances." What is disconcerting to students is when they and the workers go to the streets to "petition the Government for redress of grievances," the Police and the Army resort to the "communist bogey" claiming that rallies are Maoist or Communist inspired. The President of the University of the East who was "disgusted and nauseated at the Army and Police manhandling of the students in January 30 riot said that if "the demonstrations were instigated by communists or that they (the students) sought to take over the government, there would have been casualties on the government side. March 10 of this year, the *Manila Times* carried this editorial: "It would seem that the government officials themselves are the ones providing fuel to the fire of student activism. Continued next issue

OPEN LETTER

Dear Dads:

This is a letter written and addressed to you to let you know we still exist. We, the present members of the Order of DeMolay, an allied body of Freemasonry is little known to our Dads. At least, that is how we feel about it.

We think that one of the problems of Freemasonry and the Order of DeMolay is the embarrassing ignorance of the purposes of our existence. How many Masons really, really know us? And vice versa? It would seem to appear that we only get the attention when we solicit financial assistance from you. Of course you know and we know that the Order of DeMolay was not organized to burden you Dads. Far from it! We were organized because you believed that our existence constitute a potential for future leadership. You know that whatever contribution you will make — spiritual, moral, or economic — will one day be a lasting contribution to Freemasonry in particular and to our country in general.

But we are saddened by the fact that only a handful of our elders seem to care for us. We do not expect you to be present in all our affairs knowing you are all busy.

But we sometimes wonder if to be busy is merely an excuse not to attend our meetings. If your non-attendance means giving us the complete freedom or the prerogative to manage our own affairs, we appreciate you very much. But if it is a result of your neglect, we humbly ask that you make manifest your faith in our capabilities through deeds and not only in words. Our purpose in writing this open letter is not to draw reactions but action. We do not wish to create disorder but harmony. Without your involvement, we are afraid that the tenets we have avowed to obey would mean nothing, since we are a part of you and you are a part of us — “useless each without the other.” We can only fully exist because you fully understand our plight — because you care enough for us, “the Flower Garden of Masonry.”

Sincerely,
Your DeMolay Sons

(An Elegy in memory of Bro. Rex D. Drilon, Member of Rafael Palma Lodge No. 147, F. & A.M., and President of Central Philippine University, who crossed the Shores of Eternity on February 21, 1971 at the Iloilo Mission Hospital)

Rex Drilon —

A STRIKING SYNTHESIS OF STARTLING ANTITHESIS

By MW MANUEL M. CRUDO, PGM

"God's finger touched" Rex. And he slept.

Rex practiced what he preached — Honesty both in his public and private life. He abhorred hypocrisy. He heard the cries of distress, succored the poor, helped the oppressed, and relieved the needy. He acted with humility — outward sign of inward greatness. But he was outspoken and uncompromising in his convictions of right and duty.

His trenchant pen was a terror to evil-doers but a soothing balm to men of good will.

His goal and inspiring thought was the Truth — not himself. He wrote not for heaven or for bliss but for duty — a striking contrast to some of our popular columnists, journalists, TV and radio commentators who sell their principles in the market of deceit to the great pretenders and hypocrites, thus, rendering themselves like ravenous vultures of the air and hungry beasts of the field who thrive on rotten carcasses.

Blessed is the man who, like Rex, has learned the meaning and use of life — service with love. Service without love is bare. Love without service is empty. In their combination they are wonderful!

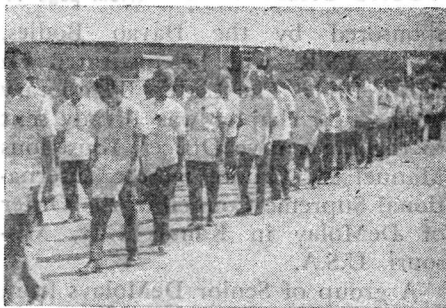
Rex gave himself up in loving service to the youth by diffusing light and imparting knowledge to all who had the fortune of studying under him in Clark Air Base, Dili-man, Quezon City, and Iloilo City, without counting the cost nor expecting any material reward save the self-satisfaction of a job well done to the glory of God and for the welfare of his fellowmen.

The big loss of the University of the Philippines became the great gain of Central Philippine University.

The world has become a better place because of people like Rex, master of trenchant, elegant prose, a prolific writer, a fearless orator, a dedicated educator, an effective lecturer, a loving husband and father, a leader of men and a friend to the youth. He was a pillar of strength in the fields of journalism and education. Above all, he was a worthy Master Mason.

Rex had learned and put into practice the great injunction laid down by Jesus: "I send you forth as sheep in the midst of wolves. Be ye, therefore, wise as serpents and harmless as doves" — a conjunction of strong dissimilars — a tough mind and a tender heart.

Turn to page 31



MOST WORSHIPFUL

MARIANO Q. TINIO

JOURNEYS

HOME



YOUNG ONES . . .

From page 11

sponsored by the Davao Bodies, A. & A.S.R. will be instituted on April, 1971. The Letters Temporary of the new chapter was already sent to the Executive Officer, Illustrious Manuel M. Crudo, by the International Supreme Council of the Order of DeMolay in Kansas City, Missouri, U.S.A.

A group of Senior DeMolays from Manila will confer the Initiatory and DeMolay Degrees to the chartered members of the Feliciano Iñigo Chapter. They will also install the first set of officers and the Advisory Council of the chapter.

Brod Manuel M. Iñigo, PMC, a Senior DeMolay of Jose Abad Santos Chapter is spearheading the institution of the chapter.

* * *

CONCLAVE SET ON JUNE

The Associated DeMolay Chapters of the Jurisdiction of the Philippines, Guam and Okinawa of the Order of DeMolay, will hold its Fourth DeMolay Conclave on June, 1971 at Olongapo City. The host chapter for this year's conclave is Teodoro R. Yangco Chapter, sponsored by the Lincoln Lodge No. 34, Olongapo City.

A delegation headed by Dad Manuel M. Crudo and DeMolays from Manila motored to Olongapo City on Saturday, February 27, 1971, to discuss with the members of the Teodoro R. Yangco Chapter and the Advisory Council about the mechanics of the conclave.

Meanwhile, all Chapters in the jurisdiction are enjoined to start preparing for this big event as it coincides with the 25th anniversary of the DeMolay Movement in the Philippines.

For more particulars regarding the Conclave, please contact Brother Romeo Ramos, Jurisdictional Master

Councilor, Lincoln Lodge No. 34, Olongapo City.

* * *

JASC MARKS 25TH YEAR

The Jose Abad Santos Chapter, Order of DeMolay, Mother Chapter of all DeMolay Chapters in the Jurisdiction of the Philippines, Guam and Okinawa is all set to celebrate its silver anniversary to start March 21 to 27, 1971. It was founded on March 23, 1946 at Quiapo, Manila.

The week-long affair celebration of various activities. The eye-opener is a sports festival to be participated in by different DeMolay Chapters and invited youth groups. A grand 25th anniversary ball will climax the celebration.

Homer V. Ingles, Jr. PMC, Chev., KT is the electric-shocker of the different committees formed to prepare for the celebration.

Meanwhile, a lively grand reunion was held at Holiday Hills in San Pedro, Laguna in connection with this celebration on February 14, 1971.

* * *

BARADI SPEAKS ON PATRIOTS DAY

The Loyalty Chapter, Order of DeMolay observed their Patriots Day on Sunday, February 28, 1971 at 4:00 p.m. at the Blue Hall, Scottish Rite Temple, 1828 Taft Avenue, Manila.

Guest speaker during the observance was Dad Mauro O. Baradi, Active Member of the International Supreme Council and Ambassador at large of the Order of DeMolay.

Speaking on Patriotism he stressed that before a man can be considered a patriot, he had to be first, loyal to a cause; second, loyal to his country; and third, loyal to his countrymen.

He gave Dr. Jose Rizal as an exam-

Turn to page 30

THE ECUMENICAL WORLD

FREEMASON—KC SPORTSFEST

The Sports Committee and the Special Events Committee of the Luzon Bodies, A. & A. S. R. under the chairmanship of Bros. Cesar O. Bautista, 32° and Bro. Jose B. Abejo, 32° KCCH announced the schedule of the Ecumenical Sports Festival between the Free Masons and the Knights of Columbus.

Three years ago, the first Masons-K of C golf tournament was held. It became a yearly affair.

This year, the committees in charge of the annual tourney decided to expand the scope of the participation in the friendly competition in the field of sports to include the ladies and the youth of both organizations.

The schedule of activities of the festival is as follows:

Knights of Columbus—Freemasons

4th Annual Golf Tournament

Place: Camp Aguinaldo Golf Course

Date: Saturday, April 3, 1971

Tee off Time: 6:00 A. M.

Tournament Fee: ₱15.00

Green Fee: (Free)

Scoring: Modified Calloway

Prizes: Same as Last Year

Knights of Columbus—Freemasons Ist Annual Bowling Tournament

Place: Olympic Bowling Lane (R. Magsaysay Blvd., cor. Santol)

Date: Thursday, April 1, 1971

Time: 7:00 P.M.

Alley Fees: Individual

Winners: First ten highest

Prizes: Team, highest single, highest triple, highest pinning.
Daughters of Isabela—Order of the Eastern Star 2nd Bowling Tournament

Place: Olympic Bowling Lanes (R. Magsaysay cor. Santol)

Date: April 1, 1971

Time: 7:00 P. M.

Winners: First ten highest

Prizes: Team, highest single, highest triple, highest pinning.

Knights of Columbus—Freemasons

First Annual Tennis Meet

Place: Plaridel Masonic Temple Tennis Court

Date: Saturday, March 28, 1971

Time: 9:00 A. M.

Matches: Three (3) Doubles

Prizes: Team

Esquires—Demolays First Annual Basketball Meet

Place: K of C Gymnasium (Intramuros)

Date: March 28, 1971 (Sunday)

Time: 2:00 P. M.

Prizes: Team

Fellowship Night

Place: Scottish Rite Temple Social Hall (Taft Ave., Manila)

Date: Saturday, April 3, 1971

Time: 8:00 P. M.

Nature: Semi-formal

Tickets: ₱8.00 for single, ₱15.00 for Mr. & Mrs.

Awarding of prizes for the winners on the above tournaments will be done during the fellowship night. Attractive prizes will be given to lucky holders of dinner tickets during the raffle. Musical

Turn to page 25

WHAT THE ORDER OF DEMOLAY IS

Building better citizens out of teenage boys is the goal of the Order of DeMolay, an international youth organization founded on March 18, 1919, in Kansas City, Missouri, by Frank S. Land and nine teenage boys.

The organization was named for Jacques DeMolay, the last Grand Master of the Knights Templar, who was burned at the stake by King Phillip of France on March 18, 1314, as a martyr to loyalty and toleration.

Today, members of DeMolay strive to carry on the fine ideals for which DeMolay gave his life — loyalty and service to God and fellow man.

Frank Land served as the Secretary General for DeMolay until his death on November 8, 1959. By 1920, the Kansas City Chapter had grown to 3,000 members, and chapters were soon instituted from coast to coast and in several foreign countries. Today there are over 2,500 active DeMolay chapters and nearly three million boys have taken their obligations at the DeMolay altar.

DeMolay membership is open to any boy of good character who is between the ages of 14 and 21. Although DeMolay chapters are sponsored only by Masonic bodies or individual Masons, it is *not* necessary that a boy be a son or a relative of a Mason to belong to DeMolay.

The Order of DeMolay is a non-profit corporation with the International Headquarters located in its own four-story building in Kansas City, Missouri. Under the guidance of the Grand Secretary, a small office staff acts as the clerical and administrative group to maintain in a central office of record and promote

the growth and development of the organization.

The youth movement is governed by an International Supreme Council composed of over 200 outstanding Masons located around the world. They meet in annual session to review and approve the actions of the staff.

DeMolay's slogan is "Young Men of Action!" Its ritual is what sets the organization apart from other youth groups.

The ritual was written in 1919 by Frank Marshall, a prominent Mason and newspaper man in Kansas City. It has been termed ageless, and is divided into the Initiatory and DeMolay Degrees.

The Initiatory Degree is one of solemnity and consecration, during which the initiate dedicates himself to uphold the virtues of filial love, reverence, courtesy, comradeship, fidelity, cleanness and patriotism.

The DeMolay Degree is a dramatic and historic portrayal of the trials, tortures, and martyrdom of Jacques DeMolay, and teaches a lesson in fidelity and comradeship.

As the officers of a chapter, young men are taught responsibility and given the opportunity to express themselves before a group of their fellows. Although DeMolay ritual and meetings are serious and reverent, the organization does not advocate any particular creed, but teaches only a profound faith in the one living and true God.

DeMolay has a three-way program designed to benefit the individual DeMolay, the chapter, and the community.

Various awards are given to individuals for achievement, and Merit Bars are awarded for distinction in civic service, athletics, music, dramatics, religion, and other fields. Special keys are given for obtaining so many new members. The Degree of Chevalier is the highest honor an active DeMolay can receive. It is earned by outstanding service in a chapter and to fellow DeMolays.

The top honor in DeMolay is the Legion of Honor. This is conferred on Senior DeMolays, over 30, for outstanding service to their community and their fellow men.

International and jurisdictional membership, ritual, efficiency and athletic competitions are held for the chapters. Each chapter is encouraged to have a balanced program of social activities. Each social event, like all other DeMolay activities, is supervised by an adult advisor of the chapter.

Chapters and individual DeMolays are also required to observe certain obligatory days annually. These include Devotional Day, Patriots Day, DeMolay Day of Comfort, Educational Day, Parents Day, and Frank S. Land Memorial Day.

The participation of DeMolay chapters in community projects has been extensive and is sometimes carried out on an International basis. Teenage traffic safety programs have been especially successful. These involve campaigns aimed at making safe drivers of all teenagers. Such efforts have received high praise from the National Safety Council and local law enforcement agencies.

Other projects that have been carried on include charitable fund drives, blood donations, civil defense, anti-narcotics and anti-Communist campaigns, and distribution of safe-driver pledges.

Each chapter is supervised in all of its functions by an adult advisory council. One man is designated as the official "Chapter Dad" to handle the supervision of chapter meetings and to counsel the members.

Another helping hand for most chapters is the Mothers' Clubs. These now number over 2,000. The Mothers' Clubs primarily help the boys to raise money for their activities, and they usually handle the purchase and repair of robes and regalia.

DeMolay publishes an international magazine called the CORDON, which serves as a medium for distributing information from international headquarters and furnishing information on chapter activities.

DeMolay does not attempt to take the place of the home or church, but rather to supplement them. The organization's purpose is to offer young men of today: (1) a wholesome occupation for his spare time; (2) worthwhile associates; (3) the best of environment; and (4) an interesting and complete program of all-around youth development.

— *DeMolay News Release*

ECUMENICAL . . .

From page 23

and special numbers to be contributed by the participating groups.

Interested Parties, Please contact:

Golf: Bro. Fernando Teño,

Tel. 605026/29

Bowling (Men) Bro. Samuel Flores,

Bowling (Ladies) Sister Fe A. Suaco,

Tel. 88-75-81

Tennis: Bro. Antonio Gonzales Jr.

Basketball: C. O. Bautista,

Tel. 88-75-11, Loc. 7 & 49

Ill. R. T. Pasco, Tel. 50-58-34

Bro. Artemio Bayas



Pitak Pilipina

Inedit ni Kap. J.M. Mendoza
ARAW (18)

Paglimot Sa Sarili (SELFLESSNESS)

KAP. AGUSTIN GALANG, N.G. (17)

Kung tayo ay matalino ay wawala natin ang ating sarili sa Kadakilaan:

Lilimutin natin ang ating mga kapapatan, ngunit, pakatatandaan ang ating mga kapananagutan.

Limutin natin ang ating mabubuting nagawa, ngunit laging gugunitain ang maliliit na utang-na-loob sa kapuwa.

Iwaglit sa isip ang ating mga kasawian, ngunit huwag kaliligtaan ang pangkaraniwang biyayang ating kinamtan.

Limutin natin ang biyayang maddudulot ng Bayan, ang ating gugunitain ay kung ano ang ating magagawa para sa Lupang Tinubuan at sa ating kapwa tao.

Kung tayo ay matalino ay ibubuhos natin ang ating dunong at isipan sa pagawa.

Walang kasiguruhan sa daigdig na ito, ngunit marami ang pagkakataon at pagasa sa mga taong di takot gumawa o lumikha.

Waling bahala ang marubdub na pagtuklas ng sariling kapakanan, ang dapat pakasikapin ay pagpapaunlad sa kalagayan ng Katauhan.

Huwag pakalulong sa ambisyon sa

pagkakatanyag, ang dapat gawin ay sa mga liblib na pook maglayag at saklolohan ang mga mangmang at mahihirap.

Bawasan ang panahong iniuukol sa paglililiwaliw; ihalili dito ang pagpapayaman sa isip na mapanlikha.

Kung tayo ay matalino, sisikapin natin na tayo ay pumailanlang sa kaluwalhatian ng buhay na walang hanggan:

Alisin natin ang kinagisnang kawalan ng tiwala; ang ating alinlangan, pagaalala, takot at pangamba ay siyang magaaakay sa tiyak na kasawian.

Tandaan ang mga katotohanang: Ang tao ay dapat na limutin ang sarili nang sa gayon ay maala-ala siya ng mahabang panahon. Lubusin ang pagkakawang-gawa upang lalupang managana. Iwala ang kalooban sa pagkakandili at luwalhati ang kamantan ng sarili.

Limutin natin ang ating sarili sa Kadakilaan. Ubos kayang gamitin ang talino sa pagsasapalaran. Wala in ang sarili sa buhay na walang kamatayan. Iyan ang mga sangkap ng Banal na PAMUMUHAY!

THE INTERNATIONAL ORDER OF JOB'S DAUGHTERS

There is nothing more fitting than the beautiful sentiments expressed in the Book of Job as exemplified in the ritualistic work, indicating that through life from childhood to old age, we encounter the trials and tribulations which must be met and overcome.

Thus wrote Mrs. Ethel T. Wead Mick, founder, organizer and author of the original ritual of the International Order of Job's Daughters.

The purpose of this organization is to band together young women for character building through moral and spiritual development by teaching a great reverence for God and the Holy Scriptures, loyalty to our flag and the country for which it stands and deeper respect for parents and elders. Special emphasis is given to the thought that "to be fair is to do good". And that "virtue is

a quality which highly adorn women". The Grecian robe is worn by the officers and the Bethel choir, thus creating a feeling of equality in dress and rank.

Job's daughters are democratic and Christian in nature, preparing young women for domestic, civic, patriotic, business, religious and social activities.

There are six Bethels all over the Philippines. The first Bethel of Job's Daughters in the Philippines was organized in Olongapo City on December 15, 1956. Bethel No. 2 was instituted in Manila on February 15, 1959. Bethel No. 3 was organized in Dumaguete City on June 8, 1963. Bethel No. 4 was organized in Iloilo City in February, 1969. Bethel No. 5 in August, 1970. The latest to be organized is Bethel UD in Davao City in February, 1971.



Officers and members of the newly instituted Bethel UD poses with Mrs. Agnes Bryant, Supreme Guardian.

PHILOSOPHY OF LIFE

The Best of All Religions

Religion has existed in some form or in various forms since human life began, covering the whole world.

Primitive man's main concern was his own *survival* in this world and his *salvation* in the next.

Unlike animals, primitive man had in him the germ of reasoning power...

He believed that droughts, storms or floods, which were destroying the sources of his nourishment, were Beings more powerful than he was, and that there were also Beings in the trees, in the fire, in the wind, in the river... And that they could be approached, bribed or placated with *sacrifices*, human or animal.

Nature-spirits were thought of rather as *influences* over the sun, the moon, the ocean... Then, man began to have general conceptions — fertility, destruction, seasonal changes... And the spirits began to approach the dignity and status of *gods*.

Where do the "gods" live?, man asked himself...

He imagined that they lived in trees, in rivers... all scattered...

Being ingenious, he built dwellings for them — which became *shrines* — so that they would be together in one place, near his home, thus saving him the time and the trouble of looking for them in many different places.

Then, shrines became temples, synagogues, mosques, churches, cathed-

rals where more of his kind could gather together.

God in each of the Great Religions is the source of all good things and the ultimate goal of mankind.

There is more similarity between two men sincerely professing different creeds than between a religious man and one who professes no religion at all.

In his book, *The Great Little Things*, dedicated to his twin sons, author George Matthew Adams says that religion is what has given to human beings their greatest comfort and hold on life. And the *best religion* is that which abides most in our heart giving hope and solace. Its name is unimportant.

A German author of the 18th century, Gotthold E. Lessing, has developed a story to the effect that in the 12th century during the Third Crusade when Saladin occupied Jerusalem he sent for Nathan, the Jew, who was both wealthy and wise.

"I am a Moslem," said Saladin, "and you are a Jew; the Christian is midway between us. Tell me *which is the best?*"

Nathan started by telling a story of three rings that looked alike although two had been copied from the genuine one.

Each of the three brothers who had received a ring directly from his dying father believed that his was the genuine one. They appealed

Turn to page 31

ON MASONIC EDUCATION

79. *Has the rite of circumambulation any reference to the religious practice of ancient nations of "turning to the right"?*

The Latin word *circumambulare* means to walk around anything. The rite of circumambulation is the name given to the procession around the altar or some sacred object observed in all the religious ceremonies of the ancient nations. Mackey (*Manual of the Lodge*), says: "We find, in the universal prevalence of this ceremony and in the invariable mode of passing from the east to the west by way of the south, with, consequently, the right hand or side to the altar, pregnant evidence of the common source of all these rites from some primitive origin, to which Freemasonry is also indebted for its existence... Freemasonry alone has preserved the primitive meaning, which was a symbolic allusion to the sun as the source of physical light, and the most wonderful work of the Grand Architect of the Universe... The Lodge represents the world; the three principal officers represent the sun in his three principal positions — at rising, at meridian, and at setting. The circumambulation, therefore, alludes to the apparent course of the solar orb, through these points, around the world. This is with us its astronomical symbolism. But its intellectual symbolism is, that the circumambulation and the obstructions at various points refer to the labors and difficulties of the student in his progress from intellectual darkness or ignorance to intellectual light or TRUTH."

80. *Why is the sun at noon or meridian height said to be in the south?*

It is an astronomical fact that at all places north of the Tropic of Cancer, whose latitude is 23.5 degrees north, the sun at noon or meridian height is south of the zenith throughout the year. Its distance south of the zenith, the point directly overhead, is least in the summer and greatest during the winter.

81. *Why has King Solomon's Temple according to the ritual three entrances while according to the Bible it had only one, in the east?*

Statements in the ritual are not intended as historical facts; they are merely symbolic allusions. The presentation in the ritual of certain truths is based on the fact that man absorbs truths that make the deepest impression on the mind. The ritual is intended merely to convey facts but to impress them on the mind and the spirit.

82. *Why is the entrance of the Lodge in the West and not in the East, as in Solomon's Temple?*

In the ancient temples the entrance was in the East so that the light of the rising sun could shine on the shrine at West end. In Freemasonry the East is regarded as the source of symbolic light or enlightenment which is to be received by one entering from the West. The following reasons are given in some rituals: "(1) the sun, the glory of the Lord, rises in the East and sets in the West; and (2) learning originated in the East, and thence spread its benign influence towards the West."

ple of one who was loyal to a cause due to the fact that it was through his supreme sacrifice as a martyr which led to the downfall of the Spanish rule in the Philippines. Dad Baradi also mentioned young Wenceslao Vinzons who because of his loyalty to his country, he was executed during the Japanese occupation. And if you remember the recent "Battle of Mendiola" a student who was killed at the time proved his loyalty to his countrymen when before his demise he expressed the hope that sooner than later Filipino leaders would mend their ways and adopt measures to alleviate the sufferings of the masses.

Dad Baradi also touched on the problems of youths around the world by enumerating the problems of African youths: first, poverty; second, illiteracy; and third, disease.

As for the United States of America, Dad Baradi said that the problems included the three R's: first, rebellion in the campuses; second, rising rate of criminality; and third, riots in the streets.

Back home, he continued, our problems included the three C's: first, corruption in the high places; second, congress in the streets; and third, confusion among the masses.

To sum it up, Dad Baradi said that his message to the members of the Order of DeMolay was that to be a Patriot, one must live up to and practice the three C's namely: courage, conviction and character.

When asked what Dad Baradi, delegate from the First District of Pangasinan to the 1971 Constitutional Convention and member of the six man preparatory committee of the convention, intended to propose in the convention, he enumer-

ated among others the following:

1. A bill of duties and obligations of public officers and employees and of the citizens in general;
2. Reestablishment of a unicameral national assembly;
3. Tenure of office of the President and Vice-President be limited to six years without any reelection;
4. More local autonomy granting authority and responsibility to the people at the grassroots level;
5. Supreme Court should supervise the works of inferior courts;
6. The state should provide free universal education up to high school level; and
7. Creation of constitutional agencies to implement social justice, economic security, land reform, labor and guarantee of employment, and medical care to citizens of the state.

* * *

OLONGAPO CONCLAVE

Dad Manuel M. Crudo, Active Member of the International Order of Supreme Council, Order of DeMolay and Executive Officer in the jurisdiction of the Philippines, Guam and Okinawa together with DeMolay George Lee and other members of the Order motored to Olongapo City for a fraternal visit to Teodoro R. Yangco Memorial Chapter and conferred with the advisors and officers of the Chapter regarding preparations for the holding of the DeMolay Conclave in June, 1971.

Dad Crudo also went to Cavite City on March 1, 1971 to meet with Dad Dominador Herera and other advisors and officers of Emmanuel Baja Chapter, Order of DeMolay, on the holding of the JODERAS conference in Cavite City sometime in June.

new policies, goals, and methods. The individual is not helpless or caught in "bureaucracy" as these extremists claim.

8. They'll encourage you to hurl bricks and stones instead of logical argument at those who disagree with your views. I remember an old saying: "He who strikes the first blow has run out of ideas." Violence is as ancient as the cave man; as up-to-date as the Weatherman. Death and injury, fear, distrust, animosity, polarization, counter-violence — these arise from violence. The very use of violence shows the paucity of radicals to use it in the SDS, its inability to come up with any intelligent critique of our society.

Personally, I don't think the outlook for campus unrest this year is as bleak as some prophets of pessimism proclaim. The situation at some colleges is serious, but certainly not hopeless.

Along with millions of other adults, I'm betting on the vast majority of students who remain fair-minded, tolerant, inquisitive but also firm about certain basic principles of human dignity, respect for the rights of others, and a willingness to learn. I am confident our faith has not been misplaced.

* * *

CAST YOUR VOTE

Never be afraid to stand with the minority when the minority is right, for the minority which is right will one day be the majority; always be afraid to stand with the majority which is wrong, for the majority which is wrong will one day be the minority.

—William Jennings Bryan

to a learned Judge to decide.

After listening to them, the Judge said: "If you will take counsel with me instead of a verdict it is this: Go and let each believe his ring to be genuine. It may be that your father wished to abolish the tyranny of a single ring from his house. Certain it is that he loved each of you alike and would not favor one against the others. Strive then to bring out the virtue of the true ring by living in gentleness, in loving tolerance, in good deeds, and with faith in God. And I command your children's children to appear before this Court in a thousand times a thousand years. Then there will sit in this Judgment Seat a man wiser than I. He will render the verdict."

"Saladin," said Nathan, "if you are this wiser man you will render the verdict as to which is *the best religion!*"

"What? I? I, the dust, the nothing?," exclaimed Saladin, and, seizing Nathan's hand, said: "The Judgment Seat is not mine!"

The two became very good friends after that in spite of their religions.

* * *

Rex possessed a mind as hard as steel and a heart as soft as velvet — a happy blending of splendid opposites, a striking synthesis of startling antithesis.

Let us draw meaning from his life, his tribulations and immortal ideas which he has bequeathed to us as a legacy of inspiration.

And as our beloved brother Rex slumbers in dreamless sleep, we cannot help but weep:

"Oh, for the touch of a vanished hand,
And a sound of the voice
that is still!"

BUGARIN . . .

From page 4

One of these burdens is helping others achieve economic and social security just as we have ourselves.

Another is to provide the civic climate that will enable our crime-fighting forces to function with utmost effectness.

But above all, accept it a duty and responsibility of citizenship to bear witness against evil and evil doers.

Either by fear or apathy, people continue to refuse to testify in cases after cases from simple theft to a robbery where people are killed, even members of the police force themselves.

We must learn to fight this fear and apathy, cast away the shield of convenience that is keeping us ever unconcerned of the problems of crime in our midst.

We must reacquire the courage to uphold the law, discipline to marshal our resources only towards fruitful ends, and loyalty to the cause of peace and justice.

ANTONIO . . .

From page 5

tion with investigation, fancy with fact, and by 1885 they proved that Freemasonry was of entirely different order and origin.

One thing ought to be apparent to any Masonic student, that is, that the most painstaking investigations have failed to disclose what were the ceremonies of Masonic Lodges in the 17th century or the early part of the 18th.

Secrets

Secrecy has been a Masonic policy or principle from the earliest records of the Craft, the Craftsmen being directed by the Ancient Charges

For a Fuller Life

More than ever today, we must realize that we live in one great community wherever we are. Our common safety and our common ideals are much too precious for us to allow the weakness of our nature to outweigh our virtues.

When we begin to think that we are not alone, that we live in a common world, we also begin to create an enlightened citizenry — the pride and fiber of a strong peaceful nation.

The security we enjoy today is nothing compared to that awaiting us ahead if we but find it in ourselves to exercise the nobler dimensions of our spirit.

Let us all share in creating a society whose achievement it is to secure our people's happiness, security and prosperity.

We must not hesitate to change so long as the change we make is an instrument for progress, enlightenment and peace.

of the Middle Ages to keep the counsel of the Master and Fellows in the Lodge and in the chamber. Masonic obligations have always been specific on that point, and when attempts have been made to name essential or indispensable principle of Freemasonry, Secrecy has always stood well up to head the list. The United Grand Lodge of England after the union in 1813 adopted a motto: Audi; Vidi; Tace (hear, see, and remain silent).

Masonic writers repeatedly have taken the position that Freemasonry is not a secret society, though it has secrets. The only secrets are the Modes of Recognition.

GRAND LODGE OFFICERS

Grand Master	Edgar L. Shepley
Deputy Grand Master	Damaso C. Tria
Senior Grand Warden	William C. Councill
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
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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	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 |
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| 3. William C. Councill, SGW Secretary | 9. Raymond E. Wilmarth, PGM |
| 4. Damaso C. Tria, DGM | 10. Mariano Q. Tinio, PGM |
| 5. Ruperto S. Demonteverde, JGW | 11. William H. Quasha, PGM |
| 6. Esteban Munarriz, PGM, GS | 12. Manuel M. Crudo, PGM |

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 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 Iñigo
District No. 6 Doroteo M. Josen	District No. 19 Luis M. Sirilan
District No. 7 Edgardo Ramos	District No. 20 John S. Homburg
District No. 8 Desiderio P. Hebron	District No. 21 Kenneth M. Crabtree
District No. 9 Lorenzo N. Talatala	District No. 22 Chester S. Deptula
District No. 10 Eliseo P. David	District No. 23 Rufino S. Roque, Sr.
District No. 11 Ricardo C. Buenafe	District No. 24 Clemente M. Nava
District No. 12 Cesario Villareal	District No. 25 Aniceto Belisario
District No. 13 Gregorio S. Lagumen	District No. 26 Guinaid M. Guiani

"I AM SICK . . ."

I AM SICK TO DEATH OF BEING TOLD I AM SICK:

by government officials who
will not enforce the law . . .
By politicians who dance to
the tune of minority groups . . .
By those in the pulpit and on
the college lecture platform
who use their office to project
the socialistic creed of radicals . . .

I AM SICK TO DEATH OF BEING TOLD I AM SICK:

By idealistic aggressive news
of reporters and evaluators (of whatever
media),
who have the audacity to tell me I should
believe whatever they believe—
knowing I have no vehicle to
publicly voice my disagreement.

I AM SICK TO DEATH OF BEING TOLD I AM SICK:

By foppish entertainers draped
in Nehru jackets, feminine
necklaces, and a cloak of
pseudo intellectualism.

— By **DAVID R. BRANDEN**
Grand Lodge of Iowa, A.F. & A.M.