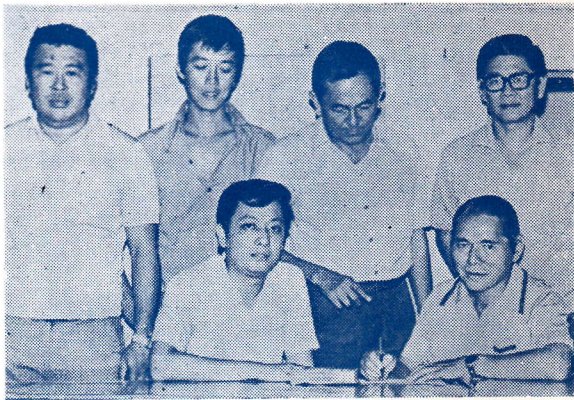


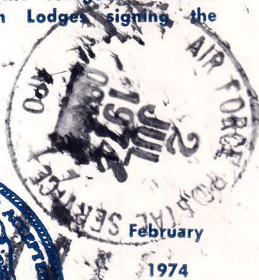
The Cabletow

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES



Mt. Apo Lodge No. 45 and Bud Daho Lodge No. 102 recently initiated a project to aid the refugees of Jolo. Photo shows the brethren to both Lodges signing the check for the aid.

VOL. LI
No. 2



**GRAND LODGE OFFICERS
1973-1974**

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Deputy Grand Master	John O. Wallace
Senior Grand Warden	Teodoro V. Kalaw, Jr.
Junior Grand Warden	Jose L. Araneta
Grand Treasurer	Damaso C. Tria, PGM
Assistant Grand Treasurer	Raymond E. Wilmarth, PGM
Grand Secretary	Esteban Munarriz, PGM
Assistant Grand Secretary	Apolonio V. Pisig
Grand Chaplain	Marcelino P. Dysangco
Grand Orator	Jose E. Racela
Grand Marshall	Teotimo G. Juan
Grand Standard Bearer	Simeon Rene Lacson
Grand Sword Bearer	Miguel M. Inigo
Grand Bible Bearer	Dominador Herrera
Senior Grand Lecturer	Hilario G. Esguerra
Senior Grand Deacon	Ruperto J. Demonteverde, Jr.
Junior Grand Deacon	Alejandro A. Eusebio
Senior Grand Steward	Desiderio Dalisay
Junior Grand Steward	Eulogio S. Eusebio
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1973-1974**

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REGIONAL GRAND LODGE OF THE RYUKYU ISLAND

Regional Grand Master	Ernest L. Albert
Regional Grand Secretary	John J. Williams

Grand Master's Page



By this time, we hope the annual reports from all the Blue Lodges have already been submitted to the Grand Lodge for evaluation and statistics purposes so the necessary data will be assembled for publication in our Masonic Year-book which we are putting out in time for our Grand Communication on April 25-27, 1974. The secretaries are therefore enjoined to submit their reports immediately.

Incidentally, this is the month when the Past Grand Masters will "select the three members of the Grand Lodge whom they shall suggest for the position of Junior Grand Warden for the ensuing Masonic year, whose names shall be published in the March issue of The Cabletow," in accordance with Sec. 4, Par. 31, Article V of the Constitution of the Grand Lodge of the Philippines. In line with the above provision of our Constitution, I shall call a meeting of Past Grand Masters during the early part of this month to select the three names for the position of Junior Grand Warden. However, any other member of the Grand Lodge who qualifies may be elected from the floor to the office of Junior Grand Warden.

The Three Lights of the different Blue Lodges, and the Past Masters in good standing who are all members of the Grand Lodge, should make plans by now to attend our 58th Grand Communication. You will observe some changes either in the variety of the programs or in the physical appearance of your Conference Hall or Dormitory facilities. See you therefore on April 25-27, 1974.

RUPERTO S. DEMONTEVERDE
Grand Master

In This Issue

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WHAT IS FREEMASONRY?

This is the title of a small pamphlet written by Robert J. Lewinski, Ph.D., for the Masonic Service Association. Designed as an information for non-Masons, it has become a most valuable reminder to members of the Craft. So many and so fast are the changes in the world about us, there are times when well-meaning Masons are caught in the frenzy. Confusing mature dedication to our ancient tradition prohibiting innovation in our science with apathy, they seek to overturn age old customs and introduce modern dynamism.

There is a basic essentiality, however, the early founders of our Craft made abundantly clear and it is the obligation of every Mason to preserve it. Innovation in our science does not produce a new dynamic Masonry. That which results from innovation is not Masonry at all.

The challenge to Masons is not how to change Masonry to keep up with the times, to compete with civic clubs, to administer to government, or to service the community. There are many organizations specifically designed to accomplish these purposes. The purpose of Masonry is to serve mankind by making good men better men, who in turn, as members of other organizations, can take out of the Lodge the Masonic truths taught in it, and carry them into action in the community and throughout the land.

Christ said, Render unto Caesar what is Caesar's,
and unto God what is God's."

The service we render to Masonry must be to support its tenets, enforce its traditions, and safeguard its fundamental status in civilization as the Brotherhood of Men under the Fatherhood of God.

Our discipline is to change ourselves to fit Masonry — not to change Masonry to fit ourselves.

At times progress seems so slow, enthusiastic brethren become impatient. Straining at the leash, they dash about prodding fellow members into action with inspiring words, promising achievements never before accomplished.

On such occasions, it is well to follow the teaching of the prophets and the masters of the centuries past: Meditation before decision. In the modern vernacular: look before you jump. In Masonry, wait a further time with patience.

It is important for us to reflect upon the question: What is Freemasonry? Knowing what it was, we know what it must be, and what it will always be — if it is to remain Masonry.

If, when we find out what Masonry is, we honestly feel it is not what we think it should be — we must not try to change Masonry, but to change ourselves. If we cannot change ourselves, perhaps it would be better to change from Masonry to whatever association we find fits us, leaving Masonry for those who love Masonry as it was, is, and evermore shall be.

NOT LODGE MEMBERS BUT MASTER MASONS

WB ISAAC S. PUNO, JR., PM
Hiram Lodge No. 88

We are living in the midst of revolutionary times and circumstances. Exciting changes are fast taking place not only in the structure of our government or in the set-up and activities of organizations of diverse suasions amongst us, but even in the habits and traditions of our people — all geared towards a better, vibrant, and more meaningful existence for us all.

All of a sudden, coming like a bolt of thunder from a clear, blue sky, many of us have become conscious of our next-door neighbor and would like to know how he is making out and what we may do to cheer him up. The "bayanihan" spirit — a great source of pride of our forebears — has overtaken the better judgment of many of our countrymen who have shed off so much of their "me-only" shell and gladly extended their right hand of assistance and fellowship to the less fortunate members of our society thus giving them a feeling of belonging, if not outright importance. The biblical postulate which says, "I tell you, indeed, whenever you did this for one of the least important of these brothers of mine, you did it for me!" (Matt. 25:40) has acquired a new dimension and fresh relevance.

How does Freemasonry fit into these pattern of events? Does Freemasonry in the Philippines have to change or alter its structure of gov-

ernment or any of its ancient landmarks to keep pace with the changes occurring in our midst? Does it have to do anything drastic to be transformed into a more service-oriented fraternity?

Of the twenty-five landmarks or unwritten laws of the order, the fourth landmark mandates that the government of the fraternity shall be lodged in a presiding officer called the Grand Master who is elected from the body of the craft. "Grand Masters are to be found in the records of the institution long before Grand Lodges were established; and if the present system of legislative government by Grand Lodges were to be abolished, a Grand Master would still be necessary."

Landmark 25 decrees "that these landmarks can never be changed. Nothing can be subtracted from them — nothing can be added to them — not the slightest modification can be made in them."

Does the unalterability of the ancient landmarks of Freemasonry which govern the structure and administration of the fraternity mean that the craft will be indifferent and remain in an ugly quagmire while progressive changes take place around it? Would this presuppose that the Order would be stagnant even if its officers and rank-and-file members have great ideas and lofty plans to contribute which derive

their rootage from these changes? In short, is Freemasonry averse to change?

Dwight L. Smith, Past Grand Master of Masons in Indiana, wrote:

"Freemasonry has never been static and cannot be so if it expects to fulfill its mission in a changing world, for Masonry is a part of the world and cannot escape from it. He who thinks our craft can remain insulated against change and continue to be just as it was when grandfather took the work is living in a fool's paradise."

Albert Pike underscored the duty of Freemasonry to the outside world when he said:

"But it is also the duty of Masonry to assist in elevating the moral and intellectual level of society; in coining knowledge, bringing ideas into circulation; and causing the mind of youth to grow; and in putting gradually, by the teachings of axioms and the promulgation of positive laws, the human race in harmony with its destinies (Moral and Dogma, p. 18).

x x x x

"... Masonry should be an energy; finding its aim and effect in the amelioration of mankind... Masonry should not be a mere watch-tower, built upon mystery, from which to gaze at ease upon the world, with no other result than to be a convenience for the curious..." (ID., p. 20).

Indeed, Freemasonry can never be static for its teachings and principles which have endured through the ages are ever flexible and can readily adopt themselves to the sophistication of modern living. Its form of government and landmarks need not be changed or altered to suit present-day circumstances. Freemasonry has always been a leavening force in helping build a healthy society composed of men and women who are imbued with the Cardinal virtues of temperance, fortitude, prudence, and justice. These virtues are not only Masonic, but universal. But aiding in the establishment of this society is more easily said than done. We

can be rhetorical and extol Freemasonry to high heavens — what it has contributed to humanity and Philippine society — but we have to live the present, set our feet firmly on the ground, and examine how much we are doing in erecting a national community which will be a source of pride not only to us, but to our posterity.

The success of Philippine Masonry is gauged in terms of the accomplishments of the individual blue Lodges scattered across the breadth and width of this fair land of ours. They project the image of the fraternity for they are situated "where the action is", as a loose saying goes. They are located in centers of populace where their programs and activities are subject to searching scrutiny by believers, sympathizers, pessimists, and faultfinders.

During the last several years, most Blue Lodges in this jurisdiction have been confronted with similar problems. Attendance in meetings is poor. Even officers are irregular in attendance, or, if they do come at all, are tardy. Membership is declining due to demits or suspensions. Finances are at a low ebb. And degree work is haphazardly, if not inefficiently, performed.

How can we conquer these negative obstacles that seek to stunt the natural growth and progress of our Crafts?

First of all, a Blue Lodge must have a strong, purposeful, and decisive leadership. Immediately, the klieg light is focused on the Worshipful Master for he is the undisputed leader of his Lodge. His powers and authority are vast to make of him a strong leader. His decisions are not even appealable to the Lodge, but only to the Grand Master. Appointive officers and committees serve at his will and pleasure. So much de-

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pend on him in making a success of his Lodge.

But strong and effective leadership does not imply that the Worshipful master has to do all things by himself. It does not mean that the search for ideas, planning, and implementation have to be done by him alone. Far from it.

Strong and effective leadership connotes that the Worshipful Master will look for and create teams of dedicated and well-meaning members who will not only assist him in governing his Lodge, but who will be trained to take over from him if his term is over or if he cannot continue. These teams — or task forces, by whatever name they may be called — must not be composed of members who are chosen because they think alike or are a bunch of “yes men”, but who will think and act individually, yet perceptively, in attaining the objectives of the Lodge. They must be asked their own ideas and interests which can do good to the Lodge. Members of different temperaments, professions, and backgrounds must be placed in the various teams or task forces and be heard in their arguments. Opinions should never be stifled, but must be listened to, weighed, and deliberated upon. Only thereafter can a consensus be reached. Thus, goals can be properly delineated and marked out. The Lodge will then be ready to traverse a fixed and clear course.

Goals and projects spell a lot of difference. They come out only through prolonged and incisive thinking, and, once set, they arouse the interest of members so that they need not feel that they are wasting valuable time in a do-nothing Lodge, which, after being opened behind schedule, routinely goes through the secretary's and treasurer's reports, calls on committees which usually have no reports to make as they have

not met, and proceeds to close. Once completed, these goals should be communicated and disseminated to all officers and members that they may not only know them, but participate in their achievement. Sometimes, worthy goals fail because they are not well ventilated. The worshipful master must take pains that his officers and members are fully involved. It is not enough that they be told of the projects of the Lodge, but their cooperation must be fully enlisted towards their attainment. This is not an easy task. It requires a lot of diligence, patience, and understanding. But the dividends are worth all the time and the effort invested every step of the way.

One other significant point must not be overlooked. Freemasonry is a unique aggrupation. It is religious, but is not a religion. It does not seek to establish a religion or undercut any religion, but strives to promote the best that religions can offer as a passport to a happy and legitimate way of life. It is not a secret organization as its meeting times and places are not kept a secret, but it holds certain secrets — just like other groups — to identify its genuine members and protect certain Masonic rites and symbols which establish the fullness of man.

In thinking, planning, and acting for the Lodge, its officers and members must be guided by its immortal precepts and not by precepts peculiar to their respective professions or other clubs and organizations they may be affiliated with, some of which may be alien to the Craft. In the eloquent words of Albert Pike:

“The practical object of Masonry is the physical and moral amelioration and the intellectual and spiritual improvement of individuals and society....”

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“Masonry labors to improve the so-

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(Speech delivered by His Excellency, Ambassador Lïeu Chih of the Republic of China to the Philippines during the installation of officers of Mensius Lodge No. 93, held January 11, 1974, at the Scottish Rite Temple.)

"The Smiling Offensive"

AMBASSADOR LIEU CHIH
REPUBLIC OF CHINA

I deem it a great honor and privilege to be invited to your meeting this evening. Free Masonry is a worldwide institution with an enviable record of service and an exclusive roll of membership that is selected from men of distinction in various walks of life. To the public at large, however, its proceedings seem to be clothed in a veil of mystery. I am therefore particularly grateful to be allowed to come into the inner sanctum of your Lodge.

It is perhaps fitting for me to take this occasion to congratulate my Filipino friends for the remarkable achievements of the New Society in the past year. Martial law, Philippine style, has succeeded in bringing about national discipline without repressing human rights and freedom or doing violence to the central concepts of democracy. I am glad to note the Chinese community, citizens or residents alike, have played a commendable role in support of the New Society of which they are now an integral part. I am sure Philippine Masonry will continue to make its contributions towards the building of a progressive and prosperous nation.

In inviting me here for this occasion, I think your purpose is not to hear me speak about the Philippines but to listen to what I have to say about the Republic of China.

Many of you are leaders of industry and commerce in the Philippines and may be interested in the economic conditions of my country. Since we were forced out of the United Nations two years ago, predictions have been rampant to the effect that the Republic of China would lose its national identity, its economy would collapse, and foreign investments in Taiwan would dry up and vanish. But these predictions and apprehensions have not come to pass. On the contrary, Taiwan's economy has continued to show a sustained growth. Foreign trade is swiftly expanding. Industrial production is actually rising at a rate faster than previous years.

It is a matter of statistical record that the foreign trade of Taiwan surpassed that of the Chinese mainland. As computed by the East Asian Communist Affairs Section of the U.S. State Department, Chinese mainland's foreign trade in 1972 totalled \$4.9 billion, its exports consisting of agricultural products and raw materials characteristic of an underdeveloped nation, compared with Taiwan's \$5.8 billion with most exports being industrial goods. The comparison is all the more glaring when the enormous disparity in population and area is taken into account. In 1973, we did even better. Our GNP

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A NEW INSIGHT

BRIG. GEN. ALFREDO R. MONTOYA
QUEZON CITY LODGE NO. 122



BRO. MONTOYA

A little over fifteen months ago — our Republic was in mortal danger. We were then confronted with the increasing capability of a communist conspiracy bent on taking over political and state power and supplanting our democratic process with a foreign ideology. As we look back to the past 15 months, I would say that we have achieved more than what we expected. The accomplishments that we see in our country today have far exceeded our estimates and expectations.

As the President candidly described in his Proclamation No. 1081, our Republic was faced by two equally dangerous threats one from the left and one from the right. The left as we all know, is the communist subversion, while the conspiracy from the right is made up of crooked politicians whose influence and wealth is aimed to perpetuate themselves in power. The President has

availed of all the possible solutions to combat the unrelenting communists and rightist attack on our democratic institution. It came to a point, where no other options remained open for the President, except for him to avail of the inherent and built-in power provided for in the constitution — the power of the President to declare and impose martial law as a last recourse in case of insurrection or rebellion or imminent danger thereof if public safety so requires it.

There is one very significant aspect of martial law which I would like to stress once more as we assess it's gains. Martial law in the Philippines is a part of a democratic process, clearly, properly and wisely provided for by the framers of the 1935 Constitution and later overwhelmingly ratified by the Filipino people. Even in that stable time before the war, our forbears, in their profound wisdom could already foresee a time in the future when the conditions would require the proclamation and imposition of martial law. Thus, our people, even today, have retained these constitutional provisions in the 1972 charter.

The basic difference of Philippine martial law compared to other kinds of martial law in the world is that Philippine martial law emanates from a constitutional principle. It is precisely because of this that our brand of martial law is the most benevolent form. It has been described as a "smiling martial law."

Martial law is temporary and transitory and it is only an emergency

system. The martial law administration governs during this period of transition will cease to operate upon the attainment of the objectives of martial law. By its very constitutional conception — martial law is not a permanent system and will remain only for as long as the necessity for it exists. I say this and give emphasis on these various and basic aspects of martial law in the Philippines because I believe they are the main reasons for its success in the country.

As I have stated, the accomplishments we have made for the past 15 months are much more than what we initially hoped for or imagined. The impact of these achievements is immeasurable and incalculable. What we have attained in the past 15 months has given us a new insight into the innate capability of the Filipinos to meet challenges no matter how difficult and demanding these challenges are. You and I have seen the dramatic improvements in the Philippine economy, in the country's dollar reserves, in the expansion of business and industry, in the influx of tourists into the country, in the inflow of capital and investment from various countries including new and non-traditional sources of investments. We see that a new direction has been forged in any aspect of the social, political, cultural and economic life of this nation. Land reform, education, public works, agricultural and industrial production, exports and tourism have all registered increased capabilities in strengthening the opportunities for expansion and progress.

The armed forces has arrested a little over 1,500 communist elements and sympathizers, quickly breaking the backbone of the organization. In line with the open-hand policy of the President, many of those arrested have already been released after

satisfactorily showing their desire to reform and return to the fold of the law. A total of 3,000 members of the communist front organizations have renounced their membership and joined the government in its efforts to effect reforms in our society. The communists were pre-empted of their causes because the government has adopted drastic reform programs which were invoked by the radicals and the communists.

For the past 15 months, the armed forces dismantled the rightist conspiracy by disarming and breaking up their private armies and the out-law bands they utilized to carry on their objectives. We have broken up most of the 145 private armies operating before martial law. We have arrested a little over 5,700 wanted persons for various crimes, 4,000 persons for trafficking in prohibited drugs, 1,022 persons for smuggling and 230 persons for carnapping. The armed forces has confiscated over 32 million pesos worth of prohibited drugs, 26 million pesos worth of smuggled goods, and recovered 560 stolen vehicles. In addition to these, the armed forces also busted 5 notorious kidnap for ransom gangs with the arrest and death of their masterminds and leaders.

The recovery of more than half a million firearms from the hands of the citizens, we have removed one of the major causes of the alarming increase of murder and homicide before the imposition of martial law. Crime statistics in the past fourteen months has shown a decrease of 75% and 70% in murder and homicide cases, respectively. Other index crimes like robbery, physical injuries, parricide, rape and theft, also registered sharp decreases during the more than one year of martial law.

These are the major achievements in the peace and order campaign and

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Past Grand Masters Nominate...

At a meeting on February 12, 1974 of Past Grand Masters presided over by the Grand Master, the three brethren whose pictures appear below were selected to be nominees for the position of Junior Grand Warden. The selections are intended to assist the brethren in electing the Junior Grand Warden on April 26, 1974, and do not in any way deprive them of their inherent right to vote for any qualified brother for the position.



ZALDIVAR



DALISAY



HART

ZALDIVAR, Calixto O. Born in Pandan, Antique, on September 13, 1904. Married to former Miss Elena Ang of Pandan, Antique. They have five children. Graduated from the Manila South High School (now Araullo High School), 1922. Graduated from the College of Law, University of the Philippines in 1928. Third place among the successful candidates for the bar in 1928. Practiced Law in Manila from 1928 to 1934 as an assistant in the law offices of Senator Jose P. Laurel. Continued practicing law, on his own, until January 1962, except during the period when he was Governor of Antique (1951-1955).

From 1948 to 1962 he had his new office in Iloilo City and his law practice covered the provinces of Iloilo, Negros Occidental, Capiz, Aklan and Antique. While practicing law in Iloilo, he was a member of the faculty of the College of Law, Central Philippine University. Was conferred the degree of Doctor of Laws, Honoris Causa, by the Central Philippine University in March, 1967.

His public service: Municipal Councilor of Pandan, Antique, 1928-1931; Representative for Antique to the Tenth Philippine Legislative, 1934-1938; Assemblyman for Antique, in the First National Assembly, 1935-1938; Assemblyman for Antique, in the Second National Assembly, 1938-1941; Served at the start of World War II as Deputy to the Chairman of the Civilian Emergency Administration, for the province of Antique; in the Judge Advocate Service of the Armed Forces of the Philippines in the Sixth Military District. He holds the rank of Lt. Colonel in the Armed Forces of the Philippines (Ret.); Governor of Antique, 1951-1955; Member of the Reparations Commission, 1962-1964; Acting Assistant Executive Secretary, concurrently as Reparations Commissioner, 1963; Acting Director, Bureau of Forestry, concurrently as Assistant Executive Secretary, concurrently as Reparations Commissioner, January-September, 1964; Acting part-time Governor of the Development Bank of the Philippines, concurrently as Acting Executive Secretary and Reparations Commissioner, August, 1964; Associate Justice of the Supreme Court, September, 1964 —; Member, Presidential Electoral Tribunal; Member, House Electoral Tribunal; Member of the Board of Directors, Philippine Veterans Bank, 1967-1968; He represented Chief Justice Roberto Concepcion of the Supreme Court of the Philippines in the sessions of the Executive Council of the World Association of Judges, held at Geneva, Switzerland, in September, 1968; He enjoys the distinction of having served the three departments of the government; in the legislative, as a municipal councilor, as Representative to the Philippine Legislature, and as member of the National Assembly; in the executive department, as Governor of Antique and as Executive Secretary; and in the judicial department, as Associate Justice of the Supreme Court.

His Civic activities: President, YMCA of the Philippines, 1969, 1970, and 1973; Head of the Philippine delegation to the Fifth World Council of YMCA's held at Nottingham University, Nottingham, England, held from July 26 to August 2, 1969; Chairman, Burgos, Gomez, Zamora Centennial Commission, 1971-1972; Chairman, Board of Judges, Committee on Awards for TV (CAT) 1971; Chairman, Board of Judges on Journalism Award of the Rotary Club of Manila, 1972; Vice-Chairman, Board of Trustees of the Philippine Eye and Ear Infirmary; Member of the Advisory Committee of the Insular Life Youth Award, (1971 —); Member of the Advisory Council of the Community Chests and Councils of the Philippines, Inc. (1971); Pinaglabanan Memorial Commission, 1972; Order of the Knights of Rizal, with the rank of Commander; Philippine Columbian Association.

DESIDERIO DALISAY — Born February 8, 1905, in Ibayay, Aklan. Married to Regina Luzon Dalisay. He has six children Primo, Desiderio, Jr., Pablito, Veronica, Magdalena, and Edita. He is a Business Executive/Proprietor. He graduated from high school at the University of Manila. Business positions held at present are: President, Desiderio Dalisay Investments, Inc.; President, Davao Stevedore Terminal Co., Inc.; President, Desidal Fishing Industries, Inc.; President, Glorious Memorial Park, Inc.; Director, Mindanao Chemical Industries, Inc.; Proprietor, Spring Valley Subdivision; Proprietor, DD Homes, Proprietor, Daluz Recreation Center; Chairman of the Board, Panabo Planters, Inc., and Chairman of the Board, Desidal Fruits, Inc.

Previous positions held in the government and other organizations — 1929-49, Labor Leader, President, Davao Stevedore Mutual Benefit Association; 1951-54, Member, Davao City Council; 1952-1954, Member, Labor Management Advisory Board, Dept. of Labor (Labor side) Manila; Regional Vice-Chairman, National Confederation of Trade Union — For Mindanao and Sulu; 1952, (June-September) Adviser to Workers Delegation to Geneva and Tokyo (ILO); 1960-Present, Member, Labor Management Advisory Council for Mindanao (Management Side); First Chairman and Member, Philippine Mental Health Association, Davao Chapter; Life Member, Philippine Veterans Legion, Davao Chapter; Life Member, Philippine American Guardian Association.

He was raised to Master Mason, Sarangani Lodge No. 50 F. & A. M. on September 20, 1947. He is a Charter Member, Laong-Laan Lodge of Perfection Davao Bodies Ancient & Accepted Scottish Rites of Free Masonry in the Philippines. He became Worshipful Master, Shagrila Lodge No. 196, 1971-73. He is the Senior Grand Steward, Grand Lodge of the Philippines, 1973-74.

RICHARD STANLEY HART — Born on September 9, 1927 in Jamaica, Long Island, New York. He is at present staying at the Army and Navy Club of Manila. He graduated from the United States Merchant Marine Academy at Kings Point, Long Island, New York in June, 1950. He was commissioned as an Ensign, U.S. Naval Reserve upon graduation. He has gained his promotional steadily thru the years and is now holding the ranks of Commander.

He saw active duty from August 31, 1952 to September 16, 1956 and from October 9, 1952 to August 1956 in Manila. While on inactive duty he became Commander of NROS NAVPHIL I from July 1, 1970 to July 1, 1973.

He is at present the Vice-President, Treasurer and Operations Manager of the American Steamship Agencies, Inc.

He was initiated, passed and raised in Cosmos Lodge No. 8 in 1956 and became its Master in 1961. He was conferred the degree of Master of the Royal Secret (32°) in the Manila Bodies and is its incumbent Treasurer. WB Hart is also an active member of the York Rite. He holds membership in Luzon Commandery No. 1, K.T. He is also a member of AFIFI Temple, A.A.O.N. M.S. He has held various offices in the above branches of Masonry, among which is his appointment as Junior Grand Deacon in 1971. He holds membership too in the Heroes of 76°, Far East Chapter No. 15 and National Sojourners Far East Chapter No. 15. He was invested a Knight Commander in the Court of Honor, Supreme Council, A. & A. S. R. and on February 15, he was coroneted and Inspector General Honorary, 33°. He is also a charter member of the Manila Square and Compass Club.

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District Conventions

MASONIC DISTRICT NO. 4 CONVENTION

The Masonic District No. 4 composed of Angalo Lodge No. 63, Laoag Lodge No. 71, Abra Lodge No. 86 and Lam-Ang Lodge No. 164, F. & A. M., held its Annual Convention on December 8, 1973 at UCCP Building, Bangued, Abra. The Convention was hosted by Abra Lodge No. 86, F. & A. M.

MW Ruperto S. Demonteverde, Grand Master, accompanied by MW Esteban Munarriz, PGM, Grand Secretary and VW Pablo L. Edrozo, DDGM, were received with grand honors by WB Elpidio Siagan, Master of Abra Lodge No. 86, F. & A. M.

After the reception of the Most Worshipful Grand Master and party, the presiding Officer turned over the gavel to VW Pablo L. Edrozo, DDGM, who presided over the Convention.

Bro. Rev. Casimiro de los Santos, of Abra Lodge No. 86, F. & A. M. delivered the invocation and WB Elpidio Siagan, of Abra Lodge No. 86, F. & A. M. gave the welcome address.

The minutes of the previous Convention were read and approved, after some corrections had been made by the Most Worshipful Grand Master. Then followed the presentation of Prizes by the DDGM to two (2) Lodges of the District who won the First and Second Awards. These Lodges are Abra Lodge No. 86 and Angalo Lodge No. 63, F. & A. M. respectively, had complied with most of the directives and instructions of the Grand Lodge,

and had raised and restored more members in their respective Lodge.

MW Ruperto S. Demonteverde delivered the keynote address. He called the attention of the brethren of the District about the following subjects: (1) Flag ceremony (2) More masonry among Masons; that we should take in more young men, otherwise, we will become a group of old men who will fade away (3) Installation of officers should be held in public and invite our wives, children, friends and the public so that they can also see and know more of our fraternity (4) Building program, etc.

After the MW Grand Master had rendered his speech, he held an open forum.

Some members on the floor asked several questions on some subjects, regarding Order of the Eastern Star, invitation of wives at the election of Officers of the Lodge, etc.

After the open forum, the Convention recessed for one hour and the delegates went to View Inn for lunch. Later, they returned to the Lodge to resume the Convention and the Grand Master and Party left for Manila.

9TH MASONIC DISTRICT CONVENTION HELD

Very Worshipful Brother Teofilo C. Leonidas, Deputy Grand Master for the 9th Masonic District, called upon all Masons in his district to exert greater effort, and work harder for the attainment of the noble objectives of the Fraternity.

VW Leonidas made the call when the 9th District held its convention on March 23, 1974. Composing the district are Silanganan Lodge No. 19, Labong (59), Muog (89), Marikina (119), Quezon City (122), T. M. Kalaw Memorial (136), Rafael Palma (147), Juan Sumulong Memorial (169), Capitol City (174), Laong-Laan (185), Andres Bonifacio, U.D., and Jacobo Zobel Memorial, U.D.

Most Worshipful Brother Ruperto S. Demonteverde, Sr., Grand Master of Masons in the Philippine jurisdiction, led the other Grand Lodge dignitaries present, which included MWB Esteban Munarriz, PGM, Grand Secretary; WB Justice Calixto Zaldivar, who was the guest of honor and speaker; VWB Simeon Rene Lacson, Grand Standard Bearer; VWB Mario F. Racela, Junior Grand Lecturer for District 9; and VWB Ruperto J. Demonteverde, Jr., Senior Grand Deacon.

Quezon City Lodge No. 122 was the host. Three important matters taken up at the convention were:

1. An offer to the Grand Lodge of the Philippines to erect and establish its Temple on the Capitol Masonic Corporation lot in Quezon City, the site being an ideal one as it is in the national capital.

2. Grand Lodge Circular No. 7, requiring all delegates to the forthcoming Grand Annual Communication to pay a registration fee of ₱30. The Grand Master amended the Circular by making the payment of the fee purely voluntary.

3. Grand Lodge Circular No. 8, reiterating an old Circular pertaining to the wearing of proper attire in all formal Masonic meetings.

VWB Leonidas presided at the convention. He also rendered a brief report, underscoring the accomplish-

ments in his district. A portion of his remarks follows:

"At this convention, shall we not pause and reflect, and ask ourselves what we have done for the good of our Fraternity? We might have done not quite enough, perhaps; we ought to have done more. On this occasion, therefore, I wish to invite all our brethren of this District to take stock of ourselves, and review the many little things (if there are no big ones) which we have done for the furtherance and welfare of our Fraternity...

"It is indeed a pleasure to state here that District No. 9 has grown tremendously within the past year. In 1966, or eight years ago, when Laong-Laan Lodge No. 185 was still under dispensation, we had only nine lodges in the district. Now, we have 12; added to the nine are Labong Lodge No. 59, which for the past many years has stayed under District No. 1. It has come back to District 9, a *balikbayan* for Labong. Let us give Labong Lodge our fraternal applause of welcome. We also have under dispensation two lodges — Andres Bonifacio in Caloocan City, and Jacobo Zobel Memorial in Makati, Rizal. The Master of Bonifacio is our very amiable, *simpatiko*, WB Jose Bernardo Perez; let's give Bonifacio Lodge also a big, big hand; and our young, energetic and still negotiable VWB Ruperto J. Demonteverde, Jr. is the Master of Jacobo Zobel Memorial Lodge. Let us also give our brethren from Makati a big, big hand.

"While I have taken a direct hand and active part, with the inspiration and leadership of our MWB, Grand Master Demonteverde, in the founding of the two new Lodges, we also owe it, and we hereby acknowledge

Turn to next page

our gratitude and express our heartfelt thanks to all our brethren who have ably assisted and supported us in these endeavors. The founding of the new Lodges and the return of Labong represent 25 percent growth in the district, not to mention the additional accretion of new members initiated and affiliated into the Lodges. We do hope to grow even bigger in the coming years, as we have witnessed quite a leap in the growth of membership in many of our lodges.

"May I also take this occasion to congratulate our Lodges and members who have been very active in Masonic work and labors. We all know that the making of a Mason is a very tedious process, and we owe much to our brethren who are highly dedicated and very much inspired in this kind of work. With the hardworking members, we do know that our Fraternity will go far in our unending quest for human brotherhood and the welfare of mankind.

"It is not for me alone to state that the present time, under the benevolent martial law and under the New Society, is very auspicious

for us to promote even with greater vigor the interest of the Masonic Order. We are far removed from the days of old, when our ancestral brethren were made to suffer humiliation and martyrdom by the enemies of our Order. And, as the principal objectives of our Fraternity constitute in rendering our duties to God, our neighbor and ourselves, these are easily attainable with the proper disciplines being inculcated to the citizenry by the New Society.

"We are all aware that Masons are builders. In the olden days, our ancient brethren constructed temples and cathedrals in the cities of Europe and northern Africa. In this our time, we build temples in the hearts of men. Our Fraternity is therefore dedicated to hard work, and this fact is manifested by the BEEHIVE, one of the hieroglyphical emblems of our Order. In the spirit of brotherhood, therefore, and for the greater glory of our Fraternity under the guiding inspiration of the Supreme Architect of the Universe, it is hoped that this convention will be a beehive of hardworking Masons."



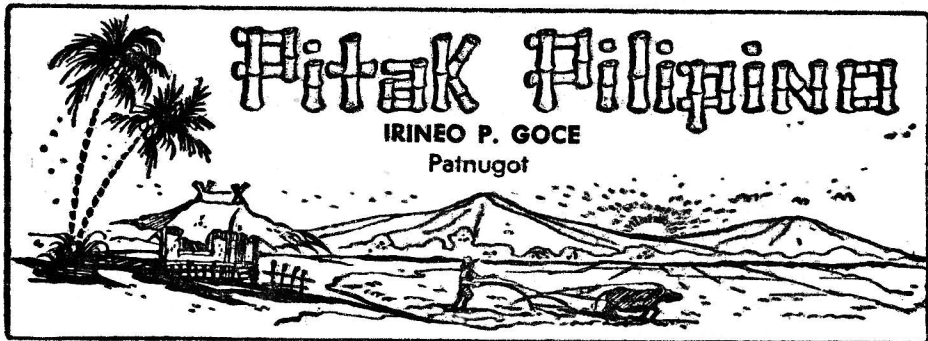
PUNO...

cial order by enlightening men's minds, warming their hearts with the love of the good, inspiring them with the great principle of human fraternity, and requiring of its disciples that their language and actions shall conform to that principle, that they shall enlighten each other, control their passions, abhor vice, and pity the vicious man as one afflicted with a deplorable malady" (Morals and Dogma, pp. 218-219).

Freemasonry does not stop in making better men out of its members, but endeavors to render pure and

unselfish service to others not only in this particular community but to the world at large. This service, performed by Master Masons, strikes at the physical, social, moral and intellectual good of others. It involves the whole being of the recipients. If individual Master Masons fail in this task — by omission or commission — they not only betray the fraternity, but they dishonor themselves. This is too high a prize to pay. There can be no valid substitute for higher and greater success.

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MAKABAGONG MGA PALATANDAAN NG MASONERIYA

Sa bawa't Lohiya ng Mason, ang Marangal na Guro ay nasa unahan lamang ng hanay ng magkakapantay na mga kapatid.

Sa isang kapatid, ang mumunting mga dahilan ay hindi dapat maging sagabal sa regular niyang pagdalo sa bawa't miting ng kaniyang Lohiya.

Ang bawa't opiswal, bagaman mababa, ay dapat maglingkod ng matapat at, kung walang malubhang kapansanan, hindi magpapabaya o liliban sa pus-pusane pagtupad ng kaniyang mga tungkulin, gaano man ito kaaba.

Ang bawa't kasapi at ang bawa't kasapi ay dapat ibigay ang taos pusong suportang sa Marangal na Guro, at ang Guro naman ay dapat maging karapat-dapat sa ganoong pagtataguyod.

Ang sinumang kapatid ay hindi dapat bumulong o umanas o dili kaya'y makagambala sa Lohiya samantalang ito ay may ginagawa, lalung lalo pa pa kung ang ritwal ay ipinakikita sa halimbawa.

Ang sinumang kapatid ay hindi dapat agawan ang isang kandidato ng lubos na kasiyahan sa pagdama ng kagandahan ng mga gawain sa ritwal, paraan sa pagtatanim ng pangamba sa isipan ng nasabing kandidato.

Ang bawa't kasapi ay dapat sikaping magmatyag sa naninibagong kapatid, manguna sa pagbati, at maging punong-abala, nang sa gayon ang naturang kapatid ay manabik na magbalik.

Ang bawa't kapatid ay dapat maging regular ang pagdalo sa libing ng sinumang kasapi na kaniyang nakakilala sa loob ng Kapatiran.

Ang kasapi sa alinmang antas ng Lohiya ay hindi dapat pumalya sa pagdalo sa Lohiyang kaniyang kinabibilangan.

Ang mga tungkulin ng Kalihim ay mapagagaan ng bawa't kapatid kung ang isa't-isa ay magbabayad ng mga dapat pagbayaran sa kaukulang panahon, maliban kung hindi magawa sanhi sa kagipitan, at kung magkaganito ay dapat na ipagbigay-alam din kaagad sa Kalihim.

Ang bawa't kapatid ay dapat na lalong maging mapagpakumbaba habang tumataas siya sa katungulan, at sa kaniyang pagtanggap ng mga parangal ng Masoneriya.

Dapat sikapin ng bawa't kapatid na manatili siyang makatarungan gaya ng dapat niyang naging katangian nang magpetisyon siya upang maging kasapi sa Kapatiran.

Ang bawa't kapatid ay dapat magsikap na matutuhan ang mga aralin at mga hiwaga ng Masoneriya upang sa ganoon ay maging marapat niyang turuan ang sinumang kapatid na kakaunti pa lang ang nalalaman, at lalapit sa kaniya upang magpaturo.

Dapat bahaginin ng bawa't kapatid ang kaniyang panahon para mapag-ukulan ang pagtunghay sa mga sinulat ukol sa Maosneriya. Turn to page 20

reached the neighborhood of \$94 billion and our two-way trade exceeded \$8 billion.

The remarkable expansion of foreign trade and the continuous influx of capital constitute a sure indication of further improvement of Taiwan's economy and unwavering confidence at home and abroad in the future of the Republic of China.

In recent months there has been a good deal of talk in Southeast Asian countries about the opening up of trade relations with the Chinese mainland. The pressure the Chinese Communists have brought to bear on these countries is largely psychological. Actually the market of 750 million people is but a mirage. The population lives on almost the lowest per capita income in Asia and has little purchasing power for any two-way trade.

The fact is one of the major prerequisites of a viable market lies in the people's income, not in the size of the population. It is no mere cynicism to say that the principal commodities the Chinese Communists have had to export are insurgency and heroin. But to the Chinese Communists, trade is a weapon for political penetration and a preliminary to infiltration and subversion. If it leads to the establishment of diplomatic missions, subversion and infiltration are made that much easier.

I am aware that as members of a worldwide organization based on the concept of universal brotherhood, you are inclined to avoid political debate and to brush aside matters of controversy. But this does not mean that one has to avoid discussion of contemporary issues which concern millions of people and indeed affect the peace and security of nations.

Much has been written lately in the world press, including the metropolitan papers in the Philippines, about the relaxation of international tension or so-called detente. The euphoria following the much-vaunted breakthrough in East-West relations has been exploited to cast a spell on many well-intentioned people who are prepared to accept any price in the quest of peace. They have been misled into believing that with this new detente the free and democratic nations of Asia are no longer prey to aggression and subversion preached by Mao Tse-tung.

This school of thought ignores the harsh realities of the Asian situation vis-a-vis the grand design of the Chinese Communists. It falls to reckon with the fact that the Chinese Communist regime has by no means dissociated itself from the insurgent forces that continue to rock many nations in Asia. That regime has, in fact, steadfastly given and continues to give overt and covert support to Communist insurgents bent on dismantling established governments and institutions. This danger has been succinctly pointed out by the Defense Minister of Singapore, Dr. Goh Keng Swee, in an interview published in a recent issue of the Newsweek Magazine. Asked what he thought of the domino theory, he said and I quote: "Communism here is like hoof-and-mouth disease spreading across borders and taking hold where it finds weakness. Events in Indo-China have only encouraged this." He went on to say that the Chinese Communists had "scarcely concealed their sympathy for wars of national liberation and their intention of supporting them with weapons, money and training."

As a matter of fact, all Asian nations are targets of Communist conspiracy and few have escaped Communist aggression, direct or indirect since the 1950's. Indonesia was among the first to enter into diplomatic relations with the Mao regime and yet the Maoists did not hesitate to subvert the Sukarno government. Indonesia was rescued from Communist take-over only by a timely counter-coup staged by the anti-Communist forces of that country. And I may, perhaps say without contradiction that it was to forestall the threats of Maoist insurgency that martial law had to be declared and enforced in the Philippines. In his book, *Today's Revolution: Democracy*, President Marcos had this to say about Maoism, and I quote "the Communists were from the very beginning dedicated to the overthrow by armed revolution of all existing non-Communist societies." Again, in reference to communist society, the President writes and I quote "not only does it strike at the very heart of individual enterprise and initiative, but it also infringes on the very foundation of democracy: individual liberty." End of quote.

While the objective of Chinese Communists remains unchanged, its tactics may take different forms to suit the exigencies of the moment. It may be direct exercise of military pressure. It may resort to so-called "people's war" by insurgent elements inside a country in the name of "national liberation." It may be political maneuver in the guise of so-called "popular front" in order to effect a "peaceful take-over." These various ways of achieving power are not mutually exclusive: the use of the one does not necessarily mean the abandonment of the others. In Mao Tse-tung's own words: "... Victory of revolution will depend on the

extent to which the Party learns to employ all forms of struggle, peaceful and non-peaceful, legal and extra-legal, and whether they are prepared for the swiftest and most surprising replacement of one form of struggle with another....

In their latest switch in tactics, the Chinese Communists have launched a "smiling offensive" to achieve the same purpose of subversion, infiltration and even armed aggression, direct or by proxy. It would be courting disaster for any Asian nation if it should allow itself to be lured into a sense of false security.

We of the Republic of China are fully aware of the trend of international accommodation towards the communist countries, but we are unalterably opposed to communism, particularly the Maoist brand of communism. The Maoist ideology calls for implacable hostility, incessant war of nerves, war of words, and, whenever it seems opportune, war of weapons. The Maoist regime therefore cannot be placated and integrated into the framework of normal international order by acts of goodwill and conciliation.

During these eventful decades, the Chinese people have experienced not a few setbacks, but by perseverance and self-reliance, they have overcome many obstacles. The Republic of China, with the continuity of leadership under President Chiang Kai-shek for well-nigh half a century, stands today as the citadel of true Chinese nationalism. Whatever may be forecast on the international horizon cannot deflect us from our resolve to strive for social, economic and political progress as a sovereign nation, a nation that is proud of its cultural heritage, confident of its future and conscious of its international responsibilities.

in the task of preserving national security. The imposition of martial law reinforced the capability of the armed forces in its role of maintaining law and order and protecting national security. Martial law enabled the military to carry on its mission without being hampered by the many pressures of the old society, especially politics. It has given the military both the authority and the means to go after any criminal or group of criminals who violate the laws or threaten the peace and stability anywhere in the country. For the first time, perhaps in the past three decades, we are today enjoying the highest points of tranquility in the country. I do not overlook the outbreak of isolated conflict or crime in some parts of the country or in the cities, but these outburst of tension and crime are to be expected in any vibrant society — growing — expanding and progressing.

We are not also overlooking a noticeable backsliding among some sectors of the community. You already know we will never tolerate a return to the nightmare of the past. Just a few weeks ago we conducted the arrest of several persons including some mayors and we will not hesitate to order the arrest of any who will seek to undermine the gains of the new order. We will remain vigilant against a sliding back to the old system, and I will call upon you as brother Masons and as leading members of the enlightened sector of the community, to assist us in this regard.

The discipline we have been seeking to inculcate among our people and especially among our community leaders must take root firmly. We should always remember that backsliding can be a deliberate or unwitting and that backsliding even

in simple matters as garbage collection and obedience to traffic rules and regulations — can undermine the greater achievements — because these are visible and immediate signs of deterioration. If abetted, these minor violations will trigger bigger and more serious violations — and before we know it the disorder and anarchy and stagnation of the past will be back with us.

It would be a pity if we allow ourselves to be drawn back into the old malpractices committed a little over 15 months ago. We have made gains in social and economic development during the 15 months of martial law. We are on the right track — and we must for the sake of our children and the succeeding generations maintain if not improve the momentum of these achievements. On the basis of these gains we have caught a glimpse of better things to come if we only persist in following the reports and the guidelines set for us by the President. These gains can be considered as a tribute to the leadership of the President and to the capability of the Filipino people.

Today, there is no room for half measures. I would like to state here that when the President had exchanged views with some of us even before he declared the state of martial laws, we who were deeply involved in implementing the proclamation of martial law in this country — have staked our lives, our future and our fortune. We have laid our cards on the table, so to speak, and there is no more bluffing and turning back. All the eyes of the people are focused on the government and responsible leaders of our society. We all must serve with the fullest measures of determination, honor and sacrifice. I would say that this is a time

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ON MASONIC EDUCATION

334. *Has a woman ever been made a Freemason?*

Yes, the Hon. Elizabeth St. Leger, born in 1693, daughter of Lord Doneraile, of Doneraile Court, County Cork, Ireland, where a private (subordinate) Lodge used to be held. At the time she was initiated she was about 19. There are many versions of the story. The common version is here quoted from E. L. Hawkins' *A Concise Cyclopaedia of Freemasonry*, 1908, pp. 16-17: "... The story goes that on the occasion of one of the private Lodges held by her father in Doneraile Court, the young lady, then about 19 years old happened to be in an apartment adjoining Lodge room, which was then undergoing some repairs, so that the partition wall was only made up temporarily. An initiation was proceeding in the Lodge room, and the young lady having heard the voices determined to gratify her curiosity; So with a pair of scissors she removed a brick from the wall and through the aperture thus made witnessed the awful and mysterious ceremony. Her curiosity was then succeeded by fear, and she tried to fly, but there was no means of exit except through the Lodge room where the ceremony was still in progress. However, she resolved to attempt her escape that way, and as the Lodge room was a long one, and the attention of the occupants was concentrated at its further end she glided across it unobserved and softly opened its door. There to her horror she encountered the Tyler, armed with his sword. Her shrieks alarmed the members of the Lodge, and rushed to the door, and finding that she had been at the room during the ceremony resolved on her death; but at the earnest intercession of her brother her life was spared on condition of her going through the ceremony which she had witnessed. Accordingly, she was initiated in due form, and proved herself a worthy member of the Craft as to subsequently preside as Master of the Lodge."

335. *Why is the Grand Lodge of England organized in London in 1717 called the "Mother Grand Lodge of the World"?*

The Grand Lodge of England organized in London in 1717 is called the "Mother Grand Lodge of the World" because all Grand Lodges outside of the British Isles descended directly or indirectly from it. Even the Grand Lodge of the Philippines, through the Grand Lodge of California, traces its genealogy to it.

336. *Since when and why is the Grand Lodge of England called the United Grand Lodge of England?*

The Grand Lodge of England is known as the United Grand Lodge of England since 1813 when the two rival Grand Lodges then existing united.

337. *Why are Masons sometimes called "Sons of the Widow"?*

Masons are sometimes called "Sons of the Widow" because H.A. was (1 Kings 7:13) "the son of a widow woman of the tribe of Naphtali".

338. *What does the Latin sentence "Sit Lux et Lux Fuit"?*

The Latin sentence "Sit Lux et Lux Fuit" means "Be there be light, and there was light". It is intended for Genesis 1:3, but in the Latin *Vulgata* (the original version in Latin of the Catholic Bible) the sentence appears as "Fiat lux et facta est lux."

Ang bawa't kapatid ay dapat magpaliwanag ng kahulugan ng isa man lang sa mga hiwaga o simbulo, sa bawa't taon.

Ang bawa't kapatid ay dapat na maging laging handa sa pagganap ng mga bagay na kaniyang makakaya, na maging kredito niya sa sarili at ng buong Kapatiran.

Nararapat lamang na laging ingatan at talimahin ng bawa't kapatid yaong dakilang aral at katangian ng Masoneriya, ang Pag-ibig.

Bawa't kapatid ay dapat magpakabuti sa loob ng Kapatiran, at palaganapin ang pakikipagkapuwa, sa pagdalo sa miting ng distrito na kinabibilangan ng kaniyang Lohiya.

Dapat ipagtanggol ng bawa't kapatid ang mga paaralang bayan at hadlangan ang mga upasala alban sa mga ito kahi't saan ito nagmumula.

Ang bawa't isponsor ng isang nagpepetisyon ay dapat na dumalo sa tuwing magbibigay ng mga antas sa kandidato, at maging gabay sa buhay ng huli sa pamamalagi sa Masoneriya.

Ang sinumang kapatid ay hindi dapat pumintas sa isang opisyal ng bayan maliban kung siya ay nasa botohan nang ang naturang opisyal ay mahalal.

Ang sinumang kapatid na naatasang kasapi sa lupon upang mab-imbetiga sa may petisyon ay dapat magsagawa ng imbestigasyon na katulad rin, sa kung ang nagpetisyon ay para bagang inaanyayahan upang manirahan sa tahanan ng imbestigador ng palagian.

Ang bawa't kapatid na mahalal sa tungkuling pambayan ay dapat maglingkod alinsunod sa kaniyang pagkapanumpa bilang isang Malayang Mason.

Hindi dapat mag-ulat ang sinumang kapatid sa loob ng Lohiya ng anumang hindi niya magagawang iulat sa harap ng mga piling panauhin sa hapag niya o ng kaniyang kaibigan.

Ang makabagong mga palatandaang ito ng Masoneriya ay makabubuting isaulo at talimahin ng bawa't kapatid, at anupamang pagbabago ay maaaring gawin kung ito ay sa ikagagaling at ikauunlad ng Masoneriya.



MONTOYA

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for hardship — for the public servants and people in the government service — not the hardship that makes a man weak or debilitated, but the hardship that makes men strong, durable and dignified. If there are still those in our country who cannot face the crisis of change you can be assured that they will soon buckle down in their weaknesses and fade away into oblivion. Those who can survive this present political refor-

mation will be men of the fittest minds and the toughest spirit — men who can dedicate the full measure of their talent and skill to the service of the masses of our people — men who can prove to themselves and to the whole society their humility in the face of power, their integrity in the face of temptation, and their initiative and versatility in times of crisis.



PAST GRAND MASTERS NOMINATE . .

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Among his Non-Masonic affiliations are membership in the U.S. Merchant Marine Academy Alumni Association (Life Member), U.S. Naval Institute, (LM), Marines Memorial Club (LM), Naval Research Association, Army and Navy Club of Manila (Life Absent Member), Benevolent Protective Order of Elks Lodge No. 761, Propeller Club of the United States, Port No. 146 (Charter Member & local President), Navy League of the United States, Manila Council, and the Philippine Motor Association.

DISTRICT DEPUTY GRAND MASTERS

District

- No. 1 — Jose L. Araneta
- No. 2 — Leon A. Bañez, Jr.
- No. 3 — Sotero A. Torralba
- No. 4 — Pablo L. Edrozo
- No. 5 — Isaac E. Dizon
- No. 6 — Doroteo M. Joson
- No. 7 — Edgardo A. Ramos
- No. 8 — Desiderio Hebron
- No. 9 — Teofilo C. Leonidas
- No. 10 — Angel O. Daño
- No. 11 — Ricardo C. Buenafe
- No. 12 — Luis E. Makayan
- No. 13 — Vicente N. Ongtenco
- No. 14 — Valerio V. Rovira
- No. 15 — Santiago L. Chua

District

- No. 16 — Lim Kaychun
- No. 17 — Felix Caburian
- No. 18 — Ruben F. Feliciano
- No. 19 — Indasan A. Napii
- No. 20 — Paul C. Hall
- No. 21 — Kenneth M. Crabtree
- No. 22 — Herbert F. S. Chock
- No. 23 — Juanito U. Fernandez
- No. 24 — Clemente M. Nava
- No. 25 — Aniceto B. Belisario
- No. 26 — Guinaid M. Guiani
- No. 27 — William A. McDonald
- No. 28 — Benjamin Garcia-Ascue
- No. 29 — Eduardo Pascual
- No. 30 — Michael L. Jessee

JUNIOR GRAND LECTURERS

District

- No. 1 — Espiritu B. Cardenas
- No. 2 — Agustin Balisi
- No. 3 — Antonio Perez
- No. 4 — Catalino D. Garduque
- No. 5 — Pedro L. Fajardo
- No. 6 — Pantas V. Macapagal
- No. 7 — Basilio Castro
- No. 8 — Benjamin P. de Guzman
- No. 9 — Mario F. Racela
- No. 10 — Fernando G. Medina
- No. 11 — Amado Mabul
- No. 12 — Severo Oliveros
- No. 13 — Lorenzo N. Talatala
- No. 14 — Mario B. Hidalgo
- No. 15 — Vicente M. Macabidang

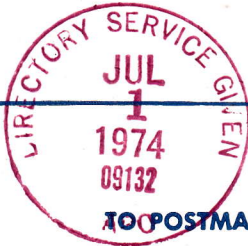
District

- No. 16 — Eliezar La. Casul
- No. 17 — Juan Causing
- No. 18 — Roman O. Tesoro
- No. 19 — Vicente R. Macute
- No. 20 — Herman F. Cruz
- No. 21 — Robert M. Harvey
- No. 22 — Edward L. Carriere
- No. 23 — Pablo D. Baguioen
- No. 24 — Vicente B. Tecson, Sr.
- No. 25 — Jose M. Lagahit
- No. 26 — Buenaventura Sabulao
- No. 27 — Henry P. Merrfield
- No. 28 — Teodoro Alcantara
- No. 29 — Policronio Blanco
- No. 30 — Alton P. Lindley



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