

The Cabletow

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES



MW TEODORO V. KALAW, JR.
GRAND MASTER
1975-1976

VOL. LIII
No. 4



APRIL
1976

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Grand Master's Page



CAPACITY FOR CRITICAL EXAMINATION

As my term comes to a close, I look back to the events of the past year and share with you a few observations.

First, because of the change of our attitude towards the public, more people are joining Freemasonry. There are more public installations, more civic activities, and more exposure of our work to the public: in short, better public exposure. Whereas we used to be a elitist group that remained almost the same group year after year, seldom encouraging young blood to join us, today, our Lodges grow bigger every year. Clearly, it is a time for us to continue to expand and grow.

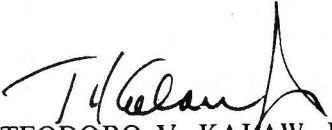
But growth is not the important thing in Freemasonry.

Even if, through our small numbers, we are but solitary threads entwined into the tapestry that makes our nation, we still believe and hold on, as in ancient times, the moral principles and the lofty tenets of Masonry which had guided many great men in many nations – Jose Rizal, Del Pilar, George Washington, Simeon Bolivar and others. Though we come from differing backgrounds and represents many creeds, and though we do not discuss religion and politics openly, for the sake of harmony, the second observation I have made is that Philippine Masons still think independently and have retained the capacity for critical examination of the events and forces that shape our nation, inspite of all the pressures our present government has imposed.

For example, in the last Convention I attended, the 20th Regional Masonic Convention in Mindanao held at Oroquieta City, part of the In-vocation was as follows:

... "Grant us grace fearlessly to contend against evil and to make no peace with oppression; and that we may reverently use our freedom in all our dealings; and help us to employ it in the maintenance of justice and order among men and nations."

With these type of men in our membership, I am confident Masonry will continue to grow in this jurisdiction.


TEODORO V. KALAW, Jr.
Grandmaster

In This Issue

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FIGURES DON'T LIE

Once in a while it is good to take a look at statistics. They sometimes confuse us and at other times help us see more clearly. In this particular instance, we are motivated by the desire to show our brethren throughout the Jurisdiction exactly what Central Bank statistics show with respect to Consumer Price Index and the Purchasing Power of the Peso.

The Central Bank has used two different years as a basis for their statistics; the year 1955 and the year 1965. Therefore, to understand exactly where we are today, it is essential to relate the two series.

<u>Period</u>	<u>Consumer Price Index (1955 = 100)</u>	<u>Purchasing Power of the Peso (1955 = P1.00)</u>	<u>Consumer Price Index (1965 = 100)</u>	<u>Purchasing Power of the Peso (1965 = P1.00)</u>
1949	101.6	.9843	72.4	1.3812
1950	104.7	.9551	74.6	1.3405
1951	113.4	.8818	80.8	1.2376
1952	106.1	.9425	75.6	1.3228
1953	102.5	.9756	73.0	1.3699
1954	101.0	.9901	71.9	1.3908
1955	100.0	1.0000	71.2	1.4045
1956			73.1	1.3680
1957			74.4	1.3441
1958			76.9	1.3004
1959			76.2	1.3123
1960			79.4	1.2594
1961			80.6	1.2407
1962			85.3	1.1723
1963			90.1	1.1099
1964			97.5	1.0256
1965			100.0	1.0000
1966			105.1	.9488
1967			112.0	.8929
1968			114.6	.8726
1969			116.9	.8554
1970			133.7	.7479
1971			153.2	.6527
1972			168.9	.5921
1973			187.5	.5333
1974			251.9	.3989
1975			272.0	.3676

(Turn to page 20)

ST. JOHN'S – CORREGIDOR LODGE NO. 3 A NEW BEGINNING

By: VW R.L. Heintz
Junior Grand Deacon

Poor attendance, low proficiency, high operating costs and a shortage of new members. These were the common problems facing Corregidor-Southern Cross Lodge No. 3 and St. John's Lodge No. 9 during the previous year.

What to do?

"A merger! Impossible! We will never reach an agreement. It is useless to try!" This was the consensus of a majority of brethren from both lodges.

Yet the time seemed ripe for such a move for all agreed that a merger was necessary. At least, let us try.

The Master of Corregidor appointed its secretary and treasurer a committee of two to present the proposal at the October stated meeting of St. John's, who in turn, appointed their secretary and senior warden members of the merger committee.

Immediately after the closing of the lodge, the special committee held their first meeting. A chairman was chosen and the next meeting's time and place was decided.

All the records of both lodges were made available to the committee chairman the next day. The chairman compiled a rough draft of the following:

1. Recommended by-laws for the lodge if merged;
2. A projected income and expenses for each lodge during 1975 and a recommended budget for the lodge during 1976 if merged;
3. A membership survey for 1975 as compared to 1976 if merged;
4. A survey of 1975 assets with comparative figures if merged;
5. Recommended officers for 1976 if merged, not by name, but only that the Master would be elected from St. John's membership, the senior warden would be elected from Corregidor's membership, etc. through the complete list.
6. An outline for procedures to be followed in implementing the proposed merger.

Most of the important points in the above was discussed with the committee members by telephone.

The merger committee met formally during the first week of November to finalize the six points mentioned above for presentation at the individual lodge's November stated meetings.

Both lodges approved the committee's recommendations in principle. Points of disagreement and/or clarification were made a part of the

stated meetings together with verbal approval from the Grand Lodge. The merger vote was unanimous in both lodges.

Under dispensation from the Grand Lodge, a joint meeting was held on Thursday, December 18th, for the election of officers, approval of by-laws and adoption of resolutions.

On the 8th of January 1976, a public installation of officers was held at the Scottish Rite Temple. The Grand Master presented a temporary charter and St. John's-Corregidor Lodge No. 3 was born.

And so the "impossible" had been achieved with relative ease. The merger committee met three times, the first lasting 5 minutes and the last two about 3 hours each. The merger was discussed in the lodges during three consecutive stated meetings and one joint meeting. The entire proceeding lasting exactly 3 months from October 8, 1975, when the merger was first proposed, to January 8, 1976, when the officers were installed under a

new charter.

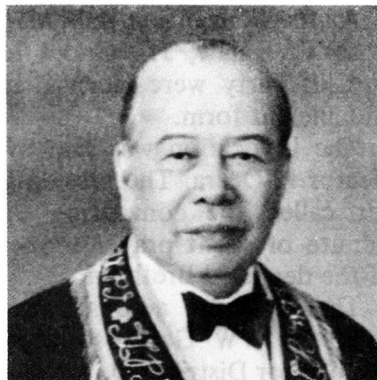
At the time of this writing, our average attendance has doubled; our dues, degree fees, etc. have been maintained lower than most Manila lodges; our operating expenses have been reduced; our combined assets have made investments possible which have produced a budgeted income of P8,000.00 in excess over our budgeted expenses. We will now be able to engage in more charity and community projects.

At the December 10th stated meeting of St. John's Lodge No. 9, after the merger had been voted approval, and just before closing of the lodge, a brother made the remark, "This is probably the last historical meeting of St. John's Lodge No. 9, would anyone like to say something?" W.B. Mark H. Nestle arose and responded with a remark which was most appropriate and has since become the motto of our new lodge. He said simply, "Brethren, this is not a wake, this is a new beginning."

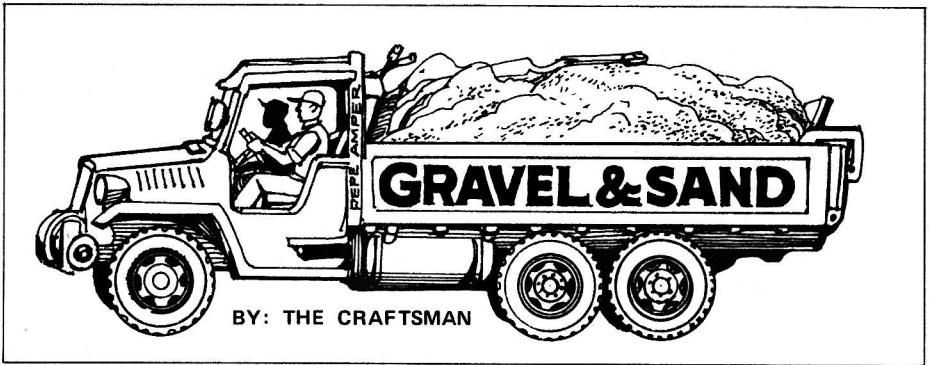


DO YOU KNOW THIS MASON?

HE IS A PAST GRAND MASTER AND A FORMER ADMINISTRATOR OF THE PEOPLES HOMESITES AND HOUSING CORPORATION.



(ANSWER ON PAGE 19)



DISTRICT NO. 7 CONVENTION

Masonic District No. 7, composed of Malolos Lodge No. 46, Pampanga Lodge No. 48 and Leonard Wood Lodge No. 105 held its annual convention at the Sinukuan Hall of the Cafe Fernandino in San Fernando, Pampanga.

The theme of the Convention was: "Masonry in Action or Inaction".

The conventionists trooped to the Jose Abad Santos monument at the town plaza where floral offerings were laid and the virtues of our late Brother were recounted.

At the Convention Hall, MW Teodoro V. Kalaw, Jr., Grand Master and his party were received in due and ancient form.

The Invocation was said by Bro. Hector P. Ocera. The presiding officer called the convention up for minute of silent prayer in memory of the departed Brethren.

The welcome address was delivered by VW Generoso Q. Sison, Deputy for District No. 7.

VW Marcelino P. Dysangco, As-

sistant Grand Secretary introduced the members of the Grand Master's party.

The incumbent Masters made a brief oral reports on the activities of their Lodge. VW Generoso Q. Sison also reported on his plans to improve the work of the Lodges and the image of the District.

He bared plans to hold more Lodges of Instructions, organize more conferral teams, establish a Scottish Rite Bodies, York Rite Bodies, DeMolay Chapter and other appendant organization of Freemasonry.

WB Antonio S. Cruz, Master of Malolos Lodge No. 46 brought up the subject of the Plaridel Shrine. He informed the convention that the Lodge was negotiating for a participation in the beautification of the Shrine of the "Father of Philippine Freemasonry". A lengthy discussion ensued. A committee was later appointed, compose of VW Generoso Q. Sison, WB Antonio S. Cruz, WB William C. Hurt III and WB Francisco E. Rendon to negotiate further with the provincial

officials of Bulacan regarding the project.

In the afternoon, after the fraternal luncheon, the Brethren then divided into four groups to discuss the theme of the convention. After the workshop session, the group leader reported on the result of the discussion.

A resolution was presented on the convention floor that each member of the District contribute at least ten pesos towards a fund to aid Malolos Lodge No. 46 in the renovation of their Temple. The resolution was approved. WB Antonio Cruz conveyed the gratitude of the Lodge for the magnanimous gesture of the District.

WB Renato Puno, Master of Hiram Lodge No. 88 keynoted the convention.

MW Teodoro V. Kalaw, Jr. delivered the closing remarks.

AN OPEN LETTER

We received this letter from Bro. Lawrence Pierce which we think will be of great interest to the brethren.

"Larry, would you be kind enough to allow me to address the Lodge through this letter. I would be very appreciative of it if you would read this message at one of your stated meetings.

To the worshipful master senior and juniors wardens, brother officers, elected and appointed, brethren of Saigon Lodge No. 188. — fraternal greetings.

The history of Saigon Lodge No. 188, of which you are now members is unique in the annals of

Masonry. This Lodge that was spawned on the doorsteps of death, destruction and finally subjugation in Vietnam has witnessed one of the great tragedies in world and American history. You are members of a Lodge that had to close because of a rocket attack, that had to close because of curfew restrictions, that had to work under unbelievable hardships to survive, but survive it did, and prosper and grow it did. NOW, this Lodge is entrusted to your care. Your conduct, leadership and guidance will determine the future success and greatness of the proud name, Saigon Lodge No. 188.

You are following in the footsteps of such good and true Masons as Marcelo C. Cheung, Athol B. Shuster, Wayne Sadler and Lawrence E. Morgan, all Past Master of your Lodge. Their time, effort and unfailing loyalty to the principles of Masonry has made your Lodge stand for excellence. I beseech you to continue to maintain this high standard. Your task will be difficult, but attainable. Be active, communicate with your members, generate interest in your meetings supply them good leadership and your will succeed.

I was taught a very valuable lesson when I was a Fellowcraft Mason and was accustomed to going to Sunday morning classes in Saigon. There were many Entered Apprentice masons also attending for instructions. These Entered Apprentice Masons looked upon us Fellowcrafts as being so far ahead of themselves as to hold us in awe when we maintained the same respect for the Master Masons. By

telling you this I am trying to make a very important point for you to observe.

1. Novice masons are like children in kindergarten. They do not know what to expect or what is expected of them. Be considerate of them. Be friend them. Counsel them. Instruct them and above all answer their questions.

2. Newly raised Master Masons as you already know are very enthusiastic and eager to do any work in the Lodge. Utilize this talent. These Masons have just been raised and are fully knowledgeable in the first, second, and third degrees, remember all of this knowledge is still fresh in their memories and they really do want to help you. These Masons are the nucleus of your classes of instructions and your floor work. Use these men because their enthusiasm will overflow onto their pupils and you will have an unending supply of willing and able young talent to sustain your Lodge. Remind them that the seat in the East is a coveted station that all can attain.

In conclusion let me tell you how much I miss my Brethren and my Lodge. How much I long to be there with you and participate with you in your work. Let me assure you all that I have great confidence in you and I know that you will carry on and discharge your duties to the fraternity with true humility and that your influence will propagate and be passed along to all future masons entering your lodge.

Fraternally yours,

(Sgd.) Robert A. Barton

Past Master, Saigon Lodge No. 188"

HIRAM ABIF, THE WINDOW'S SON

By: WB CATALINO T. QUEMEL, PM

The Temple of Solomon is considered, the cradle of our institution. It is worthwhile knowing the man most instrumental in the building of that magnificent edifice, and the philosophy and symbolic inferences we can deduce out of his exemplary life. The man who maintained the honor of the Craft by not revealing the secrets at the expense of his life. No wonder Masonry takes Hiram nearest to its heart at the expense of the two other Grand Masters.

In the Holy Bible, I Kings, we are told that King Solomon sent and fetched Hiram of Tyre, widow's son of the tribe of Naphtali. He was a worker in brass and he was filled with wisdom and understand, and cunning to work all work in brass. And he came to King Solomon and wrought all his work.

He is again mentioned in II Chronicle, that he was the son of a woman of the daughters of Dan, and his father was a man of Tyre, and skillful to work in gold, silver, brass, iron stone, timber, purple, blue, fine linen and in crimson. Also he was skillful to grave any manner of graving and to find out every device which shall be put to him.

Hiram was a master craftsman and King Solomon was justified in getting him to supervise the building of the temple. During his supervision of the work which covered more than seven years neither envy, discord, nor confusion interrupted the peace and good fellowship which prevailed among the

craftsmen, except on one occasion when the temple was nearing completion, and which resulted in the untimely death of the Grand Master in the hands of the three fellow-crafts.

In the 5th Degree of the Scottish Rite, we are told that Hiram was an industrious and an honest man. What he was employed to do he did diligently, and he did it well and faithfully. He received no wages that were not his due. He is considered the paragon of a Perfect Master because of his industry, honesty and noble character.

He had built many columns, pillars, chapters, and bases in the temple particularly the two co-

lumn he erected on the porch for their masonic symbols. The right column is called Jachin and the left column is called Boaz. They are symbols of that profound faith and implicit trust in God and the Redeemer that are the Christian's strength. The word Jachin signifies "He shall establish"; Boaz means, "In it is strength". They also symbolize the unlimited Power and Splendor of Perfection of the Deity.

One can deduced that he was the forerunner of the Redeemer. In the book **Morals and Dogma**, we are told that the murder of Hiram, his burial, and being raised by the master, are symbols both,

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

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(Sgd.) RAYMOND E. WILMARTH
Editor

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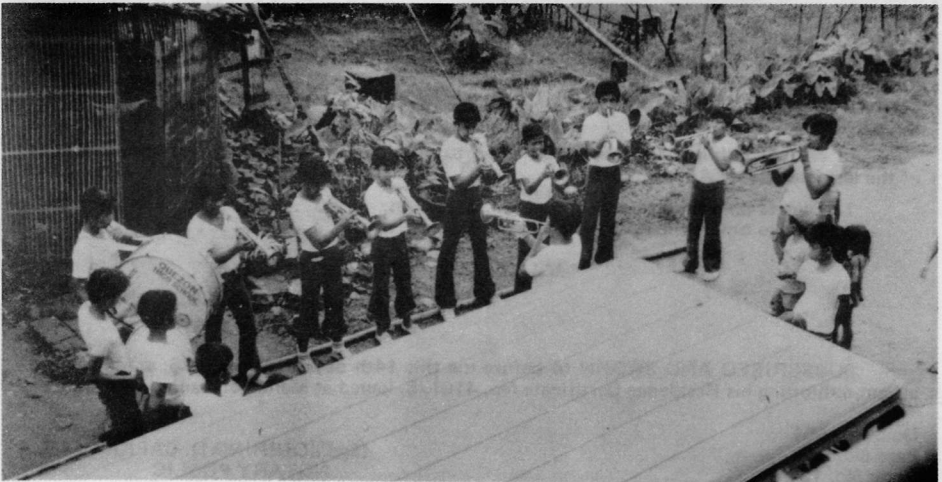
(Sgd.) QUIRINO D. CAPIO
NOTARY PUBLIC
Until December 31, 1975

NEWS

IN

PICTURES

DISTRICT NO. 12 HOLDS CONVENTION IN LOPEZ, QUEZON



THE QUEZON HIGH SCHOOL DRUM AND BUGLE CORP WAS ON HAND TO WELCOME THE GRAND OFFICERS AND DELEGATES TO THE CONVENTION.



MW ESTEBAN MUNARRIZ, GRAND SECRETARY (WITH CIGAR) RELAXES WITH DELEGATES OF DISTRICT NO. 12 BEFORE THE START OF THE CONVENTION.



MAYOR NERIO RAMOS OF LOPEZ, QUEZON KEYNOTED THE CONVENTION OF DISTRICT NO. 12.



MW ESTEBAN MUNARRIZ, GRAND SECRETARY, PLANTS A RAMBUTAN TREE WHICH WAS NAMED "ESTEBAN MUNARRIZ TREE."



DELEGATES TO THE DISTRICT NO. 12 CONVENTION POSE FOR A SOUVENIR PICTURE AT THE MODEL FARM HOUSE IN THE LOPEZ QUEZON PLANT NURSERY AND CHILDRENS' MINI-PARK.



MW TEODORO V. KALAW, JR. RECOUNT THE VIRTUES OF THE LATE MW JOSE ABAD SANTOS AT THE FLORAL OFFERING RITE DURING THE CONVENTION OF MASONIC DISTRICT NO. 7 IN PAMPANGA.

DISTRICT NO. 7 CONVENTION



VW GENEROSO O. SISON, DDGM WELCOMES THE GRAND MASTER'S PARTY TO THE CONVENTION OF DISTRICT NO. 7.

THE ORDER OF THE AMARANTH AT THE CROSSROADS

by

H. L. Perla S. Intia
Royal Matron Elect
Mayon Court No. 10

This crown sits on an uneasy head. The occasion brings to memory Shakespeare's Julius Caesar before the fall. A soothsayer cried a warning amidst the noisy throng, "beware of the Ides of March!" In the Roman Calendar, the Ides of March refers to March 15th, the day great Caesar was assassinated.

Today is the 13th of March, and the event is not a highlight to an achievement, rather the crown presents a call to responsibility. Obviously, it is not Julius Caesar who stands before you.

Honored Ladies and Sir Knights, I feel uncomfortable with this crown. I stand garbed in the symbol of power, of affluence, of pomp and royalty. It reminds me of the early pagan cults in Egypt with its contemporary counterpart of beauty contests, where the symbol of an ideal is paraded, crowned, wined and danced. The rites seemingly look the same; the difference is only in times and culture. Nevertheless, such pomp and shallow display has no place in Masonry.

The rites and ceremony points to the fact that man is in continuous search of a symbol which gives him value and meaning. He is in search of an ideal. You witnessed the mountain of difference in the symbols. In Masonry, all symbols point to the Supreme Being who is the author and center of Masonic

values. The symbols do not reflect material comfort, success, power nor unencumbered social and leisure. These have no ultimacy. The symbols of brotherhood, love and service, these are the ultimate values which liberate men and women from the devilish social insecurities. The Order of the Amaranth, the Masonic gem places importance in the development of character. As Mona Giovanna said in Boccaccio's "Decameron", "I would rather have a man who needs money, than money that needs a man." Such men and women are incorruptible, freed from the shackles of personal greed and glory, freed from the masks one deliberately wears in a changeable society.

No other fraternity of good men in the past and at present has demonstrated love and reverence for their wives, widows, mothers, daughters, step-daughters, legally adopted daughters, sisters, half sisters, half sisters and granddaughters except the Masons, by creating the Order of the Amaranth which is regarded as the gem of Masonry.

Why is it regarded as such? Let me quote the answer from Paul Meyer, K.J. 32°, KCCH, "The Order of the Amaranth is a means by which it is permitted to practice the principles of Masonry. It is one of the vehicles and conveyances by which we carry on friendship, love

of humanity, patriotism and service to our country and to our fellowmen." The organization of the Order of the Amaranth emanated from the will of the Masons. It showed them as initiators of the true concept of women's liberation. Apart from the present riotous and discordant beginnings of women's liberation movement, the Masons through love and generosity blazed a new avenue for freeing the uniqueness of women. Man's deep-rooted desire to control the other, a predicament as old as Adam was thwarted by Robert McCoy way back in 1873 when the Supreme Council was formally organized in New York City; and in Legaspi City by the good men of Mayon Lodge No. 61 under the leadership of Worshipful Master Jose Baccay, Sr.

The unique and diversified talents, graces and beauties of Masonic women were placed in a coherent body called the Court of Magayon No. 10, Order of the Amaranth. Instead of alienating their women, these true gentlemen honored the ladies sealed with a verse from Psalm 133:1, "Behold how good and how pleasant it is for brethren to dwell together in unity."

The Order of the Amaranth in the Philippines stands at the crossroads. Legaspi, like any other place in the country is confronted by universal, national and local problems of great magnitude. The crown is made heavy by the responsibilities and challenges based on the awareness that, in Legaspi alone, there are 50 members of this court, with their families, facing

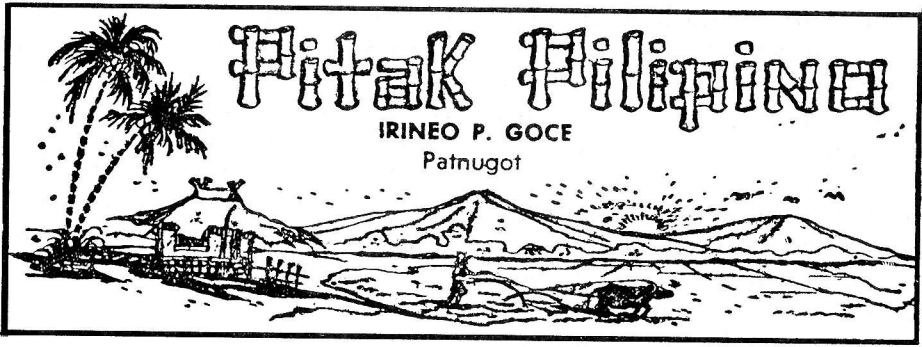
the hard realities of frustration sickness and death. Legaspi looms as a slowly awakening industrial city. In her heart lives the unemployed, the out-of-school, the impoverished and the homeless children. Will the Court of Magayon render value and meaning to those suffering from malnutrition, unemployment, illiteracy, overpopulation and dehumanization of values?

It is a challenge from hence, to the future.

Yes, we can! Yes we can answer with a resounding affirmation only if, Firstly, the men and women of this court imbued with vision and determination enthusiastically support all activities and projects. Secondly, if we eliminate the barrier of economic, religious and social status. Thirdly, if we serve with humility and sincerity in a manner exemplified by the great Master of all Masons, not in the condescending way but in being with the suffering of whom we serve. Lastly, if the will to love is present in our service, no amount of hardship will stand in the way to actuate what is basically true and right. It is the courage and determination to do even the impossible.

To the honored ladies, I believe, there exists no other fitting tribute to the Masons, our husband, brother and father than to dedicate our time, effort and money in supporting the cause of the Order of the Amaranth. Whatever time, talent and effort is taken out of our immediate families and shared to

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PINAGMULAN NG “SALITANG LIHIM”

Ni Isaac E. Dizon (67)

Ang salitang lihim o password ng Ikalawang Antas, alinsunod sa Lektura ng antas na ito, ay nagmula sa alitan nina Jephthe, hukom ng Israel, at ng mga Ephraimites, o taga-Ephraim. Ang sanhi ng nasabing alitan, batay sa paratang ng mga Ephraimites, ay ang hindi pagtawag sa kanila ni Jephthe upang makihamok at makabahagi sa mga nailit (spoils) sa pakikidigma ng huli sa mga Ammonites.

Bagaman si Jephthe ay kinilalang Hukom ng Israel, sang-ayon sa makasaysayang nobela, **The Judge's Daughter**, ay natalaga rin siyang Hukom sa Gilead, isang lungsod na karatig ng Israel. Saad rin sa nobela na ang tutoo si Jephthe ay nakatalagang Hukom sa Mizpah, at ang Hukom sa Israel ay isang babae na ang ngalan ay Deborah.

Ayon sa **The Judge's Daughter**, si Hukom Jephthe ay may-asawa na Silpa ang pangalan. Ang kanilang pagsasama ay nagbunga ng tatlong anak na lalaki: si Shawgan ang pangnanay, Gadiel ang pangalawa at Jelek ang bunso. Batay pa rin sa nobela si Jephthe ay may kinaapid (mistress o concubine), na si Lewa-

na; at ang pagtatalik nilang parang mag-asawa ay tumagal ng 23 taon. Nagkaanak sila ng dalawa, isang lalake at isang babae. Malabis ang pagmamahal ni Jephthe sa dalawang anak niya kay Lewana.

Magbalik tayo sa paksa ng “Salitang Lihim.” Sinasabi sa Lektura ng Ikalawang Antas na may naghimantong kay Jephthe ng tangkang paglusob sa Gilead ng mga taga-Ephraim. Naghanda si Jephthe; tinipon ang mga taga-Gilead, tumawid sa Ilog Jordan, at sinagupa ang mga nanlulusob hanggang sa magapi at maitaboy ang mga iyon.

Bago nakipaglaban si Jephthe sa mga taga-Ephraim, ayon sa nobela, siya ay nanalangin sa di-binyagang “diyos” nila na si Jahweh; humingi ng awa at tulong na siya ay papagtagumpayin sa napipintong labanan. Nangako si Jephthe, kung siya ay magwagi, na kaniyang iaalay o isakripisiyo ang buhay ng alinmang nilikha na **unang** makikita o masasalubong niya pag umuwi sa Gilead buhat sa larangan ng digma.

Sa simula ng labanan ay halos magkasingdami ang mga kawal sa magkabilang panig. Ang mga taga-

Gilead ay nasa ilalim ng pamamahala ni Heneral Jemin, at ang mga Ephraimites naman ay pinamumunuan ni Heneral Eran. Gaya ng sinabi sa Lektura, si Jephthe ay nagwagi at napaurong ang kaniyang mga kalaban.

Anang ulat ay mayroong tatlong kawal na taga-Ephraim, kabilang ng ilan pa na nagtanan mula sa larangan ng digma, at nangaligaw. Nakatagpo nila ang mga kawal Gilead na pinapagbantay ni Jephthe sa mga tawiran ng Ilog Jordan. Ang mga takas sa digma ay tinanong ng mga bantay kung sa aling lipi sila kabilang, kung saan nanggaling at kung saan patutungo.

Nagpaliwanag ang tatlong takas na sila ay mga taga-Abi'eser sa Lungsod ng Ofra. Nang mabalitaan nilang nilusob ng mga taga-Ephraim ang Gilead ay nagmadali silang dumalo upang alamin ang kalagayan ng kanilang mga kamag-anak doon.



Hiram Abif, The. . . (From page 9)

of the death, burial and resurrection of the Redeemer; and in the sins of natural man, and his being raised again to a new life, or born again, by the direct action of the Redeemer; after Morality and philosophy had failed to raise him. In the Lion of the House of Judah, is the strong grip never to be broken with which Christ, has clasped to Himself the whole human race, and embraces them in his wide arms as closely and affectionately as brethren embrace each other on the five points of fellowship.

The three murderers of Hiram symbolize Pontius Pilate, Caiphas

May isang salita sa pag-uusap na pinagkilanlan na ang mga takas ay mga taga-Ephraim. Sa kakaibang pagbigkas ay nakilala ng mga bantay na ang tatlong estranghero ay kanilang mga kaaway. Dahilan sa salitang lihim na iyon ay nakilala ng mga taga-Gilead ang kanilang mga kaaway, at iyon ang naging batayan ng pagkapagwagi ni Jephthe sa digma.

Pagkatapos magtagumpay ni Jephthe sa labanan ay umuwi siya sa Gilead. Ang kauna-unahang sumalubong sa kaniya, yumakap at humalik ay ang kaisa-isang anak niyang babae (kay Lewana) na ang ngalan ay Ja'ala. Naluha at halos mabaliw si Jephthe nang kaniyang magunita ang pangakong binitiwang bago siya nagtungo sa digma; na kaniyang iaalay o isasakripisiyo sa kaniyang diyos ang buhay ng alinmang nilikha na sasalubong sa kaniyang pag-uwi buhat sa pakikidigma sa mga taga-Ephraim.

the High Priest, and Judas Escariot. The three blows given him are the betrayal of Judas, the refusal of Roman protection by Pilate and the condemnation of Caiphas. The twelve fellowcrafts sent in search of the body are the twelve disciples, in doubt whether to believe that the Redeemer would rise again from the dead.

The Master's word, supposed to be lost by the untimely death of the Grand Master, symbolizes faith and religion, supposed to have been crushed when the Savior was crucified, after Judas Escariot have be-

(Turn to page 20)

GRAND CHAPTER



R. S. DEMONTEVERDE
G.H.P.

GRAND COUNCIL



R. E. WILMARTH
I.G.M.

GRAND COMMANDERY



M. BUMAAT
G.C.

**YORK RITE GRAND BODIES OF THE PHILIPPINES
AND APPENDANT ORDERS**



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R.C.C.
Asoka Conclave

D.C. TRIA
Sovereign

J. E. RACELA
Grand Secretary-Recorder

R. E. WILMARTH
Intendant General
for the Philippines



CONVENT GENERAL
K.Y.C.H.
Filipinas Priory No. 61

R. E. WILMARTH
Eminent Prior

ROYAL ARCH MASONRY IN THE PHILIPPINES

By W. C. COUNCELL

In the year 1901 Manila Lodge No. 1 was chartered — the first regular Masonic Lodge in the Philippines. It will celebrate its 75th Anniversary in October, 1976.

In the year 1905, a second great Masonic symbol in the Philippines was created; that symbol was the Keystone when Luzon Chapter No. 1, R.A.M. was founded by the members of Manila Lodge No. 1.

It is, therefore, fitting that we search our records and record certain events for the information of the Companions of this day and age that made possible the formation of Luzon Chapter No. 1.

Luzon Chapter No. 1, Royal Arch Masons, can trace its beginning to the night of Thursday, March 16, 1905. On that evening the sojourning Masons in Manila held a preliminary meeting to discuss the feasibility of petitioning for a dispensation to establish a Royal Arch Chapter. At the meeting it was

“RESOLVED, that a petition be sent to the General Grand Secretary of the General Grand Chapter of the United States of America for a dispensation.”

A second meeting was held on Thursday evening, March 30, 1905,

and there were elected the following provisional officers:

Companion Eugene Martin Barton, High Priest

Companion James J. Peterson, King

Companion Robert C. Round, Scribe

By ballot the name Luzon was chosen and adopted as the name of the proposed Chapter and thirty-one Chapter Masons signed the petition for a dispensation. This petition was forwarded on April 8, 1905 by Companion and Provisional High Priest, Eugene Martin Barton, to Excellent Companion Christopher G. Fox, General Grand Secretary of the General Grand Chapter of Royal Arch Masons of the United States of America at Buffalo, New York.

In due time the dispensation was granted. At a meeting held on August 31, 1905 (A.L. 2435), the dispensation was read, a full quota of officers were appointed, a code of By-laws adopted, and the First Chapter of Royal Arch Masons under American jurisdiction ever held in the Philippines was opened in due form, and proclamation thereof made by the High Priest.

The First Stated Convocation of Luzon Chapter Royal Arch Masons, under dispensation, was held on Monday, September 4, 1905. The Chapter worked under dispensation until Saturday, April 7, 1906. On this date, in accordance with the requirements of the General Grand Chapter, the dispensation, the book of records, and the regular report were forwarded to the General Grand Secretary, to be presented for examination at the Triennial

Convocation of the General Grand Chapter to await the issuance of the Charter.

During this period of dispensation 38 Master Masons received the respective degrees of Mark Master, Past Master, Most Excellent Master and Royal Arch. Most of these Master Masons were members of Manila Lodge No. 1, then known as Manila No. 342, under the Grand Lodge of California. Excellent Companion Edward A. Bellis's father, Excellent Companion Amos G. Bellis, took his degree during the period of dispensation.

The Charter was granted and received in Manila June 7, 1907. The members of the Chapter met in their first stated Convocation under the Charter on Monday, June 10, 1907 (A.L. 2437). The Charter was granted to the following named Companions: William R.L. Best, James Finley Kemp, Robert Clement Round, Henry Sterling Peabody, Richard Waters, Eugene M. Barton, Charles Miller, Walter Lincoln Shuck, William D. Chandler, Allan H. Dougall, Luis T. Grant, Aziz Tannus Hashim.

The Order of . . . *From Page 14*

others open a broader dimension. Like the tiny biblical mustard seed, it blossoms and grows to a giant tree where even little birds find comfort and haven.

ANSWER TO
"DO YOU KNOW . . ."
MW VICENTE OROSA

trayed Him and Peter deserted Him, and when the other disciples doubted whether he would rise again from the dead.

The sprig of acacia placed at the head of the grave of Hiram is a symbol of resurrection and immortality.

In our Monitor, we are reminded how important it is that we should

endeavor to imitate the Grand Master Hiram Abif, in his truly exalted and exemplary character, in his unfeigned piety to God, and in his inflexible fidelity to his trust. Let us emulate the pattern he had set for us to follow. Then and only then, can we be worthy of the trust entrusted to and the honor given to us by our noble Institution.



Figures Don't Lie From Page 3

From the above, it is easy to determine the increase in Consumer Price Index from 1949 through 1975, has been;

$$\frac{272.0 - 72.4}{72.4} = 262\%$$

Our exercise, however, is not an economic consideration of the world, or of the nation, or the community. Our exercise is the economic consideration of the per capita tax of the Grand Lodge for the operation of the Grand Lodge set at P10.00 in the Annual Communication of 1974, based upon statistics through the year 1973.

To be specific, the increase in the Consumer Price Index from 1973 (187.5) through 1975 (272.0) is:

$$\frac{272.0 - 187.5}{187.5} = 45\%$$

Therefore, if the Grand Lodge is expected to operate at the economic level in 1976 as it did in 1974, the **P10.00 Capita tax must be increased by P4.50 to a new total of P14.50.**

My brethren, these figures have been taken from Central Bank statistics and – **figures don't lie!**

R.E.W.

**DISTRICT DEPUTY GRAND MASTERS
1975-1976**

DISTRICT

- No. 1 Desiderio Dalisay, Sr.
- No. 2 Leandro Resurreccion
- No. 3 Salvador C. Aquino
- No. 4 Pablo L. Edrozo
- No. 5 Pacifico C. Marin
- No. 6 Eulogio S. Sta. Maria
- No. 7 Generoso Q. Sison
- No. 8 Nestor N. Niguidula
- No. 9 Teofilo C. Leonidas
- No. 10 Angel O. Daño
- No. 11 Ricardo C. Buenafe
- No. 12 Victor A. Mendoza
- No. 13 Vicente N. Ongtenco
- No. 14 Valerio V. Rovira
- No. 15 Fidel Fernandez

DISTRICT

- No. 16 Florentino B. Almacen
- No. 17 Manuel D. Mandac
- No. 18 Ricardo A. Cruz
- No. 19 Pablo Sebastian
- No. 20 Paul C. Hall
- No. 21 Kenneth M. Crabtree
- No. 22 Dennis Evans
- No. 23 Pablo D. Baguioen
- No. 24 Camilo C. Calimlim
- No. 25 Gregorio O. Calit
- No. 26 Isagani S. Bella
- No. 27 Robert A. Barton
- No. 28 Ernesto Malabanban
- No. 29 Eduardo E. Pascual
- No. 30 George F. Krause

**JUNIOR GRAND LECTURERS
1975-1976**

DISTRICT

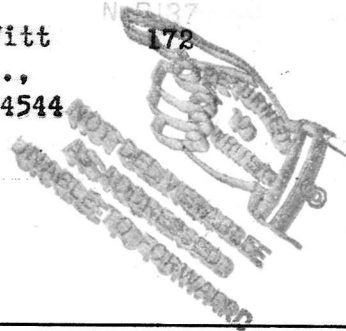
- No. 1 Espiritu B. Cardenas
- No. 2 Julio B. Laceda
- No. 3 Jesus D. Cadiente
- No. 4 Severino A. Hermosa
- No. 5 Pedro L. Fajardo
- No. 6 Emilio J. de la Rosa
- No. 7 Edgardo A. Ramos
- No. 8 Federico Magat
- No. 9 Mario F. Racela
- No. 10 Apolonio Barcega
- No. 11 Rodolfo R. Soriano
- No. 12 Fortunato L. Penilla
- No. 13 Damaceno J. Ago
- No. 14 Mario B. Hidalgo
- No. 15 Juanito C. de la Cruz

DISTRICT

- No. 16 Eliezer La. Casul
- No. 17 Felix Caburian
- No. 18 Samuel G. Pangan
- No. 19 Luis M. Sirilan
- No. 20 Fred Dumlaol
- No. 21 Robert M. Harvey
- No. 22 Herbert F. S. Chock
- No. 23 Federico P. Ambatali
- No. 24 Manuel S. Sayson
- No. 25 Jose M. Lagahit
- No. 26 Cesar M. Sabulao
- No. 27
- No. 28 Teodoro Alcantara
- No. 29 Ciriaco Suarez
- No. 30 Garland W. Chaviers



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