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MW JOSE L. ARANETA
GRAND MASTER
1976 - 1977

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Grand Master's Page



IN GRATITUDE

As my term of office draws to a close, allow me to take this opportunity to express my sincerest gratitude to the brethren for having given me the opportunity to be of service to the brethren of this jurisdiction.

During our official visitations to our subordinate lodges, specially those in the province, their warm welcome and camaraderie will bring back fond memories. The improvement in lodges management, masonic education and civic projects speaks well of our fraternity in general as well as lodges in particular.

I wish also to convey my gratitude to those who have served with in and to those brethren, who in one way or another have contributed to the success of my administration as Grand Master of the Grand Lodge of Free and Accepted Masons of the Philippines.

JOSE L. ARANETA
Grand Master



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THE GRAND MASTER'S TROPHY

In 1963, the Past Grand Masters joined with M.W. William H. Quasha, then the Grand Master of the Grand Lodge of Free and Accepted Masons in the Philippines in establishing an annual award to be known as the Grand Masters' Trophy and to be given to the most outstanding and deserving Lodge in the Jurisdiction. In November 1966, the Board for General Purposes was asked to conduct a study into the desirability of granting awards for outstanding accomplishments of Symbolic Lodges in addition to the Grand Masters' Trophy. On March 6, 1967, the Board for General Purposes recommended suitable plaques be given to the Symbolic Lodge which excelled in each of the following and that by analysis, the Symbolic Lodge having the highest rating in all seven (7) categories would win the Grand Masters' Trophy:

1. Percentage of Attendance
2. Participation in Acacia Mutual Fund Insurance
3. Percentage of Proficient Masters
4. Number of member proficient in the lectures of the three (3) degrees.
5. Charity Work
6. Proficiency in degree work
7. Lodge administration (includes monthly, annual, and special reports).

In the Proceedings of the 51st Annual Communications of the Grand Lodge in 1967, on pages 106-108, the Jurisprudence Committee recommended that a provision be included in the Constitution that: — "in addition to the awards of the Grand Masters' Cup awards will be made to the Lodges in the basis of the following criteria:

1. Attendance.
2. Excellence in proficiency in the work.
3. For outstanding accomplishment.
4. For the number of degrees conferred.
5. For membership in the Acacia Mutual Aid Society
6. For excellence in administration of the Lodge.

In order to qualify for an award, the Secretary of the Lodge must have the the report on his Lodge's performance in the hands of the Grand Secretary at least seven days before the opening of the Grand Lodge Communication (this year two days before). Lodges who have overseas members, who no longer reside in the Philippines, are entitled to deduct from their total membership the number of those residing abroad. Do not include affiliat-

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KEYSTONE OF ECUMENISM

(Address of M.W. Raymond E. Wilmarth, at Installation of Officers St. John Corrigedor Lodge No. 3, January, 1977)

Brethren, sisters and friends of Masonry, let us tonight, for a brief while reflect upon some of the traditional questions which have crossed many minds concerning the relationship of God, man, his religion and Masonry. Perhaps a better understanding of this relationship may help to make men better Masons and Masons better men. There are many guests and friends of Masons present tonight, so I shall address myself principally to them, that they may have a better understanding of Religion and Masonry.

Masonry defines true religion as an equilibrium of the two great gifts of God, faith and reason. Religion deals with faith, while Masonry deals with faith in action — a way of life. Masonry translates belief into action and the result is, we believe, the true way of life. But how do we arrive at this conclusion? How did this come to be?

In an address presented to you some years ago, I pointed out that since the beginning of time, man has sought to learn about his creation and the Supreme Being who created him. In the earliest time, man conjured up many legends to explain his origin. He developed a system of pagan rituals to pay proper respect to the unseen, omnipresent, omnipotent force that could smile upon him with good fortune or curse him with a powerful vengeance. Thus, from the countless supernatural superstitions of the past, emerged the basic theologies of the great religions of today, each expressing itself according to its individual dogma, each practicing itself according to its respective ritual, and each claiming to be the chosen way to eternal life and everlasting happiness. So diametrically opposed to one another have these religions been that one civilization sought to stamp out the rise of

Christianity by the crucifixion of its leader, Jesus Christ. After a few centuries, the Christians let fall the fury of the Crusades upon Islam. Jews have been persecuted by the nations of the world and people of all beliefs. Religion has been the hotbed of controversy, the source of fanatical practices violating the very tenets and teachings emanating from itself. It was father to the though – “practice what I preach.” It often justified the “means” by the “ends” to be obtained, as in the dark days of the Spanish Inquisition.

There is little wonder then, that man looking for salvation in his religion found only contradictories when he looked at another man who believed in the same God, but according to a different set of rules. Such co-existence of religions in the world provided no basis for harmony. Only religious hatred could come out of such a frothing conglomeration of self-centered convictions. And this is precisely what did happen and has continued to happen up to this very day. God’s children come from all corners of the earth. The accident of birth has handicapped many and benefited a few. God has created men equal, but equal only in the opportunity of believing in Him and receiving from Him, His grace. He has made no promises to make one man a millionaire, another the president of a nation, or another a world champion in sports. He did not make the white man wiser than the black, or the brown man stronger than the yellow. God has given all men an equal chance to live in peace with each other and to enjoy the

wondrous miracle of life, but man has at every turn interposed himself as the chosen representative of God: to proclaim his race, his color, and his creed to be the only one.

Some of these men, who in their churches condemn all other creeds; in their halls of government are intolerant of every other system; or who look upon their fellow man of different complexion as of some inferior breed – have here and there, now and then, departed from the pack and being discouraged with the prospects of the future of man, joined together and formed a vast brotherhood bound together by the most solemn ties and sacred obligations, a Brotherhood of Men under the Fatherhood of God which we call Freemasonry.

Let us establish a few basic facts about the relationship between God and Masonry. Regardless of what others may believe, of one thing we are certain, all Masons believe in God and the immortality of the soul, since no man can take the first obligation of Masonry until he has announced in open Lodge his belief in a Supreme Being and a life after death. Equally important is the belief that God created all men, therefore, all men are brothers of one Father in Heaven. This is the basis of our concept of the Brotherhood of Men under the Fatherhood of God. At the point in time when man developed Masonry as a way of life, a common denominator evolved over which the numerous races, colors, and creeds could co-exist in one world in harmony. Through Masonic discipline men subordinate their singular desires to the needs of the Brotherhood of Men by prac-

ting brotherly love, searching for and speaking only the truth, and on every occasion of appeal, granting relief. God through religions gives men a way to believe, but through Masonry he gives Man a way to live.

While the religions of the world have annihilated themselves through self-destruction, and are continuing to do so in Ireland and elsewhere in the world today, we in Masonry have enjoyed for centuries, a haven for harmonious camaraderie between and among members of the warring faiths. Our Lodges in Ireland have catholics and protestants sitting side by side and yet in all of history to my knowledge, there has never been a single act of violence within a Lodge recorded. I don't doubt there must have been some person who wore the title of Mason at some time or other who did commit an act of violence upon a brother within the Lodge, but I have never seen any reference made to it in Masonic writings. In fact, much has been written to the contrary. During wars, enemy brother Masons have helped each other in distress. During the civil war, there is at least one instance where the Southern forces raided a Northern city, burning and destroying it completely. Yet when the commanding officer who was a Mason saw the Lodge located over the country clerks office, he removed all the Lodge records and paraphernalia before burning the building. Under a flag of truce, the Lodge records and paraphernalia were returned the following day.

Yes, my brethren, and friends, Masonry is stronger than war and the brotherly love of Masonry far

greater than the hatred of enemies. Compare these acts of Masonry with those of the religions of the world. I ask each Mason here tonight to think back on the first words quoted to him: when he began his journey to becoming an Entered Apprentice: "Behold, how good and how pleasant it is for brethren to dwell together in unity!" No one was concerned with what another's religion was, or how he believed; just so long as he believed in God and immortality of the soul; and a Brotherhood of Men under the Fatherhood of God. What could possible be more ecumenical?

Webster's New World Dictionary, College Edition, defines *ec-u-men-ism* as: "the principles or practice of promoting cooperation or better understanding among differing religious faiths."

From where I stand, it seems to me Masonry is the Keystone in the arch of religions through which all must pass in their life's journey. Around us, above us, on all sides of us are religious beliefs each of which basically implies it is the true belief. If this were not true, only fools would continue to believe in it, for to admit another religion to be the true belief would remove all possible reason for further belief in one's own religion.

And yet, men of many faiths meet in ecumenical dialogue to bring differing religious faiths together in unity, each at the same time holding in his conscience that his is the true one. Can men never shake off the shackles of religion which divides men and place their total faith in God? For, all things

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YOUR DAUGHTER AS A RAINBOW GIRL

(Second of a Series)

I never see a teen age girl that she does not awaken in me some question that demands an answer. One of the reasons why, I am sure, is that I know just how precious she is in the eyes of her mother and father. From the time of their marriage, they had hoped to have a beautiful daughter. Now that she is a living reality, about ready to step beyond the threshold of the home into her own womanhood, all eyes are fashioned and focused upon her. There is no more beautiful thing in all the world than that daughter, in her first formal, at her first party. Older folks on the side lines look at her and marvel. They can never be that age again, but something tells them that they can always be young if they will help youth grow in a beautiful way.

I have passed my three score and ten years, and as I look at the chaperons at that party, and the girls and boys on the floor, I smile. They are all only young folks. That mother and father of thirty and thirty-five look too young to have a thirteen year old daughter, and in their eyes I see a pride that follows that precious girl about the room.

They dream of her future. Her dreams and theirs are slightly different, but not much. Her desire is to go on from that party to another, but she knows that her individual days must be carefully spent for she is ambitious to be successful and to make friends. That is an easier job for some girls than for others, but it can be accomplished, yet not without effort. All her plans are good, they are upright. What mischief may lurk in her make-up, she will use in her career upward. She has beautiful eyes, beautiful hair, and a lovely complexion. Her hands are small, her fingers tapering. If any of these are lacking, she is smart enough to know that the cultivation of a clever disposition and a smile will overcome any physical handicap. "Beautiful hands are they that do work of the noble, good and true." Even the blind eyes of Helen Keller did not keep her from finding a way that led to success.

That teen age girl of yours at the party has a mind, a faith, and a will that is indomitable. But her father and mother, and her friends, are wondering how all this charming life can be kept and used by her as

she grows into her estate of womanhood. The fine thing about youth is, it has very little doubt. It is 99% faith, yet, it is destined to grow up among older people where faith falters. Trust your girl and make it a part of your program for her to see that she spends her time in worthwhile things. No girl has ever found it difficult to grow in the right way by being faithful to her school and to her church. She will find in both some heart breaks. Now and then let her tell you about them, and always listen to her story with patience. As long as a girl talks to her Mother and her Mother listens, that girl is laying a foundation for her life that will survive the years against mischief.

There comes a time when that girl must get away from the eyes of the chaperon, where she must depend upon her own initiative. Her boy companion is also on his honor, and is he proud of it! To my mind, the first few years of their escape from parental supervision are the finest and sweetest years of their lives. Neither have any motive but the right one. The church and the school, in our generation, have their fixed programs. The church has its conventions to vary their interests. The school has its sports to lend charm to its work, but there is the outside world, where neither church nor school provide an active program. Where will your girl go then, and what will she do? Twenty-seven years ago, I helped solve that question. At least I started a fine group of men and women out into a new field of endeavor.

I remember one time a young friend of mine, with his first baby,

a fine healthy girl, just old enough to begin saying words. On a bright moonlit night, we stood playing with the baby and the father said to me, "I am crazy about Nan." That was the baby's name. "I would give her the moon if I had it." Several years later, I was in front of the same Cathedral surrounded by a group of teen age girls. Nan could have been one of those girls, but she had gone. While I talked to these girls about a plan I had in mind for them, for their social hours, I thought about what my friend said of his daughter Nan. So I thought I will give these girls the Rainbow, literally give them the colors to grow by, to match and shape their lives by that great symbol God gave to man in the beginning. So we organized the first group and I wrote the story of a beautiful life and gave it to them as their ritual. I have been told by many who have witnessed the exemplification of this ritual, that it is compellingly interesting from beginning to end. I know it is adapted to fit into the girl's life. A girl may not tell you that she wants to be beautiful, she knows she is. That is a secret that God gave her. A girl, in a flower garden, is in a perfect environment of every color and every shade. So in Rainbow, the girl finds beauty. A Rainbow initiation, with twenty girls in formals, can easily take the place of the stage show that in smaller towns have ceased to be on account of the moving pictures that we all like to see, but sometimes wish they might be developed on a higher plane for the benefit of our youth. Our youth would appreciate it too.

I have read the story of one of

our Assemblies in Idaho, 400 miles from any other group, carrying on with great interest. That is because its beauty appeals to both youth and age. Honestly, I do not know a finer way in which a Chapter of the Eastern Star, or a Masonic Lodge, can serve the youth of their country than to sponsor a Rainbow Assembly. Your girl is just thirteen, that is the age she may join Rainbow. When she goes to her Assembly she will be carefully looked after by a Mother Advisor, and members of the Advisory Board. They have been selected by the Eastern Star Chapter, or the Masonic Lodge, to see that your girl is properly chaperoned. Their meetings are generally held in Masonic Temples and are conducted with a dignity becoming their sponsors. A girl may remain in an Assembly until she is twenty, then she automatically retires on account of age. These nineteen and twenty year old girls help the new girl in Rainbow to find her place. They help to make her feel at home, and with their help, it is not long until the new member is taking part. Many times, the older girl sees that the

younger one is safely home. The adults in Rainbow, are in the background, as it is a girls's organization and the girls love that. They have initiative and it develops her almost like magic. She not only becomes acquainted with a fine group of girls, but she begins a beautiful study of life. It is different from her school and her church, but somehow it ties her closer to both. She begins to see the possibility of her own life, and that there in her own organization, she may one day be the leader. Your girl, now thirteen years old, has a career, she has something to work for. I could go on indefinitely, telling you of the advantages your girl will have in Rainbow, but before I close let me tell you something that flames with interest as the life story goes on. Many Rainbow girls now have daughters of their own. Now the mother and the daughter are joined together, traveling along the same beautiful highway. Strange, isn't it? The mother didn't have to make the girl go to Rainbow, she wanted to go, and therein lies the success of the Order.



GUERZON. . . . *From Page 13*

therefore, is the pleasure and satisfaction derived from the doing of it. In simple language, practice virtue if there is reward at the door. But remove or forget the reward, and virtue would be a none-sense.

The last practicing virtue looks for the reward hereafter. He is not concerned with the immediate result. And he is willing to accept whatever be the price demanded of

him. He is willing to suffer and to sacrifice, for to him, these experiences are but the price for complete happiness hereafter. He believes that pain and sufferings are WILLED by GOD and the willingness to bear them are virtues in themselves which will result to his happiness hereafter. For he believes that GOD will always reward the VIRTUOUS.

NEWS

IN

PICTURES

her school and her church, but somehow it fits her closer to both. She begins to see the possibility of her own life, and that there in her own organization, she may one day be the leader. Your girl, now thirteen years old, has a career, she has something to work for. I could go on indefinitely, telling you of the advantages your girl will have in Rainrow, but before I close let me tell you something that flames with interest as the life goes on.

Assembly. Your girl is just thirteen, that is the age she may join Rainrow. When she goes to her Assembly she will be carefully looked after by a Mother Advisor, and members of the Advisory Board. They have been selected by the Eastern Star Chapter or the Masonic Lodge, to see that your girl is properly chartered. Their meetings are generally held in Masonic Temples and are conducted with a dignity become their sponsor. A



SISTER RAMONA TOMBO (MARYKNOLL) TREATING AN INDIGENT PATIENT AT THE DENTAL CLINIC SPONSORED BY BATANGAS LODGE NO. 35, BATANGAS CITY AND THE MABUHAY ANG PILIPINO MOVEMENT. OTHERS IN PHOTO ARE (L-R) WB ERNESTO PEREZ, WB ROSAURO MATIBAY, WB TEODORO ALCANTARA, MRS. MEDY PULIDO OF THE DEPARTMENT OF EDUCATION, MRS. CONCHITA RAMOS, SECRETARY GENERAL OF THE MABUHAY ANG PILIPINO MOVEMENT AND DR. ATANACIA DORADO, DIVISION SUPERINTENDENT OF SCHOOLS, DEPARTMENT OF EDUCATION AND CULTURE.



SPORTS DEVELOPMENT – BROTHER CLEMENTE TUAZON (LEFT) TURNS OVER TO BARANGAY OFFICIALS LED BY BARANGAY CAPTAIN LEONARDO GUEVARRA OF CONSTITUTION HILL, QUEZON CITY THREE BASKETBALLS, TWO VOLLEYBALLS AND A NET DONATED BY BROTHERS OF ST. JOHN CORREGIDOR LODGE DURING A VISIT TO THE AREA RECENTLY. CONSTITUTION HILL IS A RELOCATION SITE OF 1,127 SQUATTERS FAMILIES FROM VARIOUS PARTS OF METRO MANILA. OTHER BROTHERS IN PHOTO ARE RICARDO V. SERRANO AND EUFROSNIO L. AGAYARI.



BRO. ROSENDO R. MARQUEZ, DLGCD UNDERSECRETARY, DELIVERING HIS SPEECH (INSTALLATION, BATANGAS LODGE NO. 35). VW ERNESTO MALABANAN, DDGM AND VW TEODORO A. ALCANTARA, JGL, LISTEN ATTENTIVELY.

GRAND MASTER'S. . . . *From Page 3*

ed members whose Mother Lodge is in this Jurisdiction.

The following are the guidelines for the submission of reports:

- I. Attendance:
 - State — 1. The number of members on the rolls of the Lodge at the time of each special and stated meeting.
 2. The number present according to the Tyler's Register.
- II. Excellence in proficiency in the work:
 - State — 1. How many Master Masons in the Lodge have received their certificates of proficiency.
 2. How many Master Masons are capable of giving the degree lectures.
- III. For outstanding accomplishment:
 - State — 1. The nature of the civic project in which the Lodge is engaged.
 2. The number of members of the Lodge who participated in that project.
 3. The number of people benefited by that project.
 4. The geographical area covered by the project.

If any public notice has been taken of the project, attach copies of the notices indicating when and where they have appeared.

- IV. The number of degrees conferred:
 - State — The number of candidates who were initiated, passed and raised during the past Masonic year.
- V. Membership in the Acacia Mutual Aid Society:
 - State — The plan which the Lodge has adopted, the number of members of the Lodge who are enrolled in the plan and the percentage of the total membership which the Acacia membership represents.
- VI. For excellence in administration of the Lodge:

This award will be given to the Lodge which has the best record of reporting to the Grand Lodge. This includes reports which are called for by the Constitution and by the Grand Lodge circulars. Timeliness in the submission of reports shall be taken into consideration.

Recommended approved.”

The above has been quoted because no reference to it can be found in the Constitution and to date the awards have not been made.

Perhaps they will be given out in the next Annual Communication.

R.E.W.

VIRTUE AND HAPPINESS HEREAFTER

By

BRO. MARCELINO E. GUERZON

If a man dies, will he ever live again? This was the question raised by Job of long time ago. And if there is life hereafter, what would it be like? Has virtue anything to do with it?

The question raised by Job is very much related with the practice of virtue. For the answer to the question is basically determinant of one's philosophy of existence, it affects man's attitude toward life. Philosophically, the doing of a thing must have its corresponding reward.

But what is virtue? And what awaits the man who practices virtue? Has he any reward? Why do good? Is there anything good for the man who does good?

Basically, virtues are those qualities or habits of human character which men admire and value. They make for the survival and the welfare of the group and are therefore often deliberately cultivated. It is the attitude or the action which a society recognizes and approves to be good. Let it be mentioned at this juncture, that virtues are ways of valuation and as such they are subject to change. An attitude or action may be accepted as good today, but tomorrow may be considered as not good. And, an attitude or action may be accepted as good in one society but not considered in the other group. But, the question is, what is the importance of virtue and the doing of it?

There are three answers to this

question. Do good for the sake of doing good, and the other one is, do good in order to be happy, and the third is, do good in order to be happy in the life hereafter. Now, let me discuss the three reasons for doing good one after the other.

First, *sine goog* (virtue) is an attitude or action recognized and approved by a given society, the doing of it is to conform to the good of that society. It is therefore possible for one to be doing good for the sake of doing good as approved by that society in order to find one's self in that society. And it is possible that the doing of it is not in consonance with his personal standard. And, it is possible that the doing of it does not give the doer any pleasure and WILL to do it. This type of virtue-practitioner I believe, is a matured person. He has outgrown his personal interest, from "I" to "THOU" and from "MINE" to "THINE." It is more of self-denial, a virtue in itself.

The second type of practicing virtue are those pleasure seekers. The doing of it must always be geared to their own pleasures and satisfactions. Pain and evil must be avoided. For what is the importance of virtue if it causes pain and frustration. Virtue would be of no use for it does not reward the virtuous. The primary objective in practicing virtue along this line of reasoning

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DISCORDANCE

By: Bro. Simeon T. Garcia
Narra Lodge No. 171
San Jose City 2331

In the opening and closing of the Lodge, Masons are always reminded of HARMONY one of the most important links in Masonry. Harmony is defined in the dictionary as the "agreement in feeling, action, ideas, etc.". But Masons know more of harmony as the "strength and support of all societies especially of Masonry."

Harmony cannot exist without love and vice-versa. Government and societies fail and fell regardless of the nobility of its aims and purposes because of lack of harmony. Masonry is one of the associations of mankind that has withstood the ravages of time because of harmony that joins all Masons into one society of friends and brothers linked together by an indissoluble chain of love and affection. To neglect it will cause DISCORDANCE in the Lodge. One may wonder why in spite of the constant reminder being given in the Lodge, DISCORDANCE has still to show its ugly head. A close observation will show that the cause is LACK OF HARMONY. Many Brethren will deny this but there are many factors that can be pointed out to show that the observation is correct. Some of these factors which are becoming intriguing problems in many Lodges are:— poor attendance in Lodge meetings; behaviour of many Bre-

thren in and out of the Lodge, and lack of cooperation among many Brethren and many sister Lodges. A closer observation will point to LACK OF HARMONY as the possible cause that can be attributed to the following:

1. Poor investigation of petitioners for degrees made by the Investigating Committee;
2. Lack of masonic education; and
3. Laxity of the Worshipful Master in the enforcement of discipline in his Lodge.

Hereunder is a brief discussion of each possible cause:—

1. POOR INVESTIGATION OF PETITIONERS FOR DEGREES BY THE INVESTIGATING COMMITTEE.

A petition for masonic degrees is received by the Lodge and the same is given due course. The Worshipful Master appoints a Committee to give the petitioner a background investigation. The appointment of the Committee is an important phase of masonic management making it necessary for the Worshipful Master to be careful in his choice of the members to compose the Committee. Masonic investigation of his nature is not an easy task for from it will depend the

kind of members the fraternity will have not only of the Lodge in particular but also of the whole Masonic world in general. The Committee must not fail the Brethren in this important task but in many cases the Committee takes for granted the seriousness of their task. Some of the Brethren now in the Lodge are the results of such investigations.

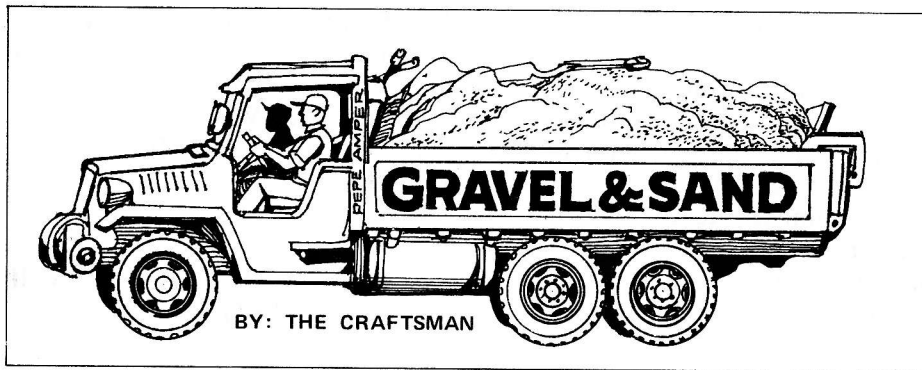
2. LACK OF MASONIC EDUCATION.

Aside from the help received by the candidate in proficiency coaching, a great majority of Master Masons cannot claim that he was properly instructed and lectured in the different degrees; lectured as to what Masonry and brotherhood is really about; instructed as to what his duties are to the fraternity and to his brethren in the Lodge. These important factors must be given to the candidate by the instructors or by the Worshipful Master himself but they are not given by them because in all probability they themselves do not know it for the same were not imparted to them. In many Lodges, the newly obligated Master Mason is not even given the proficiency examination and is left all to himself to study and to learn all those important things a new Master Mason should know. Being left all to himself, he neglects them and he soon forms the opinion that what he desires to know about Masonry is already in him even before he entered the Fraternity. Of course this is true because no man who is not a Mason at heart can be a Mason in the Lodge, yet when likened to gold, what value is gold until unearthed and used for the

benefit of mankind? What value is Masonry if not for the service of God, country and a distressed worthy brother? Masonry is the gold and its value can only be gained thru Masonic education.

3. LAXITY OF THE WORSHIPFUL MASTER IN THE ENFORCEMENT OF DISCIPLINE IN HIS LODGE.

Masonry is not a religion altho it is deeply religious where one can find a system of morality founded on love of God, love of country and love of neighbors. It is governed by laws and all Masons are duty bound to adhere closely to it. But how many Brethren can put their right hands over their hearts and honestly claim that they have not violated any of the Masonic laws on behaviour or any of his sworn obligations to his Brethren? There are many instances of unmasonic conduct but the erring brother goes scot-free. This will not happen if the Worshipful Master is not wanting in the enforcement of discipline in his Lodge. Laxity in the enforcement of discipline breeds DISCORDANCE and CONTEMPT among the Brethren causing the strength and support of the Lodge to weaken. Master Masons must not forget that even the magnificent temple of King Solomon which is a tribute to ancient Masonry was not spared by the onslaught of barbarous force. Masons are a disciplined group yet DISCORDANCE might be the ruffian to weaken Freemasonry. Let no Mason give it a seat in the Lodge.



BRO. PATRICK NAVARRO

Bro. Patrick Navarro, a member of High Twelve Lodge No. 82, now residing in 1847 Poppy Street, Long Beach, California was a member of the Ceremonial team of the Feasts Obligatory of the Long Beach Scottish Rite Bodies.

Bro. Navarro is also a member of the 26^o team (Prince of Mercy) of the Long Beach Scottish Rite Bodies. He also reported that he will be a member of the cast of a play entitled "How A Mason Was Made 200 Years ago In A Colonial Lodge" written and directed by Bro. James Wickerander 32^o KCCH. He is the only Filipino member of the cast. He is also a member of the different Degree Teams of The Long Beach Bodies, A. & A.S.R.

Bro. Navarro was born in Tarlac, Tarlac on April 13, 1909. He retired as a Captain in the U.S. army Engineers.

He was initiated, passed and raised as Master Mason in 1945 in High Twelve Lodge No. 82 and became a Master of the Royal Secret in 1949. He immigrated to the United States and affiliated with the Long Beach Scottish Rite Bodies, Ancient and Accepted Scottish Rite.

LODGE DONATION

St. John Corregidor Lodge No. 3 recently donated three basketballs, two volleyballs and a net to Barangay Constitution Hill in Quezon City.

WB Clemente Tuazon, accompanied by Bros. Ricardo V. Serrano and Eufrosinio L. Agayari presented the sports equipment to Leonardo Guevarra, Barangay Captain.

Constitution Hill is a relocation site of 1,127 squatter families from various parts of Metro Manila.

The donation was part of a Sports Development Project of the Lodge.

GRAND CHAPTER



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OKINAWA CHAPTER NO. 14, R.A.M.

Early in 1954 Comps. Benjamin R. Flores of C.W. Rosenstock Chapter No. 6, Manila, Philippines, and Wallace H. Morris of Utah Chapter No. 1, Salt Lake City, Utah, met and discussed the possibility of organizing a Chapter of Royal Arch Masons of Okinawa. They contacted other Royal Arch Masons and forwarded a request for a dispensation to form a new Chapter to the Grand Chapter of the Republic of the Philippines which was signed by Comps. Benjamin R. Flores and Wallace H. Morris, Harry Cowling, Harold W. Lloyd, Stanley A. Blow, Hebron T. Weaver, Louis B. Jonnings, John H. Staford, Edward E. Burris, Robert N. Rogers, Andrew

H. Bulkley, Frank S. Fox and Edgar A. Cole.

The Dispensation was issued by most excellent companion Ivor D. Butler, Grand High Priest, under date of 31 July 1954, naming Comp. Benjamin R. Flores as High Priest, Comp. Harry Cowling as king, and Comp. Harold W. Lloyd as scribe. Information was received that Most Worshipful Wrener P. Schetelig, Grand Master of the Grand Lodge of the Philippines, had been appointed to institute the Chapter and would be on Okinawa on October 2, 1954 for that purpose. Comp. Flores called a special convocation on September 4, for the purpose of electing a Treasurer

and a Secretary, the appointment of the other officers, and the reception of petitions for the degrees. Comp. Stanley A. Blow was elected Treasurer and Comp. Wallace H. Morris was elected Secretary. Nine petitions were read and received. On October 2, 1954 Most Worshipful Brother and Companion Werner P. Schetelig formally instituted Okinawa Chapter U.D. and installed its first set of officers.

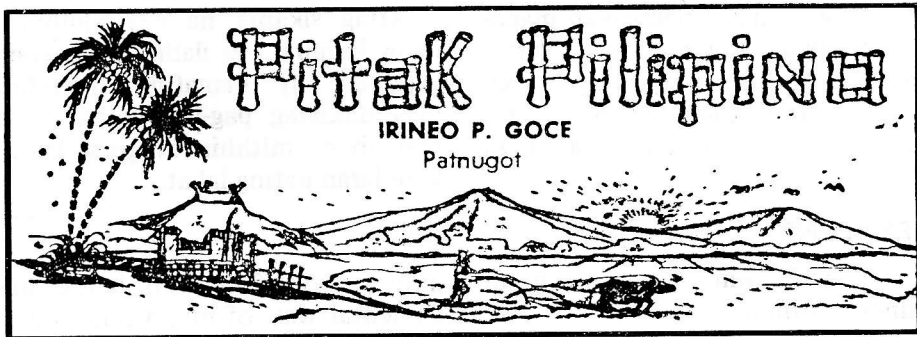
Okinawa Chapter U.D. immediately went to work and the first group of Royal Arch Masons was Exalted on October 26, 1954. They were companions William D. McMasters, William M. Christensen, Binion C. Waller, Elmer D. Rostorfer, James D. Low and Thomas F. Noble. The Chapter continued to work until March of 1955, when a petition was forwarded to the Grand Chapter praying for a permanent charter.

Under date of April 29, 1955 Most Excellent Companion Primo I. Guzman, Grand High Priest of the Grand Chapter of Royal Arch Masons of the Republic of the Philippines, signed a permanent charter for Okinawa Chapter No. 14, RAM and named Comps. Wallace H. Morris as High Priest, Hebron T. Weaver as King, and Louis B. Jennings as scribe. Excellent Companion Benjamin R. Flores was appointed Deputy of the Grand High Priest and authorized to constitute the Chapter, which was done on May 11, 1955. Thirty eight companions were named in the Chapter — Benjamin R. Flores, Harry Cowling, Harold W. Lloyd, Hebron T. Weaver, Louis B. Jennings, John H. Stafford, Edward E. Burris, Robert

N. Rogers, William B. McMasters, William M. Christensen, Binion C. Waller, James D. Low, John B. Hearn, James B. Pefenberger, Lawrence Smith, Thomas F. Noble, Henry E. Cooper, Arnold C. Vale, Edward E. Davis, Walter E. Bowers, Jr., Wilfred D. Chapman, Taylor M. Woodward, Elmer D. Rastorfer, Ernest P. Hoff, Jr., John R. Varble, Ralph P. Hill, Wallace H. Morris, Andrew H. Bulkley, Stanley A. Blow, Jack L. Minor, Eugene Manley, Clarence M. Morrison, Harold F. Tisdale, Eugene W. White, Richard H. Sullivan, William R. MacDonald, Joseph T. Oschner and Paul H. Adkins, Jr. of these 38 charter members 16 are still active in the Chapter.

Okinawa Chapter No. 14 has been honored with three Grand High Priests in the Grand Chapter of the Philippines, Comps Andrew H. Bulkley, Will K. Prestidge, Jr., and Wallace H. Morris, Comp. Ernest L. Albert is the present Deputy Grand High Priest, Comp. Morris has served on several General Grand Chapter Committees.

Okinawa Chapter presently has 324 companions on its rolls, with its members seafered throughout the 50 American States, England, Germany, France, Norway, Italy, Saudi Arabia, Taiwan, Hong Kong, Guam and the Philippines. The present elected officers are Comps. Elmo V. Correll as High Priest, William Bozel Jr. as King, Loren S. Cotton as Scribe, Will K. Prestidge, Jr. as Treasurer and Wallace H. Morris as Secretary. Comp. Morris was elected Secretary in December 1955 and has served continuously in that station since that time.



ANG PILIPINO SA NAGBABAGONG LIPUNAN

Ni LAZARO M. MERCADO, P.M.

Ngayon ay panahon upang ating gunitain ang tunay na katayuan nating mga mamamayang Pilipino, buhat sa kabataan hanggang sa mga katandaan, sa ilalim ng pamamatu-nugot at malaking pagmamalasakit ng ating mahal at dakilang Pangulo, Ferdinand E. Marcos, at pati ng minamahal niyang kabiyak, ang Unang Ginang Imelda Romualdez Marcos.

Hindi maikakaila ng sino man, o maipagwawalang-bahala kaya, ang mga kabutihan at kasaganaang ating tinatamasa at nasasaksihan sa ngayon. Nalalapas natin ang mga bagay-bagay sa mabilis na pagbabago at pag-unlad sa iba't-ibang larangan ng pamumuhay ng mga mamamayan — katahimikan at kaayusan ng mga pamayanan, kalinisan sa lahat ng dako, kasaganaan sa mga ani at pagkain, mga lagusan sa malalayo

nating paglalakbay tulad ng matitibay na mga tulay at magagandang mga daang naglalagos sa mga bukirin, pag-unlad sa kaban ng bayan, pagbibigay karapatan sa mga kabataan na magpasya sa mga pambansang suliranin at ukol sa pamahalaan, pagbibigay tulong lalung-lalo sa mahihirap na mga magsasaka upang magkaroon sila ng lupang sarili, pagpapatatag sa ating tanggulang-bansa, pagmamalasakit na mapaganda at gawing kaakit-akit ang mga tanawin sa buong bansa, higit na katarungan sa harap ng batas, at marami pang mga kabutihang handog at dulot sa ilalim ng ating Bagong Lipunan.

Ang mga Pilipino at nagtatamasa ngayon ng mga biyayang kailan man ay hindi nasaksihan o naranasan sa kasaysayan ng ating lahi. Maligaya tayo ngayong nabubuhay sa ilalim ng demokrasiya, na ang pamahalaan

ay laging gising at nagsisikap mapa-unlad itong ating mutyang "Perlas ng Silangan," na ngayon ay kinikilalang isang bansang kabilang na rin sa mauunlad na mga bansa sa daigdig.

Ating sikapin na ang sambayang Pilipino, sa ilalim ng Bagong Lipunan, ay manatiling matatag, may dakilang pag-ibig sa bayan at may iisang mithhin tungo sa lalong kaunlaran nating lahat.

KEYSTONE. . . *From Page 6*

come from Him and to Him all things returneth!

In the last analysis does it really matter whether one is a Moslem, a Buddhist, a Christian, a protestant Christian or a Catholic Christian, or any other kind of believer just so long as the focal point of belief is God?

If you concur with me in this, then you must agree that Masonry with its essential belief in God and

immortality of the soul, is the fundamental way of life, a philosophy for living, a denominator which supports the multitude of variations in the mechanics of belief. In other words, the Masonic way of life is an essential basis of all religions which teach belief in God and immortality of the soul. Masonry, therefore, is the tie that binds these religions fast together. *It is the Keystone of Ecu-menisim.*

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