The CABLETOW

VOL. 62 NO. 4 NOVEMBER-DECEMBER 1985

OUR COVER

"It is my fondest hope that the Masonic link that we have will strengthen the membership of both our Grand Lodges to make masonry endure and prevail in the orient "

Thus commented GM Guerzon in his speech delivered during the Grand Lodge of China Annual Communication.

Featured in our cover are brethren from the Grand Lodge of China who visited GM. Puno and GM. Guerzon returned visit this year.

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CHRISTMAS & NEW YEAR MESSAGE

"Everything is beautiful, in its own way," so says a famous song.

Despite the economic crisis, the year past was a good year. It was, I believe, a good year for Masonry in this jurisdiction as we stressed the need for a return to the basics or for Masonic discipline of sticking to the ancient landmarks of our Fraternity.

Like the others before it, the year past joyously ended with the Christmas season. I would like to think of Christmas as God's monograph. We celebrate it every year to remind us that God is not a stranger, that He should be among us and in us the whole year round. Jesus Christ, whose birthday we celebrate on Christmas, has taught us humility and agapeic love. He is Love Incarnate. He is Humility personified.

Humbly, let us acknowledge that, without God, we are **nada**; that without His grace, we are helpless. Realizing that Christ became man out of love for us, let us so live that we will put into practice the lessons that can be derived from Christ's coming as well as those that have been handed down to us by our Craft not only for the good of our families, brethren and Fraternity, but for the good of all men. For, after all, we profess to all and sundry that one principal objective of our Fraternity is the Brotherhood of Men under the Fatherhood of God. Like the three Magi, let us offer what we have- -the gold of our talents, the frankincense of our altruistic works, and the myrrh of our Masonic labors, what we are and what we may yet be as a manifestation of our love for God and for our fellow humans.

As 1985 comes to a close, let us give God praise, glory and thanks for the many blessings He has given us. For whatever gains our Fraternity gained in 1985, let us thank God. At the same time let us ask Him His grace that in the coming year we will be able to amend our shortcomings, so that, with His blessings, we as a Fraternity will be able to scale greater heights.

As 1986, which I know will also be a good year, starts, let us resolve to fulfill the obligations we have sworn ourselves to at the altar. Let us begin the new year by renewing our commitment to Freemasonry and its tenets.

The cycle of the years, dear brethren and friends, is but a glimpse of the non-cyclical eternity. We have aged for another year. But in the final good year, wrinkles will turn pristine through Divine Cosmetology. Let us live truly Masonic lives up to that final good year.

As we travel through the corridors of time, we are, indeed, traversing the space of our heavenly abode reserved for us in our Father's Grand Abode.

May everyday of our lives be Christmas,- -a time of renewal to Masonry and at the same time for cheering the hearts of other people just as Christ did cheer the hearts of the shepherds and later of the Magi.

In that case, serving the Grand Architect of the Universe in the Masonic vineyard will become a light cross, particularly when we bear one another with the buoyancy of our joyful fellowship.

Here is hoping for the best for the brethren and their families and for our Fraternity. May 1986 be a beautiful, good year because of our renewed pursuit of Truth, Brotherly Love and Relief.

MW Pedro W. Guerzon
Grand Master
Grand Lodge of the Philippines, F. & A.M.

FIFTEEN WAYS TO KILL A LODGE

1. Don't attend meetings; but if you do, arrive late.
2. Be sure to leave before the meeting is closed.
3. Never have anything to say at the meeting; wait until you get outside.
4. When at the meeting, vote to do everything, then go home and do nothing.
5. The next day, find fault with the officers and other members.
6. Take no part in Lodge affairs.
7. Be sure to sit in the back, so you can talk freely to another member.
8. Get all the Lodge will give you, but don't give the Lodge anything.
9. Talk cooperation, but don't cooperate.
10. If asked for help, say you haven't time.
11. Never read anything pertaining to the Lodge.
12. Never accept an office; it is easier to criticize than to do things.
13. If appointed to a committee, never give any time of service to it.
14. If you receive a bill for dues, ignore it.
15. Don't do any more than you have to, and when others willingly and unselfishly use their ability to help the good cause along, then howl that the Lodge is run by a clique.

(Reprinted from Masonic Home Journal of Kentucky)

The Long Wait

By: J. Flor R. Nicolas

"Man makes himself god through pride; God makes himself man through humility. Man falsely assumes the greatness of God; God verily takes upon himself the nothingness of man."

—Bossuet

Alma del Hombre, she who caught Noel's fancy, stationed herself at her window early that day, waiting for Noel de Dios who had promised in his letter: "I'll come though hell should bar the way," sighing to the breeze, dreaming . . . As she looked at the passersby, she tried to recall parts of Noel's epistle:

> . . . Your folks literally basked in the sun in that verdant kingdom reserved for them by my father until, one proud day, they broke my father's mandate. They falsely assumed my father's greatness; my father's ire they justly received. Forthwith from the verdant kingdom they were driven and they roamed the wide, wide face of Tierra, alone, alone, all, alone. My father saw their misery, and he took mercy.

"Son," he called me, "to Tierra you must go. Live the life of the Hombres with humility. Teach them what they ought to do so that they may gain this kingdom of life, whose approach is thorny and shadowy, whose gate is narrow, but whose inside is far, far greater, greener, happier, than the one they lost."

I'm coming, then, to Tierra to do my father's will. If need be, I'll fall in order to give you flight and even die in order to give you life. So watch for my coming. An emissary will precede me. By his words and works you'll know him — I hope. He'il ask you to make a straight path for me to travel, to fill up all low places, to level off all hills and mountains, to make straight the

winding roads, to make smooth the rough paths . . . Then I'll come.

So Alma sighed and blushed and dreamed, her heart throbbing for a dashing, debonaire young man. A few of such description passed by, but they didn't even look her way. Patiently, she waited at her window.

When one fine-feathered fellow looked up to her window, Alma jumped up!

"Where's the Hombre hotel?" the stranger merely asked, and Alma pointed a disappointed finger at her manager-uncle's inn.

In the cold, unsuspecting silence of the evening, Noel finally came — not as one engaged in gold or stocks, but as one of lowly stock, reminding one of Odysseus, wisest of Greek kings, returning in beggarly disguise to craggy Ithaca.

"Please give me shelter from the bitter cold tonight," he entreated. But Alma del Hombre, her scornful finger once more pointed to the direction of her capitalist-uncle's hotel, dreamily dismissed him.

A little later, Noel knocked at the door of the hotel.

"What do you want?"

Silence . . .

"What does it say?" the capitalist said sneeringly, his greedy finger pointing at the "No Vacancy" sign.

O somewhere in favored Tierra an angelic song was heard: "To God in heaven glory; peace on earth to men." And several rod-wielding folks saw Noel somewhere and like the blue flame the good news of Noel's coming spread somewhere. And somewhere, like the wing of a hurricane, the good news shook the hearts of a few camel-driving savants who, outheroding Herod, went to pay homage to Noel. But there is no life in Alma del Hombre's hearth; there is no joy in her human heart, for she missed her Noel's coming. She missed it, yes! For . . .

Noel prefers to be received by and be within a humble heart.

"Let us then, try what love will do; for if men once see we love them, we should soon find they would not harm us . . .force may subdue, but love gains; and he that forgives first, wins the laurel."

— William Penn

THE CHRISTMAS STAR
Elpidio A. Adalia

Amidst the twinkling lovely stars,
That night so pitched in deep silence,
The angels sang, "Glory to God,
Peace on earth and goodwill to men."

The three wise men came from the East,
They met and sought the new-born King,
While King Herod was not at ease,
His heart incensed with angry flame.

Amidst the hates and sins of men,
Brightened the world with light and life,
The star of Christ no man can dim,
But waxes more with perfect light.

The three magi followed the star,
Reached the manger and eased to move,
In amazement the magi bowed,
They offered myrrh, incense and gold.

Our sinful world in darkness dwells,
Needs most the star of Christ doth reign,
That humankind might live so well,
In peace and brotherhood of men.

Our eyes can't see the christmas star,
But still it shines within our soul,
Let us share Christ's love near and far,
That love of God be true to all.

Some Thoughts of a Poor Man

Bro. Dante A. Denate
Kalantiao Lodge No. 187

In its issue of January-February, 1985, we read in the pages of our Cabletow an article entitled "If I Were a Rich Man." After reading that article, we asked this question: How about the other guy, the poor fellow? Then we paused and tried to dig deeper into the inner thoughts of a poor man.

The gap between the rich and the poor never ceases to widen. It is as old as the history of human civilization itself. No less than Pope Leo XIII in his encyclical letter "Rerum Novarum" noted the" . . . two classes of citizens, with an immense gulf lying between them. On the one side is a faction exceedingly powerful because exceedingly rich. On the other side are the needy and helpless masses, with minds inflamed and always ready for disorder."

Societies have tried to address themselves to this problem but in vain. And an ideology, not so very alien to us, teaches the dismantling of this disparity through a class struggle that envisions the creation of a classless and ultimately egalitarian society.

Poverty then is not a personal circumstance but rather a lot so common to many of us. Hence, when we talk of need, deprivation and want, we have that sense of familiarity, the feeling that we know whereof we speak and that the other fellow fully comprehends us.

I may be a poor man but I am never a sloth or an indolent. Neither am I an imbecile. I work with my sweat and blood to receive wages the better to enable me to support myself and family. Unfortunately, whatever I take home seems never to be enough. It is always wanting. After every meal, the next becomes another problem. And living becomes mere existing, a daily struggle for survival. To be able to survive the next day is already a victory of sort.

I feel bitter, frustrated and disappointed but I endeavor to keep my bottled feelings to myself. I am a patient and a truly reasonable man who keeps his own counsel and waits hopefully for what the morrow brings.

Yet I am only an ordinary mortal. And Man is just an animal though of the highest order. He still has that innate primitive animal instinct which is kept in bounds only by his superior intelligence and reason. But a man with an empty stomach is a desperate man, and a desperate man is an angry man whose mind, according to Pope Leo XIII is "inflamed and always ready for disorder."

How can you possibly reason with a man who sees across the "immense gulf" another fellow who is just his exact opposite: well-fed, well-clothed and well-heeled. I was made to believe that men are supposed to be created equal but how can I reconcile these empty words with the stark realities of life: the other fellow lives in abundance while I exist in want; the other fellow seems to have everything which I cannot possibly acquire in my lifetime except perhaps in my dreams?

Whatever dignity is left in me is shattered to pieces when I witness before me the ostentatious display of the arrogance of wealth and the conspicuous consumption that seems to be the malady of the rich. I realize this is unfair. I demand justice but can utter nothing more than a muted protest.

Even a patient and reasonable man can get angry. Whom is he to blame for his miserable existence? There is society, there is the government and perhaps even God.

We merely exist in a society in which the rich, apparently because of their wealth, power and influence, get richer and the poor even get poorer still. The chasm separating the two, as we have noted earlier, will never cease to widen and may never be crossed. And governments are hopelessly unable to solve this problem either. They look seemingly inutile in the face of its magnitude.

The late Manuel L. Quezon once declared that he would prefer a government run like hell by Filipinos to a government run like heaven by the Americans. If he were alive today, I bet that this great statesman would willingly take back his words.

Another of our great politicians said that those who have less in life shall have more in law. Heaven knows, of course, that even in our own backyard, the rich always get their way. Justice is only for those who can afford to pay for it.

Both statesmen could speak of such lofty ideals because their stomachs are the least of their concerns. But how can a lumpen like me talk of idealism when my stomach is hungry, my breast is bursting with anger and my mind is blinded by fury? Is justice better served by taking from the

rich, through any means, those that they possess in excess of their needs in order to feed myself and the masses who are in the same condition like me? This question can be answered only when patience becomes taut and finally breaks.

In the stillness of the night and as I sit down and ponder my plight, I am comforted by the following passages:

"Happy are you poor; the Kingdom of God is yours!

"Happy are you who are hungry now; you will be filled!" Then and only then that peace comes to my mind.

SK Agerico V. Amagna Puissunt Sovereign 1986 Asoka Conclave KRCC

Knights of Red Cross of Constantine Christmas Dinner

CONQUERING OUR MOUNTAIN OF DIFFICULTIES

MOST WORSHIPFUL SIRS, VERY WORSHIPFUL SIRS, WORSHIPFUL BRETHREN, BRETHREN AND PEERS:

I WOULD LIKE, FIRST OF ALL, TO EXPRESS MY HEARTFELT GRATITUDE FOR THE WARM WELCOME YOU EXTENDED TO ME AND MY PARTY. I WOULD ALSO LIKE TO THANK MOST WORSHIPFUL TEDDY L. WAY FOR TAKING TIME OUT FROM HIS BUSY SCHEDULE TO MEET ME AT THE AIRPORT. MOST WORSHIPFUL WAY IS A MEMBER OF OUR HIGH TWELVE LODGE NO. 82, OF THE GRAND LODGE OF THE PHILIPPINES. YOUR HONORED AND REVEREND GRAND SECRETARY EMERITUS, MW GEORGE W. CHEN, PAST GRAND MASTER, IS ALSO A MEMBER OF HIGH TWELVE LODGE NO. 82. YOUR INCUMBENT GRAND MASTER, MW IAN LIN, IS LIKEWISE A MEMBER OF MENCIUS LODGE NO. 93, IN THE PHILIPPINES. THE PRESENCE OF THESE MOST WORSHIPFUL BRETHREN HAS MADE ME FEEL AT HOME AMONG YOU. MOREOVER, YOU AND I KNOW THAT THERE ARE OTHER LINKAGES BETWEEN THE GRAND LODGE OF THE PHILIPPINES AND THE GRAND LODGE OF CHINA, WHICH I NEED NOT ESSAY RIGHT NOW.

YOU KNOW VERY WELL, DEAR BRETHREN, THAT WE IN THE PHILIPPINES ARE EXPERIENCING AN ECONOMIC CRISIS, AND THE GRAND LODGE OF THE PHILIPPINES IS NOT EXCEPTED FROM THE CRISIS. BUT IF MOHAMMAD COULD NOT GO TO THE MOUNTAIN, THEN THE MOUNTAIN WOULD GO TO MOHAMMAD. THAT SAYING APPLIES TO THE GRAND LODGE OF THE PHILIPPINES. DESPITE OUR ECONOMIC DIFFICULTIES, THE MOUNTAIN HAS COME TO YOU - - IN RECOGNITION OF YOUR ATTENDANCE IN OUR GRAND LODGE COMMUNICATIONS AND IN GRATITUDE OF YOUR EFFORT TO CONTINUE THE LINKAGE OF YOUR GRAND LODGE OF CHINA WITH THE GRAND LODGE OF THE PHILIPPINES.

LET ME CONGRATULATE YOU, FURTHERMORE, FOR HAVING HAD A SUCCESSFUL CELEBRATION OF A VERY SIGNIFICANT EVENT IN YOUR HISTORICAL AND POLITICAL LIFE: THE DOUBLE TEN. UNDAUNTED BY INNUMERABLE ODDS, YOUR PEOPLE HAVE BUILT A NATIONAL COMMUNITY THAT THE WORLD HAS MARVELLED AT. DESPITE THE MYRIAD DIFFICULTIES YOUR NATION HAS FACED, YOU HAVE SURVIVED AND YOUR NATION IS GETTING MORE AND MORE VIGOROUS. YOUR FIRST PRESIDENT NEVER ALLOWED HIMSELF TO BE DISCOURAGED, FOR HE WAS RESOLUTE IN SEEING THE TORCH OF FREEDOM FOREVER BURNING ON TAIWANESE SOIL. HENCE, YOUR NATION HAS SHOWN TO THE WORLD THAT THERE ARE NO GREAT PROBLEMS FOR PEOPLE WITH THE POETRY OF FREEDOM FLOWING IN THEIR VEINS, THAT THERE ARE NO BIG MOUNTAINS THAT CANNOT BE CONQUERED BY A PEOPLE DETERMINED TO BUILD A PROGRESSIVE LAND OF FREEDOM.

WE, TOO, HAVE OUR OWN MOUNTAINS BACK THERE IN THE PHILIPPINES. WE HAVE TO SACRIFICE AND PRODUCE MORE IN ORDER TO CONQUER THE MOUNTAIN OF ECONOMIC CRISIS, PARTICULARLY THE INCREASING POVERTY OF THE GREATER MASSES OF OUR PEOPLE. BUT, LIKE YOU, OUR PEOPLE ARE RESILIENT. WE WILL CONQUER OUR DIFFICULTIES. JUST AS YOU ARE DETERMINED TO BUILD A NATION ENVISIONED BY DR. SUN YAT SEN, WE IN THE PHILIPPINES ARE EQUALLY DETERMINED TO LAUNCH, MAYBE NOT IN THE NEAR FUTURE, BUT WE WILL LAUNCH INTO REALITY WHAT DR. JOSE RIZAL, A MASON, CALLED "PEARL OF THE ORIENT SEAS." LET ME QUOTE FROM DR. RIZAL'S LAST POEM:

> My dreams when scarcely an adolescent boy,
> My dreams when already a young man full of vigor,
> Were to see you one day jewel of the Sea of the
> Orient . . . .

THAT IS OUR DREAM: TO MAKE WHAT ANOTHER MASON, BRO. APOLINARIO MABINI, ENVISIONED WHEN HE SAID: "STRIVE FOR THE HAPPINESS OF YOUR COUNTRY, BY MAKING OF HER A KINGDOM OF REASON, OF JUSTICE, AND OF WORK, BECAUSE IF YOUR COUNTRY IS HAPPY, YOU AND YOUR FAMILY SHOULD ALSO BE HAPPY."

SPEAKING FURTHER OF DREAMS, IT IS MY DREAM AND MY FONDEST HOPE THAT THE MASONIC LINK THAT WE HAVE WILL STRENGTHEN THE MEMBERSHIP OF BOTH OUR GRAND LODGES TO MAKE MASONRY ENDURE AND PREVAIL IN THE ORIENT. IT IS MY DREAM AND MY FONDEST HOPE THAT WE CONTINUE INJECTING INTO EACH OTHER THE SERUM OF HEALTHY, SUPPORTIVE, CO-OPERATIVE, AND INTERACTIVE RELATIONSHIP, WHICH WILL PROVIDE THE MEMBERS OF OUR RESPECTIVE GRAND LODGES TO BUILD THEMSELVES INTO TEMPLES AND REPOSITORIES OF MASONIC TENETS AND VIRTUES AND THEREFORE PERSONS WHO ARE THE MOST QUIETLY EXPLOSIVE FORCES IN THE WORLD' PRECISELY BECAUSE MASONRY HAS BECOME THEIR BASIC COMMITMENT.

DESIROUS OF KEEPING OUR MASONIC LINK STRONG, WE HAVE DECIDED TO FEATURE OUR OVERSEAS LODGES AND THE GRAND LODGE OF CHINA IN THE NOVEMBER-DECEMBER ISSUE OF THE CABLETOW, THE OFFICIAL PUBLICATION OF THE GRAND LODGE OF THE PHILIPPINES. MAY I REQUEST, THEN, THAT YOU GIVE ME SOME MATERIALS ON THE GRAND LODGE OF CHINA, NAMES OF LODGES AND OFFICERS, PICTURES OF ACTIVITIES, AND ANY OTHER RELEVANT INFORMATION YOU CAN GIVE US FOR PUBLICATION IN THE CABLETOW.

BEFORE I CLOSE, I WOULD LIKE TO CONGRATULATE MW IAN LIN AND THE OTHER OFFICERS FOR A SUCCESSFUL ANNUAL COMMUNICATION. MORE POWER TO YOU, DEAR BRETHREN.

MAY THE GRAND ARCHITECT OF THE UNIVERSE BE WITH THE GRAND LODGE OF CHINA FOR ALWAYS.

PEDRO W. GUERZON
Grand Master
Grand Lodge of the Philippines, F. & A.M.

SYNOPSIS
of the
MASONIC HISTORY OF CHINA
by
M.W. Dic. George W. Chen, PGM

Generally speaking, the Masonic History of China can be divided into three periods:

1. From 1767 - 1949
2. From 1930 - 1949
3. From 1949 onwards

The first period covers the days when Lodges, chartered under foreign jurisdictions, functioned in the Treaty Ports, mainly for foreign nationals.

The second period traces the development of Masonry amongst the Chinese public, concurrently with Lodges under foreign jurisdictions, from 1930 to 1949, through two wars, under jurisdiction of the Grand Lodges of the Philippines and California, U.S.A. until the establishment of the Grand Lodge of China in Shanghai in March, 1949.

The third period covers the occupation of the Mainland by the Chinese communists shortly thereafter, resulting in the forced deactivation of the Grand Lodge of China after only two years of operation; the following period of darkness until its reactivation on Taiwan and the succeeding years during which the Light of Masonry in China has become increasingly brighter.

Free and Accepted Masonry was first introduced in China by Amity Lodge No. 407 under the English Constitution at Canton, Kwangtung Province in 1767. It was followed, in 1788, by Lodge Elizabeth, under Swedish Constitution. Both Lodges ceased to operate shortly after the end of the eighteenth century.

Following the deactivation of these two Lodges, there was an apparent brief period during which Masonry was again non-existent in China, but, in 1844, Royal Sussex Lodge No. 735 was warranted by the Grand Lodge of England to hold meetings in Kwangtung Province, in the city of Canton.

Thereafter, Lodges were established in China under, at least

nine foreign jurisdictions, namely, England, Scotland, Massachusetts, U.S.A., Germany, Ireland, Austria, Italy, Philippines and California, U.S.A. By 1939, subordinate Lodges had, for various periods, been located in Hongkong and eighteen mainland cities, the principal ones being along the China coast at Canton, Swatow, Foochow, Shanghai, Nanking, Tientsin, Peking (Peiping) and, during World War II at Chungking.

The exact number and location of Lodges under each Grand Jurisdiction is not, except for the eight American Lodges, presently known. The American Lodges, all functioning under the Massachusetts Constitution, were Ancient Landmark, Shanghai, chartered December 14, 1864; Sinim Lodge, Shanghai, chartered 1903; Shanghai Lodge, Shanghai, chartered September 14, 1904; International Lodge, Peking (Peiping), Chartered June 24, 1916; Hykes Memorial Lodge, Tientsin, chartered September 1922; Pagoda Lodge, Mukden, chartered March 1926; Dailien Lodge, Dairen, chartered 1927 and Sungari Lodge, Harbin, chartered July 5, 1928.

The latter three Lodges were deactivated in the early 1930's because of hostile activities between Northern war-lords and the 1931 war between China and Japan. It is interesting to note that the other five Massachusetts Lodges, Ancient Landmark, Sinim, Shanghai, International and Hykes Memorial still hold their original charters. Sinim Lodge, under special dispensation, is presently operating in Tokyo, Japan. The other four are inactive and their affairs are administered by the Grand Lodge of Massachusetts. Hence, Massachusetts has the distinction of having under charter, the last five of the many Lodges that once operated in China, under foreign jurisdictions, during a period of over two hundred years, the only exception being the six Lodges, formerly under jurisdiction of the Grand Lodge of the Philippines and now under the Grand Lodge of China.

The Supreme Council of the Ancient and Accepted Scottish Rite, Southern Jurisdiction of the United States of America, chartered Yangtze Lodge of perfection, Shanghai Chapter of Rose Croix, Cathy Council of Kadosh and Orient Consistory in Shanghai on September 19, 1901 and Ming Te Lodge of Perfection, Tung Te Chapter of Rose Croix, Hou Te Council of Dadosh and Chung Te Consistory in Peking (Peiping) on October 20, 1917. The Peiping Bodies held their last Reunion in the fall of 1948 before the communist takeover of the mainland.

Membership in the foreign Lodges was mainly confined to

specific foreign nationals. It was not until 1930 when a group of American and Chinese Master Masons, all raised abroad, decided to form a lodge in Shanghai for the purpose of bringing Masonry to Chinese aspirants. Charter members of the first Chinese Lodge included Bro. George A. Fitch, Judge N.F. Allman, Alfred T. C. Kao, Mei Hua-chuan, I.J. Rawlinson, and James L.E. Chow, all members of lodges in the U.S.A. with the exception of Bro. Chow who came from a British lodge in Jamaica. The group first petitioned the Grand Lodge of Massachusetts for a Dispensation but it was denied. They then successfully applied to the Grand Lodge of the Philippines. It is interesting to note that the Grand Lodge of Massachusetts upon hearing the news broke off fraternal relations for several years with the Grand Lodge of the Philippines.

The first lodge to receive its charter from the Grand Lodge of the Philippines was Amity Lodge No. 106, at Shanghai, on January 27, 1931. Five other lodges followed, namely:

1. Nanking Lodge No. 108 at Nanking,
2. Pearl River Lodge No. 109 at Canton,
3. Szechwan Lodge No. 112 at Chengtu,
4. West Lake Lodge No. 113 at Hangchow, and
5. Sun Lodge No. 114 at Shanghai.

In spite of the fact that during the 1930's China was under wanton Japanese agression, Masonry continued to prosper and expand, mainly because the lodges were functioning in the Foreign Concessions of Treaty Ports which were left unmolested by the Japanese Armed Forces. However, with the attack on Pearl Harbor and the Japanese invasion of other Far East Areas, Masonry went into darkness throughout the Far East. But as Masons have always endured and stood against adversity and persecution from time immemorial, so did a small courageous group of Master Masons in Free China stand together and form the Square & Compasses Club which met fortnightly in the Chungking Canadian Mission Hostel by courtesy of Bro. Gordon. This singular, stalwart group was composed of Chinese brethren who had escaped from Japanese-occupied territories, and American military brothers who were assigned to Chungking, Szechwan, the war-time capital of China.

In 1943 application for dispensation to form a lodge was submitted to the Grand Lodge of California. The application was approved. An interesting sidelight in this connection was the designation by the Grand Lodge of California of one of its members,

who was an animal husbandry expert assigned to Western Szechwan to assist in a livestock project in that area, to investigate and report upon the brethren in Chungking. All his cables and communications with the Grand Lodge of California were couched in the technical language of the veterinary profession, creating wonder and amazement amongst the brethren, even to the point of the good Bro. Secretary of the Square & Compasses Club refusing payment of one telegram because he could not fathom its reference to Masonry!

Fortitude Lodge U. D. was founded in 1943 in Chungking and continued functioning until shortly after V. J. day. Pending the completion of a lodge hall on the Chiuching Middle School campus, the construction of which was so kindly made possible by Bro. Rapee, the lodge held its meetings in the Canadian Church compound in downtown Chungking. Fortitude Lodge U.D. was indeed aptly named for it met regularly in spite of inclement weather, difficult circumstances, and the unceasing air raids against the city.

After V.J. day all the members departed Chungking, the lodge was closed, and its Dispensation was surrendered to the Grand Lodge of California. Several of its members who later became Grand Masters of the Grand Lodge of China after it was reactivated on Taiwan are William H. T. Wei, Ting Chien, Theodore L. Way and George W. Chen.

With the return of the Brethren to their respective places of abode, Masonic activity throughout China was resumed by the six Lodges chartered under the Grand Lodge of the Philippines and plans were laid down for the establishment of the Grand Lodge of Free and Accepted Masons of China. This was accomplished under the sponsorship of the Grand Lodge of the Philippines. The Grand Lodge of China was consecrated on 18 March 1949 in Shanghai. The six subordinate Lodges chartered under the Grand Lodge of the Philippines were turned over to and rechartered under the Grand Lodge of China renumbered as follows:

1. Amity Lodge No. 1

Is it just coincidence that the first Masonic Lodge, chartered in Canton, China, under the Grand Lodge of England, more than two hundred years ago, and the first Masonic Lodge chartered in Shanghai, China, under the Grand Lodge of China, bore the name, "Amity"?

2. Nanking Lodge No. 2,
3. Pearl River Lodge No. 3,
4. Szechwan Lodge No. 4,
5. West Lake Lodge No. 5, and
6. Sun Lodge No. 6.

With the establishment of the Grand Lodge of China, the American, English, Scottish and Irish Lodges then approached it for permission to continue functioning in the country. I understand that permission was granted on the condition that no Chinese Nationals would be accepted for degrees.

Unfortunately, because of the Communist takeover of the Mainland, the Grand Lodge of China existed only briefly in Shanghai. Although it was permitted to function until 1951, it was constantly under interference and molestation by the authorities, forcing the second Grand Master, M.W. Bro. T. F. Wei, to declare Darkness that year. The Grand Lodge was then moved to Hong Kong with some files. The Grand Lodge regalia was surreptitiously moved to Hong Kong by way of Tientsin through the efforts of the first Grand Master, M. W. Bro. David K. Au. The files and regalia were brought to Taiwan in 1954 and the Grand Lodge was reactivated in Taipei in 1955.

However, because of the continuing occupation of the Mainland by the Chinese Communists, many of the brethren had left the Mainland for Taiwan, Hong Kong and other areas abroad even during the formative years of the Grand Lodge of China (1949-1950).

During 1949-1950 a number of Chinese and other brethren had followed the Government of the Republic of China to Taiwan. Early 1951 the brethren discussed the formation of a Square & Compasses Club; thirty-odd Master Masons attended a dinner at which time the Club was founded. It was the first Masonic organization in Taiwan, and may well be called the "Cradle of Masonry" in this bastion of Free China. Bro. Oliver Todd, Past Senior Warden of International Lodge, Peiping, became the first president. Meetings were held fortnightly with a few brothers acting as joint hosts for the dinner. Square & Compasses Clubs were later formed at Tainan in 1956 and at Taichung in 1965.

> "Unless a man takes himself sometimes out of the world, by retirement and self-reflection, he will be in danger of losing himself in the world with its trappings."
>
> — Benjamin Whichcote

The signing of the Sino-US Military Defence Aid Pact late 1950 and the inception of the US Military Assistance Advisory Group on 1 May 1951 further added to the number of fellow Masons on Taiwan.

In the same year, 1951, Brother Herbert Schenck, Chief of USAID, Taiwan, suggested form-

ing a Lodge. The resolution was unanimously approved by the Square & Compasses Club and application was submitted to the Grand Lodge of China. M. W. Bro. T. F. Wei, then Grand Master, with an escort of several brethren came to Taipei from Hong Kong in August 1952 to consecrate the Lodge, which was named Liberty Lodge No. 7. The Ad-hoc Committee, consisting of Brothers Ralph Ward, Harald Snuggs, Kenneth H. Fu and Lott H. T. Wei, appointed the first group of officers, as follows:

1. W. Master	Lott H.T. Wei
2. Senior Warden	Herbert Schenck
3. Junior Warden	George W. Chen
4. Treasurer	K.T.Kwo
5. Secretary	Kenneth H. Fu

When the Ad-hoc Committee approached then Governor O. K. Yui for permission for the new Lodge to function, he gave verbal approval thereto. Lacking documentation the Lodge ran into difficulties and had to delay its opening. The problem was finally resolved by the efforts of Bro. George A. Fitch, who approached the highest authority and obtained approval.

The first initiations were held in 1953, with Bro. T. T. Tuan as the first Mason ever to be initiated on the island.

Liberty Lodge No. 7 received its charter November 17, 1956, and by very good fortune the Writer happened to be reigning Master of the Lodge during that Masonic Year.

The Grand Lodge was reactivated on Taiwan in 1955, as was also Amity Lodge No. 1. Pearl River Lodge No. 3 was re-established at Tainan in 1956 and Szechwan Lodge No. 4 at Taichung in 1957.

In 1961, when the Writer was Deputy Grand Master, several Chinese brethren commented upon the importance and necessity of having the Masonic Ritual of the Three Degrees translated into Chinese without further delay, and, that if he would spearhead the project, they would give their full support to it. It was a long and arduous task which took nearly 13 years, but it was done. Han Lodge No. 8, which functions wholly in the Chinese National language, received its Dispensation in 1971 and its Charter on 26 October, 1972. It has proven to be a most exemplary Lodge and is the source of great pride and satisfaction to all the Chinese brethren whithersoever dispersed around the globe.

In addition to the Grand Lodge of China and its six subordinate lodges (4 in Taipei, 1 each in Taichung and Tainan), there are also established on Taiwan, three Square & Compasses Clubs (1 each in Taipei, Taichung and Tainan),

the Taipei Bodies AASRFSJUSA, (1960), the Ali Shan Oasis Shriners Club (1954), Sojourners Club, Order of the DeMolay (1971) and Assembly of Rainbow for girls (1972).

In the early days only 12 foreign Grand Jurisdictions had established fraternal relations with the Grand Lodge of China, among them were the Grand Lodge of the Philippines, California, Michigan, Brazil, Panama, Belgium, Greece, etc. Today Foreign Grand Jurisdictions having fraternal relations with the Grand Lodge of China number 87, and include all 49 Grand Jurisdictions of the United States of America. The latest additions to the list are the Grand Lodge of Ceara (Brazil), the Grand Lodge of Piaui (Brazil), and the Grand Lodge of Southern Africa, with whom we have just established fraternal relations (1974).

The writer recognizes this synopsis contains many gaps and deficiencies as the information was mainly obtained verbally from the few surviving oldtimers now living on Taiwan. A full documented history of Masonry in China from its very beginnings is non-existent since many of the records had been destroyed in the war years on the Mainland. Masonry in China has gone through many trials and tribulations during the last 45 years. We have seen our brethren persecuted and even killed. Notwithstanding, Masonry still flourishes in Free China and those of us who have been a part of its history feel very proud that we have been able to participate.

To our American and Philippines brethren we owe a great debt for without their aid and assistance Masonry would not have been able to survive in this part of the World during all those difficult years.

Acknowledgments are due to Bros. Lott H. T. Wei and William J. Sterquelle for their kind help and assistance in compiling and drafting much of this material without which this synopsis could not have been written.

"There is an Eye that never sleeps beneath the wind of night. There is an Ear that Never shuts when sinks the beam of light. There is an Arm that never tires when human strength gives way, There is a Love that never fails when earthly loves decay -
— George Matheson

October 28, 1985

Ref. No. J85-0007

Brother Oscar L. Fung
Managing Editor
The Cabletow
Plaridel Masonic Temple
1440 San Marcelino, Manila D-2801
The Philippines

Dear Brother Fung,

Acknowledge receipt of your letter of October 18, 1985, the contents of which were duly noted.

I am enclosing a copy of Synopsis of the Masonic History of China written by our M.W. George W. Chen, PGM and published in October 1974. Hope it would meet your requirement.

Kindly be advised that a special dispensation was issued on June 6, 1985 for the formation of Tang Lodge with Rituals in English and business discussions in Chinese by our Grand Master M.W. Ian Lin.

We held a Joint Installation of Officers of the six Constituent Lodges under our jurisdiction on July 28, 1985 at the International Hall, Asia World Plaza, which was the biggest gathering of Masons after the withdrawal of US Forces to show the unity, Peace and Brotherly Love of Masonry in China and I was honored to be invited by the then Masters-elect to preside at the East as the Installing Master. Pictures of which were enclosed for your pleasure.

With best wishes and warmest fraternal regards.

Encl:

Sincerely and fraternally,

S. S. Yuan, P.G.M.
Grand Secretary

December 6, 1985

Ref. No. L85-0003

Most Worshipful Pedro W. Guerzon
Grand Master
Grand Lodge of the Philippines, F. & A.M.
Plaridel Masonic Temple
1440 San Marcelino, Manila 2801
Philippines

Dear Most Worshipful Sir,

Enclosed please find two pictures taken at the Tao-Yuan International Air Port on the day when you were back home for your pleasure.

Once again we thank you for your visitation during our last Annual Communication with your delegation. We are planning to visit you on the fourth Thursday of April next year if situation permits.

With best wishes for a Merry Christmas and Happy New Year to you and your Grand Officers.

Sincerely and fraternally,

Encl:

S. S. Yuan, P.G.M.
Grand Secretary

God moves in a mysterious way
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm.
Deep in unfathomable mines.
Of never-failing skill
He treasures up His bright designs
And works His sovereign will.
Ye fearful saints, fresh courage take;
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head.
Judge not the Lord by feeble sense
But trust Him for His grace;
Behind a frowning providence
Hi hides a smiling face.
His purposes will ripen fast
Unfolding every hour;
The bud may have a bitter taste
But sweet will be the flower
Blind unbelief is sure to err
And scan His work in vain;
God is His own interpreter
And He will make it plain.

— William Coper

EMON "THE GOOD" LODGE NO. 179
Kenneth C. Holt 32°

Historical Background

The word "Emon" is a Marshallese word for good. It was chosen for the name of the new Lodge to commemorate the good works of Freemasonry everywhere and to provide a legacy for the future Brothers of the Lodge.

More significantly the word **emon** infers the locale of the Lodge in the Marshalls and relates the true meaning of Freemasonry to the local people through the loose and various interpretations of the word throughout the many islands and dialects of the area.

Emon "the good" Lodge No. 179 stands as a tribute to the many "emon" Brothers who recognized the need to organize a Lodge at Kwajalein.

Kwajalein Island is the largest island in the Kwajalein Atoll. The atoll is located in the "Ralik" (Sunset or Western) chain of the Marshall Islands in the West Central Pacific Ocean. It is 2100 nautical miles southwest of Honolulu, Hawaii and about 4200 nautical miles southwest of San Francisco, California. . . . Lying less than 700 miles north of the equator, Kwajalein is in the latitude of Panama and the Southern Philippines. It is in the longitude of New Zealand, 2300 miles south, and Kamchata Peninsula, USSR 2600 miles north.

Kwajalein Atoll is a coral reef formation in the shape of a crescent loop enclosing a lagoon. Situated on the reef are approximately 100 small islands with a total land area of only 5.6 square mies (3854 acres). The three largest islands, Kwajalein (1.2 sq. m.). Roi-Namur and Ebadon, at the extremities of the atoll, account for nearly half of the total land area. While the "typical" size of the remaining islands may be about 150 yards by 700 yards, the smallest islands may be no more than sand cays that merely break the water's surface at high tide. By contrast, the lagoon enclosed by the reef is the world's largest lagoon, having a surface area of 1,100 square miles. Its depth is generally between 20 and 30 fathoms (120 to 180 feet). However, there are numerous coral heads approaching or breaking the lagoon surface. The

lagoon's longest dimension is 75 miles from Kwajalein to Ebadon and its average width is about 15 miles. Kwajalein, at the atoll's southern tip, and Roi-Namur, at its northern extremity, are the principal islands.

The Kwajalein Atoll first came under American administrative control at the time of its capture in February 1944, according to the International Law of Belligerent Occupation. However, in July 1947, the former Japanese mandated islands of the Marshall, Caroline and Mariana groups became a Trust Territory of the United Nations. By agreement between the UN Security Council and the United States Government the Trust Territory was placed under US Administrative Authority (not ownership). Civil administration was delegated to the US Navy until 1 July 1951 when it was transferred to the Department of the Interior by Executive Order 10265. Currently, political jurisdiction is in a state of transition and negotiations are underway to establish the new Micronesian Government. Upon termination of the Trust, the Marshall Islands will be a separate governmental entity.

During the period from 1965 to 1975 there was a high intensity of construction and test programs at KMR. The island population during those years reached about 6,000 US personnel. As major construction projects were completed and research programs dwindled the population diminished to a current count of less than 2500. The majority of these are employed by the Logistics Contractor to maintain the facilities and operate power plants, provide utilities services, operate and maintain the fleet of aircraft and marine craft, operate the various food services, recreational facilities and general housekeeping of the island. Other contractors operate and maintain the technical equipment that provide communications, radio and television and also operate the high-tech defense and research installations.

Approximately 8,000 Micronesians (mostly Marshallese) reside on Ebeye (a half-hour ferry ride from Kwajalein) and some 600 reside on other islands in the atoll. About 550 Micronesians are regularly employed at KMR, of which over 500 are employed by the Logistic Support Contractor.

Even if the Emon Lodge is constituted under the Most Worthy Grand Lodge of Free and Accepted Masons of the Philippines, its membership is comprised exclusively of United States Nationals. This in itself would seem contrary to the basic tenets of Freemasonry. However, because of the location of the Lodge at Kwajalein Missile Range, Kwajalein, Marshall Islands, where the

United States Government has established a highly complex and sophisticated ballistic missile testing and research center, the Island is secured from entry by foreign nationals. Thus the membership of the Lodge must rely solely upon those worthy men and Masons who are employed by the various US Contractors and US Government Employees.- - K.C.H.

The United States has used Kwajalein for military purposes since 1944; for one and a half years as a wartime sea and air base; seven years as a small, all-male naval outpost; seven years as a small naval community; and since 1960 as a military and civilian community devoted to missile research and testing programs. Since 1 July 1964, it has been a Class II Army installation assigned to the Nike-X Project Office and its successors the SENTINEL Systems Command, the SAFEGUARD Command, and currently, the Ballistic Missile Defense Systems Command.

Kwajalein's first use as a military base was during the late 1930s when Japan began to fortify its Micronesian mandates. Prior to that period Kwajalein Atoll (with a population of only a few hundred) was of little importance in the affairs of the Central Pacific Islands groups, with the foreign powers which governed them, or with those countries who had trading interest in the areas principally Spain, Germany and Great Britain. During World War I, Japan occupied Micronesia and in 1920 was given mandate over the islands by the League of Nations. In 1935, Japan withdrew from the League, closed Micronesia to foreigners and began military preparations. Kwajalein's atoll provided an excellent fleet harbor in the huge lagoon and deep waterways.

The Japanese built their largest naval and supply base in the Marshall group on Kwajalein, a major air base on Roi-Namur and a seaplane base on Ebeye. Minor installations were built on other islands in the atoll to support these bases. Kwajalein had a key role in the initial Japanese strike against the United States on 7 December 1951. The submarines which attacked Pearl Harbor and the task force which assaulted Wake Island departed Kwajalein's bases. By 1943, Kwajalein was the headquarters of the Japanese Fourth Fleet and a part of the Sixth (Submarine) Fleet.

Kwajalein Atoll was one of the first of Japan's prewar territories to fall to American forces during World War II. After two days of terrific air and surface bombardment (15,000 tons of ammunition rained down on the tiny land area), the atoll was invaded from the north by the US Fourth Marine Division and from the south by the US Seventh Infantry Division on 30 January 1944. The islands were taken one by

one in ground combat and the entire atoll was in American hands by 8 February 1944. American casualties numbered 372 killed and 1582 wounded, out of 41,446 troops committeed. The Japanese defending forces were almost entirely exterminated, 7,870 being killed and 265 taken prisoner. On the fortified islands, virtually all Japanese installations were wrecked or destroyed and the vegetation stripped from the land.

Navy Construction Batallion (Seabee) units immediately began clearing the debris-littered islands and making them usable as an American naval and air base. On Kwajalein, a 5,000 foot airstrip was reconstructed and lengthened to 6,300 feet, hardstands were laid for 102 heavy bombers and several hangars were erected. Echo Pier was rebuilt and a small slip added. On Roi-Namur, the runway was reconstructed and 100 light planes were based there. On Kwajalein and Roi-Namur, temporary buildings were erected for hospitals, barracks, shops, storage and other garrison uses. Several buildings dating from 1944-45 are still use on Kwajalein, including the Commander's Quarters, which was originally an officers' club, and the Chapel, which was built on a volunteer basis by military personnel stationed on Kwajalein at that time.

Originally, in the northern sector of the atoll, there were three islands: Roi, Enedrikrik, and Namur. During the years 1945-1946, American occupation forces commenced a full operation from both Roi and Namur. By the end of 1946, the three islands had been joined and a road built. Over the years since, much more fill has been added and the name Enedrikrik has disappeared. It is now all one island, Roi-Namur.

After the war, Kwajalein was one of seven islands in the Gilbert-Marshall-Mariana area chosen by the Navy for retention as a United States base. Congress appropriated funds for these bases in FY 1946. Kwajalein served as the main support center for the first atomic tests on military targets during "Operation Crossroads", March-August 1946. Over 300 ships and 20,000 men took part in this operation. Remains of the German super cruiser, Prinz Eugen, now sunk in the Kwajalein lagoon, is a grim reminder of this major military test. The Kwajalein base was under Navy command for 19 years, until 1 July 1964 when it was transferred to the US Army. Besides the Navy, units of the US Marine Corps, Air Force and Cost Guard also operated on the island during the 1950s. Kwajalein was described as "an important refueling, transportation and communications point, linking East with West". After the war, a community averaging some 300-400 Marshall less workers lived on Kwajalein in the area where the Weather Station is now located,

until all were relocated in January 1952 to Ebeye in a village constructed under Navy auspices.

Most of Kwajalein's existing facilities were erected in the period 1951 to 1956 when the base activity was sharply stepped up due to its position on the supply routes for operations in the Korea-Eniwetok-Bikini areas and provisions were made to accommodate dependents of Officers and Senior Enlisted personnel. Nearly all building dating from this period, located on the northern half of the island, are of permanent concrete block construction.

A new chapter in its history began in early 1959 after Kwajalein was selected to be the testing site of the Nike-Zeus Anti-Missile Program of the then US Army Rocket and Guided Missile Agency. At about the same time, the Island of Roi-Namur was chosen for development as a center for the missile re-entry characteristic studies sponsored by the Advanced Research Projects Agency (ARPA) of the Department of Defense. This program, designated Project PRESS (Pacific Range Electromagnetics Signature Studies), had related facilities in California, Hawaii and wake Island.

Naval Station Kwajalein became "Pacific Missile Range Facility-Kwajalein" under the Navy's Pacific Missile Range Command at Point Magu, California, with the Army and ARPA as tenant activities. A further major change began on 1 July 1959 when the Navy let a contract to a civilian concern, Transport Company of Texas (TCT), to operate and maintain all the base's support facilities, replacing the military personnel who had previously performed those functions. A small staff of Naval personnel was retained to supervise the execution of the contract. TCT continued as logistic support contractor until 1 March 1964 when the contract was awarded to another civilian company, Global Associates, with head offices in Oakland, California.

As range facilities and housing units were erected, technical personnel and their families settled into the Kwajalein community. Nike-Zeus contractors and sub-contractors included Western-Electric Company, Bell Telephone Laboratories (research and development) and Douglas Aircraft Company. The technical support contract for communications, instrumentation, photography and other range services was awarded to Kentron Hawaii, Ltd. The Project PRESS contractor was MIT Lincoln Laboratory, with RCA and IBM as sub-contractors. The islands population was composed mostly of civilian employees employed by the technical contractors with a small group of Army personnel who monitored the overall contract evaluation.

History was made at Kwajalein with the announcement in July

1962 of the first interception of an ICBM by an anti-missile missile; a Zeus fired from Kwajaelin came within lethal distance of an ICBM launched from Vandenberg AFB, California. In September 1964, Secretary McNamara revealed that the Army's Zeus missile had made many successful interceptions and had also intercepted a satellite in orbit a year after he directed the Army to establish such a capability.

As programs successfully phased out new programs were developed to take their place and to utilize the high state-of-the-art equipment that evolved from the early programs. The SENTINEL Systems Organization was established by Hq. Department of the Army General Order No. 48, effective 15 November 1967. The resources and staff of the Nike-X Project Office, including Kwajalein Test Site, were transferred to the new SENTINEL System Command. At Kwajalein, the first of many successful launchings of the Spartan missile took place in March and May 1968. On 15 April 1968, Kwajalein Test Site was redesignated the Kwajalein Missile Range. The SENTINEL System Command was redesignated the SAFEGUARD System Command on 16 March 1969. On 24 May 1974, the SAFEGUARD System Command was redesignated the Ballistic Missile Defense Systems Command.

The Staff decided to omit "Significant Factors Related to Site Operations and Construction". The foregoing is enough to understand the background of the location of Emon Lodge and the circumstances which brought Masons and Brothers together to form a Masonic Lodge at Kwajalein, Marshall Islands. Hence, on to the History of Emon Lodge No. 179 F & AM and Elected Officers and Significant Highlights. - - Ed.

Genesis & Metamorphosis of Emon 179

Wherever free men have gathered the tenets and doctrines of freemasonry have been practiced. The Marshall Islands had been under the control of imperialistic Japanese forces for thirty years until the United States forces conquered the islands and delcared the area safe on 5 February 1944.

Prior to the Japanese occupation, the islands were in the hands of intolerant Germans during the reign of the Kaisers. Before the Germans entered into the Marshalls native story boards depict a rather savage and barbaric monarchy as the ruling class.

In a little over two months after the liberation of the Islands by the US forces, on 19 April 1944, a group of Masons and DeMolays gathered to bring the first light of Masonry to this isolated group of

islands in the vast expanse of the Western Pacific.

The recorded proceedings of this venerable meeting is quoted in part from a paper entitled "Masonry Comes To The Marshall Islands" by Earl G. Waters . . . Bro. Waters, a member of the DeMolay, San Jose, California was at that meeting 40 years ago.

In the 20 years following the initial gathering of the Brothers on Kwajalein there seems to be no recorded Masonic activity. This is probably due to the high state of impermanence of the military personnel stationed there. For the most part they were comprised of occupational forces and construction battalions.

The year 1959 saw the beginning of what is now termed "the most sophisticated and technically developed" missile tracking and research facility in the free world. The technical people and support contractors evolved into a more stable community life which resulted in longer terms of residency which ultimately demanded a higher level of social activity. Civilian families replaced military and as the population grew so did the society grow and stabilize.

As Brothers became acquainted and their numbers grew the seeds were planted to form a Lodge and re-kindle the Great Light of Masonry. In 1964 a goodly number of Master Masons gathered and, in a manner of speaking, established the Kwajalein Square and Compass Club.

As membership in the Kwajalein Square and Compass Club grew and the news spread throughout the community of the Masonic activity, many worthy men inquired about joining the Fraternity. The Brothers began efforts to establish a chartered lodge. Their first efforts were to contact the Most worshipful Grand Lodge of California to find out if that Grand Lodge would look favorable on establishing a Lodge in the Marshall Islands. For various reasons, one being a lack of Past Masters, they declined the invitation.

About this time VWB Harold J. Leavitt, Manager of Public Works for the Trust Territory of the Pacific, passed thru Kwajalein on a quarterly inspection. At that time VWB Leavitt was the District Deputy Grand Master of District 21 for the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines. He, upon learning of the Brothers' desire to establish a Lodge, kindly offered his assistance and directed the Club's efforts to the Philippine Grand Lodge.

On 19 July 1965 the petitions, credentials and evidence of intent to form a lodge on Kwajalein were forwarded to the Grand Lodge of the Philippines.

On 16 August 1965 a dispensation was granted to EMON Lodge UD and less than a year later, on 26 April 1966, the Charter was granted.

During the period of formulation until actual constitution VWB Leavitt provided considerable guidance and direction for the founding Brothers to become proficient in the work and lectures of the degrees of Masonry. VWB Leavitt's invaluable assistance and brotherly love guided their footsteps through a rough and rugged road toward the reality of the Brothers' dreams.

The Founding Brothers caused to be collected the regalia and materials necessary for the Fraternity and built the Lodge furniture. The original altar and stands were made by WB Gibbs, Brothers Cox, Adkins, Nagata and Grubbs. The altar has since been replaced but the original stations are still in use today. Fraternity Lodge No. 1111 AF & AM, El Paso, Texas, presented Emon Lodge UD the Holy Bible for the altar.

Being on a semi-military base a separate building for the Lodge was out of the question. Emon Lodge UD held their meetings in a conference room of the ZAR (Zeus Acquisition Radar) Transmitter Facility.

The Most Worshipful Grand Master Raymond E. Wilmarth designated VWB Leavitt, DDGM District 21, to constitute EMON Lodge UD into a regular lodge on his behalf and in his name. On 8 June 1966 Emon Lodge No. 179, Free and Accepted Masons was constituted . . .

Following are the Lodge's elected officers and significant highlights.

1965 (UD) - - Master, Robert T. Gibbs; S. Warden, Albert A. Chaney; J. Warden, Robert E. Hodgdon; Treasurer, James R. Lund; and Secretary, Raymond J. Hindman. The altar and the original stands were made by Brothers Cox, Adkins, Nakata, Grubbs and WB Gibbs.

1966 - - Master, Robert T. Gibbs; S. Warden, Albert A. Chaney; J. Warden, John B. Adkins; Treasurer, Jack B. Smith; and Secretary, Frank S. McMurphy.

1968 - - Master, William A. McDonald; S. Warden, Kenneth M. Crabtree; J. Warden, Joseph Jullender; Treasurer, James L. Wardlaw; and Secretary, Frank S. McMurphy. Brother Nakata received a Certificate of Merit from the Grand Master for his work and support in the Lodge.

1978 - - Master, E.R. Ross; S. Warden, J.B. Davis, Jr.; J. Warden, K.M. Crabtree; Treasurer, George A. Dargie; and Secretary, K.C. Holt. The WM Grand Lodge appointed WB Robert M. Harvey as District Junior Grand Lecturer. VWB Kenneth M. Crabtree continued as DDGM of Dist. 21.

1979 - - Master, E.R. Ross; S. Warden, J.B. Davis, Jr.; J. Warden, K.M. Crabtree; Treasurer, Ike H. Ambrose; and Secretary, K.C. Holt.

1980 - - Master, K.M. Crabtree; S. Warden, J.B. Davis, Jr.; J. Warden, Rolland T. Cavan; Treasurer, I.H. Ambrose; and Secretary,

K.C. Holt. Bro. Holt presented the Lodge with a Lodge banner. The Lodge also purchased new Officers' aprons to be used for Installation of Officers until the current ones are worn out.

1981 - - Master, E.R. Ross; S. Warden, R.T. Cavan; J. Warden, Lewis G. Ross; Treasurer, I.H. Ambrose; and Secretary, K.C. Holt. WB John B. Davis was appointed DJGL and WB Crabtree continued as DDGM.

1982 - - Master, R.T. Cavan; S. Warden, L.G. Ross; J. Warden, James L. Wright; Treasurer, K.M. Crabtree; and Secretary, K.C. Holt, WB Cavan began negotiations with the Army for occupation of Building No. 356 for a new Lodge room. Plans were drawn up for the proposal by Bro. Holt and estimates were submitted to the authorities. The building would provide a separate facility for the Lodge and be located in the housing area. The ZAR Tx building was declared a NMR (No Maintenance Required). Facility and water service to the rest rooms was cut off thereby rendering the rest rooms inoperable.

1983 - - Master, L.G. Ross; S. Warden, J.L. Wright; J. Warden, Terry L. Covington; Treasurer, Henry Lum; and Secretary, K.C. Holt. Upon receiving the Army's approval to occupy Facility 356, work was begun on a "self help" basis with Global Associates accomplishing the major foundation work. Bros. Jim Wright, Don Mears and Ken Holt removed the old floor. Global then installed the concrete perimeter grade beams and foundation. When this was completed many of the Brothers helped in hauling into the building 31 tons of beach sand for back fill for the new concrete slab floor which Global installed and finished.

1984 - - Master, J.L. Wright; S. Warden, Donald E. Mears; J. Warden, L.L. Webb; Treasurer, K.M. Crabtree; and Secretary, K.C. Holt. WM Wright, with the assistance of many Brothers, furred out the walls of the new facility, wood paneled the walls, constructed a wall to form a Tyler's room and Preparation room at the West end, constructed a three tier, two tier and single step station at the East, West and South stations, respectively. Vinyl floor tiles were added to the stations and the outer rooms. Carpet tiles from the old Lodge room were salvaged and relaid in the new facility. The furniture was moved and all the old records and paper work, supplies, etc. were relocated and on 16 October the first meeting was held in the new facility.

1969 - - Master, Kenneth M. Crabtree; S. Warden, Frank S. McMurphy; J. Warden, Kenneth M. Willard; Treasurer, Gary D. Sheldon; and Secretary, Lloyd L. Webb. WB McDonald was appointed District Deputy Grand Master of District 21.

1970 - - Master, Kenneth M. Crabtree; S. Warden, Joh O'Dougherty;

J. Warden, Robert M. Harvey; Treasurer, James L. Wardlaw; and Secretary, Cecil B. Weaver. WB Kenneth M. Crabtree was appointed DDGM of Dist. 21.

1971 - - Master, John O'Dougherty; S. Warden, Robert M. Harvey; J. Warden, Douglas A. Hobin; Treasurer, Kenneth M. Crabtree; and Secretary, Clyde H. Crubbs. WB O'Dougherty and Bro. Hobin renewed the stands and presented the Lodge with new gavels and striking blocks. Bro. Grubbs, with Bro. Queffenne's assistance, installed two globes on the columns. WB Crabtree was re-appointed DDGM by the Grand Master.

1972 - - Master, R.M. Harvey; S. Warden, Keith Cookus; J. Warden, Elson R. Ross; Treasurer, K.M. Crabtree; and Secretary, C.H. Grubbs. VWB Crabtree continued as Dist. 21's DDGM.

1973 - - Master, R.M. Harvey; S. Warden, K. Cookus; J. Warden, Jay P. Manning; Treasurer, K.M. Crabtree; and Secretary, C.H. Grubbs.

1974 - - Master, K. Cookus; S. Warden, J.P. Manning; J. Warden, John B. Davis, Jr., Treasurer, K.M. Crabtree; and Secretary, C.H. Grubbs.

1975 - - Master, J.P. Manning; S. Warden, J.B. Davis, Jr.; J. Warden; D.A. Hobin; Treasurer, K.M. Crabtree; and Secretary, J. O'Dougherty. The Lodge room was moved to the mezzanine floor of the ZAR TX Building and many Brothers helped in painting and decorating the Lodge room.

1976 - - Master, J.B. Davis, Jr.; S. Warden, R.M. Harvey; J. Warden, John H. Shillam; Treasurer, K.M. Crabtree; and Secretary, Gary A. Joiner. The altar kneeling pads were reupholstered in white vinyl and the altar lights were rewired. Bro. A. Warren installed two air conditioners in the North Wall and added outlets.

1977 - - Master, J.B. Davis, Jr.; S. Warden, J.H. Shillam; J. Warden, E.R. Ross; Treasurer, K.M. Crabtree; and Secretary, Kenneth C. Holt. Construction was completed on the addition of the Tyler's Room and the Preparation Room. Carpet was laid over the vinyl tile floor and single step platforms were added at each of the stations. A3Ton air conditioner was purchased to replace the two smaller ones and installed by Bros. Warren and Russell. A new altar was built with cushioned kneeling pads in white vinyl and wall murals were built and installed behind the three stations. The Lodge purchased a new lighted blazing star which was mounted in the East. WB Davis presented the Lodge with new Officers' Jewels. Bro. Holt was presented a Certificate of Distinguished Masonic Service by the Grand Master for his work in renovating the Lodge room.

1985 - - Master, J.L. Wright; S. Warden, J.B. Davis, Jr.; J. Warden

K.C. Holt; Treasurer, K.M. Crabtree; and Secretary, William K. Merritt. WM Wright continued small finishing touches to the new Lodge Room and added moulding strops on the West wall for mounting all the Past Masters pictures. Bro. Holt presented the Lodge the Wurlitzer organ in appreciation for all the help the Brothers rendered him after a fire destroyed his home in February 1984. Certificates of Appreciation signed by the MW Grand Master were presented to VWB Kenneth M. Crabtree, DDGM; VWB Elson R. Ross, DGL; and WB John B. Davis, Jr., DGI.

"Masonry Comes to the Marshall Islands"
Earl G. Waters

The history of Mankind records the continuous struggle for existance and the constant striving for improvement and perfection of his social order and his living conditions.

In the beginning, man lived alone in caves and his struggle for a mere existance was a full time occupation. Then, he found, that by banding together with his fellowmen for mutual protection he could devote more time to perfecting his living conditions. This created a social problem not unlike that of our society today although certainly far more crude.

We do not know definitely when the first order was established nor do we know what the first organization was, but the order of Masonry dates back to King Solomon and it is reasonable to assert that it stands today as the oldest order on record.

There are many notable firsts in the annals of Masonic history and it is gratifying to know that wherever free men have gathered the doctrines of Masonry have been practiced.

As for the Order of DeMolay whose history, not nearly approaching that of Masonry, does actually date back to the days of the Spanish and French Inquisitions although the present modern order itself was not founded until the Twentieth Century.

To this venerable history and to the log of first it contains, was added another brilliant chapter on April 18, 1944, when the Masons and DeMolays, situated on the newly conquered Japanese territory of Roi-Namur in the Kwajalein Atoll, held, largely due to the efforts of Brother Harry O. Roat and assisted by Bro. M. H. Gathell, what is believed to be the first meeting of Masons in the Marshall Islands.

Thus, to an isolated group of islands in the vast Pacific which were under the control of Imperialistic Japan for a quarter of a century and before that first, in the hands of savage and barbaric natives, and later in the hands of intolerant Germans during the realm of the Kaisers, came the first signs of control by free living men of a free country.

Master Masons and DeMolays, gathering for the first time on conquered Japanese territory in the Marshall Islands, met on Tuesday, April 18, 1944, at the hour of half past seven in the 190th Naval Construction Battalion recreation tent on the land of Namur. Several organ selections by Brother Dufresne preceded the meeting.

The meeting was opened by Brother Roat who announced the purpose of the meeting to be solely to organize a club in the interest of general fellowship and extended the welcome to all brethren.

Brother Roat then turned the meeting over to Brother Gatchell who introduced the guest of honor, Captain E.C. Ewen (USN), Island Commander. Captain Ewen benevolently wished the gathering well and told the members that he looked upon the meeting as "a trend toward the return of civilization to these islands".

Those attending then introduced themselves and stated their affiliations. There were 48 present, representing 22 States and the Canal Zone. Illinois had the largest representation. A total of ten island units were represented.

Brother Roat, assuming the chair again, called for suggestions regarding future meetings and Brother Davis responded with the suggestion that an investigation be made into the possibility of securing a lodge charter.

Other suggestions included the inviting of prospective members to meetings and the appointment of a committee to include one member from each unit for the purpose of initial organization and planning. A committee was duly appointed as follows:

Brother Carlton of MAG 31; Brother McKay of 95th CB's; Bro. Fenn of Acorn 21; Brother Davis of 15th Defense; Brother Brown of GroPac; Brother Edwards of Boat Pool; Brother Smith CASU; Brother Gatchell of ASD; Brother Sakakeeny of AROU 2; Brother Dufresne of Acorn 21 and Brother Waters of 15th Defense, were selected to represent the Order of DeMolay.

Brother Gatchell testified to the work done by the Brothers in making the meeting possible and a vote of thanks was extended to those responsible. The meeting was then adjourned and a social hour followed which included refreshments.

FREEDOM AND FREEMASONRY

The edeal of freedom is central to the concept of Demolay. Its rigorous ritual underscores the value of civil rights, religious freedom and inteelectual liberty. If freedom is sacred to Demolays, so is it sacral to Freemasons. Today, freedom is again on the lips of every Filipino. Allow me therefore to share with you my humble thoughts on Freemasonry and Freedom.

To topic is relevant because the state of democracy of the nation is currently under the scalpel of scrutiny. The effort need not be excruciating if it were only to be characterized by disinterest on the part of the participants. The tragedy is that partisan politics with all its gyrations has warped the judgment of those involved in the exercise. Hence, on one extreme you will be pounded by the pronouncement that the country continues to be true to the Jeffersonian mould of democracy. On the other extreme, you will hear the lamentation that the country is now the graveyard of liberty in Asia. The pathetic part is that those who are ready to dismiss democracy in the Philippines assail others for contributing to its impending demise by their detachment. Among the institutions that have been abused for its alleged insouciance to the ongoing struggle for freedom is, quite unfortunately, the masonic fraternity. I say abuse for the fraternity has been badmouthed in locker room language for its alleged phlegmatic pose vis-a-vis the burning issues of the day. We are being pushed and pulled to join the so called revolution under the yellow flag, the red flag and even the back flag. Any resistance to the centrifugal and centripetal force of those movements is denounced as anti-democratic and counter-libertarian.

*Delivered on October 30, 1985 on the occasion of the Special Session of the Supreme Council, Order of Demolay.

It is thus appropriate to tackle the topic Freemasonry and Freedom to blast the cloud of doubt that has hovered around the name of the fraternity as a consequence of all these misperceptions. I like to begin by emphasizing that no amount of breast beating by any

of our self-proclaimed champions of democracy can expunge the historical fact that this country owes its liberty to Filipino masons. MW Teodoro Kalaw very well preserved for posterity this historical reality when he wrote:

"Rizal, Del Pilar, Lopez Jaena, and others founded in Europa a Masonic organization in order to maintain unity among the Filipinos and, thus united, call the attention of the world to the oppression of which their country was the victim, and demand urgent reforms. In order to maintain closer and secret relations with the patriots in the Philippines, the local Masonry was organized, subject to that of Madrid. The idea was that Freemasonry must be the brain to direct the Filipinos and think for them. There being no liberty to assemble and speak freely, the Lodges served as a place of assembly and a tribune. Soon they became the gathering places of the most progressive Filipinos who, being members of the heroc middle class, fostered the movement at the risk of their lives and property Among those patriots, two are especially prominent who had nothing in common except their obscure descent. The first was a moral and intellectual leader of the first magnitude, a thoughtful and calm youth, a wise and deep thinker: Apolinario Mabini. The second was an ardent and bold demagogue, of sound principles but radical procedure: Andres Bonifacio. Freemasonry stood behind Andres Bonifacio in the ideal which be pursued; but it could not approve his violent methods. Thus Bonifacio founded another specie of Freemasonry, with degrees, initiations, and pass-words, and in it he cultivated his desperation and radicalism. Thus originated the Katipunan which precipitated the country into the revolution. And as the government, misinformed, confounded it with real Freemasonry, many Masonic leaders died at the hands of firing squads or in exile without having seen the result of their labors.

"But later, when the Filipinos, for a brief space, enjoyed self-government, whom did they place at the head of their civil and military government? The President of the Republic was Emilio Aguinaldo, a member of Magdalo Lodge. The Prime Minister was Apolinario Mabini, orator of Balagtas Lodge. The secretaries of war were Baldomero Aguinaldo of Pilar Lodge, and Ambrocio Flores of Bathala Lodge. The Seccretary of Commerce and Industry was Gracio Gonzaga, of Minerva Lodge, the Director of War was Antonio Luna, of Solidaridad Lodge of Madrid. Among the most noted generals were Vicente Lukban, of Bicol Lodge, and Mariano Llanera, of the triangle Centeno. The president of the diplomatic committee abroad was Galicano Apacible, of Solidaridad Lodge, Madrid, and the follow-

ing Masonic leaders of that period were diplomatic representatives in various parts of the world: Mariano Ponce, Rafael del Pan, Juan Luna, Ramon Abaca, Antonio Regidor, Sixto Lopez, Vergel de Dios, and Manuel Artigas. The grandest document produced by the Philippine Revolution, according to the foremost American authority in the premises, James LeRoy, was Mabini's Decalogue, a profoundly Masonic work. The most important and most discussed chapter of the Malolos Constitution, that on religious liberty, represented a victory of the Masons. And the triangle appearing on the Philippine flag, the loftiest symbolism of the struggles of the Filipino people, was put there according to President Aguinaldo, as a homage to Freemasonry. When a general of the American army wrote to a prominent Filipino, asking from where Mabini got his ideas, seeing that he had never been out of the islands, the Filipino replied, in a document which is still preserved at washington: 'General, Mabini got them from Freemasonry, and nowhere else.' "

Cicero called history as the "Witness of the times, the torch of truth, the life of memory, the teacher of life, and the messenger of antiquity". Its principal office, according to Tacitus, is "to prevent virtuous actions from being forgotten . . . ." Those who degrade masonry's contribution in the fight for freedom of the Filipino exhibit no acquantance with our history. They may as well know that a page of history is worth more than a pound of mysterics. Let there be no dot of doubt that Masonry's role as defender of democracy will continue till time shall be no more. I submit that Masons will always make the best disciples of democracy are chiselled in our hearts and minds within our masonic lodges. In his studies of the history of nations, Arnold Toynbee observed that democracies flowered in countries where the majority of the people enjoy social justice, and where the people are united by belief in a Supreme Being. Contratriwise, democracy faltered in climes where the people wallowed in ignorance, where the people were unequal, and where the people were divided by divinities.

All these democratic desiderate are impressed in the making of a mason. Thus in the Entered Apprentice Degree, we are taught the contrasting value of light and darkness. Blindfolded, we were made to realize the infeasibility of life dominated by darkness. The world crawls with evil and he who treads on its gound is taught to prepare himself to meet the adversities of life. I need not relate to you in panoramic fashion all the lessons given to an Entered Apprentice on how to live in an unenlightened world. I hope however you remember upon whom we were made to put our trust, the companion we were given to

guide us in our travel, that we travelled bereft of any precious metal and by advancing on the square by regular upright steps. In other words as Entered Apprentice, we learned to put our trust on God, to give our fellowmen our companionship and to rely on morality and hot on material wealth in our travel.

These masonic lessons were all appropriated in the Preamble of our Constitution. Listen to its solemn words:

> "The Filipino people, imploring the aid of Divine Providence, in order to establish a government that shall embody our ideals, promote the general welfare, conserve and develop the patrimony of our nation, and secure to ourselves and our posterity the blessings of democracy under a regime of justice, peace, liberty and equality do ordain and promulgate this Constitution."

This preamble of our own Constitution sums up all the aspirations of our people. Note how masonic is the expression of these life-long aspirations. Immediately, there is the invocation of the aid of Divine Providence, not the divinity of any particular religion, but the Supreme Archetect of the Universe. This ought to be so for there cannot be a chance of success in any endeavor without Divine succour. Then, our Preamble speaks of the Filipino as a people, not as individuals, not as a disunited entity. In fine, it speaks the sentiment that we are to provide companionship to one another, or act as a brother's keeper, especially to the disadvantaged brother, - the blind, the weak, the poor, etc.

This is also the message when we guide our candidates during the preambulation. We are asked to touch the lives of those without light, those who dwell in darkness. Stated otherwise, the preambulation uses those who have seen the light, to share that light with those without light. They are not supposed to hide that light privately in their own breast, they are not supposed to live in isolation from their fellowmen. An adherence to this masonic mandate ought to strengthen the sinews of democracy. For today one of the problems of democracy is the multiplication of men who care more of themselves and less about others. Some of us live in enclaves where we do not even have a passing acquaintance of our neighbors. The high walls, the air-conditioned offices, the swivel chair have isolated us from the stream of our fellowmen, if not our own brethren. We are one society but strangers to each other. sometimes strangers even to the members of our family, our wives and our children. Modern Technology has deepened the chasm that cracks the companionship of men. Prof. Skolimowski said it well when he pointed out that high technology has produced undesirable social mutants: the atomic family and the isolated

individual who is in touch with the world by touching buttons but cannot be touched by his neighbors or be in touch with himself.

Fellowcraft masonry also reinforces democratic ideal. Fellowcraft masons are taught valuable lessons that make them better citizens of a democratic regime. It will be well for us to note that a lot of democracies sunk because of the weight of its ignorant citizenry. Lincoln provided us with the best definition of a democracy - a government of the people, for the people, by the people. This is rhetorics par excellence but the reality is that the sovereignty of the people will be a mere theory unless and until the people are duly and truly prepared to exercise their power of sovereignty. Where the people are intellectually, culturally, and spiritually ill-equipped to govern, it is not they who will govern but an elitist few. And when the people do not govern, you can be sure the interest of the majority will be subverted in favor of the interest of the minority. Masonry perceives the need for people to be prepared to discharge their rights and duties in this world of chameleonic values. For this reason a Fellowcraft mason is advised to soak himself in the knowledge of the liberal arts and sciences, especially geometry. The Winding Stairs is not a meaningless symbol. It is to remind all of the need to improve ourselves thru intellectual and physical toil for in the words of Emerson, success in life is an "ascending effort" Haywood explains this masonically as follows:

> x x x The Lodge symbolizes the world as a whole, the Apprentice the youth entering it, the MM one about to leave it, the Fellowcraft a man in the heyday of his powers, equipped to carry its burdens and trained to do its work.
>
> "This 'work of the world' I This great enterprise of organized human live! How is it to be carried forward? Not by Ignorance to be helpless; neither can it be done by unskilled hand for life is complicated and involves an endless amount of technique. No, it rests on the shoulders of those who have knowledge, skill and experience, and such is the principal idea of the Fellowcraft degree. It is the drama of education, the philosophy of enlightenment."

The late President John Kennedy had remarked that the key to survival of democracies in underdeveloped countries is an enlightened citizenry. He could not have been more perceptive. You can give all the protections of the Bill of Rights to the people, you can grant them all the rights and privileges in the constitution but all these cannot be effectively exercised unless they are enlightened. For of what use is the freedom of speech, and expression to

an individual who failed to go to school? Of what use is the liberty of abode to people who do not have houses? Of what use is the ballot to people who can't read and write and are disqualified from voting? Of what use is the inviolability of the privacy of communication and correspondence to an illiterate people? It cannot therefore be doubted that democracy's strongest foundation lies in an educated citizenry and masonry contribute to the enlightenment of the citizenry. Masons are builders of temples and they are builders of temple only because they are best prepared intellectually and aesthetically.

Upon the other hand, the indian Saint Mahatma Gandhi was once interviewed by the Western Press to find out his views on how governments of democratic countries can avoid the pitfalls of failures. His answer was simple and straightforward. He said that leaders of the government must practice the virtue of self-forgetfulness. Gandhi's view applies as well to the people in general, if all in the body politic were to think and act for the common good, there will neither be any split, nor strife that will tear apart any society. But what fraternal institution of man inculcates the virtue of self-forgetfulness better than Freemasonry? Indeed, this is the most important virtue articulated in the Third Degree in the drama of Hiram Abif. Bro. Van Der Gen of Holland explains it in this wise:

x x x x

"There is indeed a turning point in this degree and it brings us face to face with the noblest truth. There is death of the small, limited self as a part of resurrection. x x x x Truly we must lose our life to save it.

"The losing of our life in self forgetfulness can only follow upon self surrender to God and the world. Only those two together, result in the falling asunder of the lower self and the liberation of the higher. x x x x

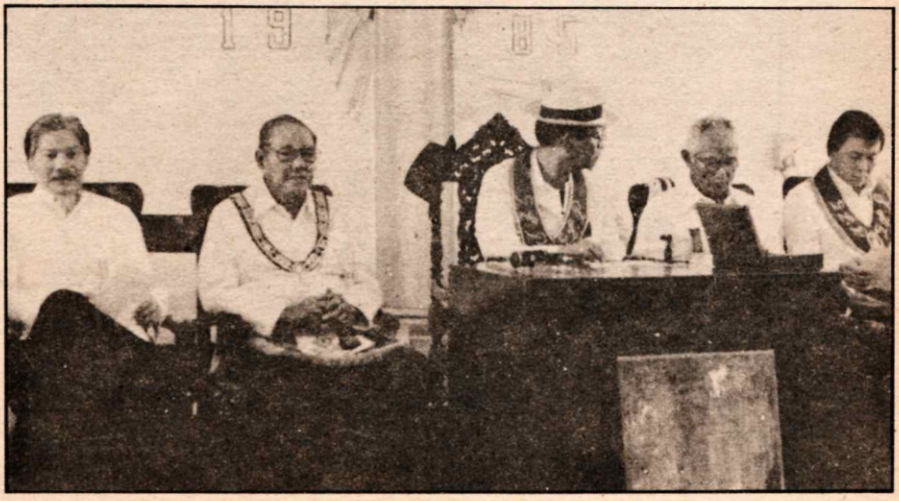
"One finds this truth everywhere in Christian literature. Jesus became poor with the poor, hungry with the hungry, childlike with the children x x x x it is only a Master who is the best servant. x x x When a man has conquered the small self by surrender to the Highest self, he is ready and eager to return and help those who wander in a labyrinth of ills, who seek to fly the bitter chaos and do not know how to do it."

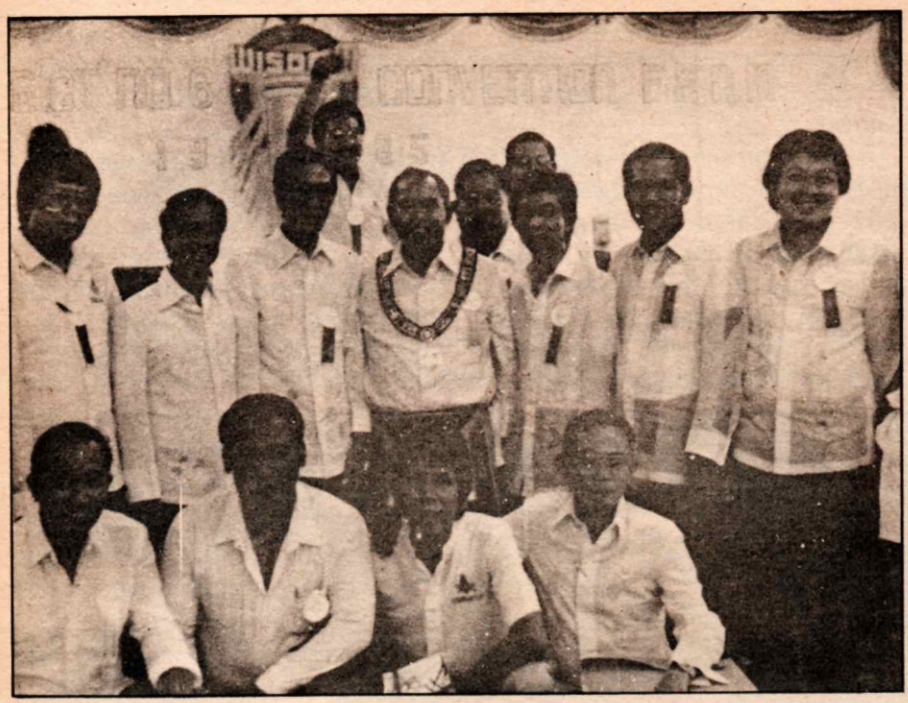
It is thus no wonder that the history of nations all over the world records the fact that it is always masons who offered the greatest sacrifice in defense of the ideals of liberty, justice and democracy. The hills of heroism contain the footprints of masons, the fields of battle are fertilized by the

blood of masonic martyrs; indeed all over the world the mausoleum of heroes are full of masonic names.

Finally, let me say that today's masons owe nobody any apology on the matter of protecting the dogmas of democracy from any and all assault. Liberty has always been and will always be the lifeline of Freemasonry. Tyranny of any kind will eternally be anathema to masonry. In the Preamble of our Constitution, the Filipino people contracted and covenanted "to secure to ourselves and our posterity the blessings of democracy under a regime of justice, peace, liberty and equality . . . ." I say that this covenant will never be violated by a mason for these ideals constitute the cornerstone of masonry itself.

Masonic Convention District No. 6





The Fellowship . . .

COMMITTEE ON JURISPRUDENCE

In Re:

Query of Bontoc Lodge
No. 140 on life membership

Opinion No. 1
Series of 1985

x----------x

OPINION

MW REYNATO S. PUNO, PGM

The Secretary of Bontoc Lodge No. 140, F. & A. M., has posed the query whether a "member in good standing for twenty (20) years in one lodge and continued the remaining ten (10) years in another lodge by affiliation be declared a Life Member by that Lodge in which he affiliated."

The query needs an interpretation of section 5 (a), Article VII of the Ordinances, which provides:

> Sec. 5. Life Membership may be by longevity or by "purchase":
>
> (a) A Master Mason who has been a member in good standing in the fraternity for at least thirty (30) years and has paid his dues to the lodge for the same period of time may be declared a life member by longevity and issued a certificate which will exempt him from the payment of dues. x x x

Love and loyalty to the fraternity as whole as shown by one's thirty years of membership in good standing and unremitting payment of dues is the essence of the privilege of life membership. This is deductible from the provision itself when it required membership" x x x in the fraternity for at least thirty years." It bears emphasizing that the provision did not state membership in a lodge but membership in the fraternity. What is of significance therefore is that a member has posted thirty years of membership in good standing in the fraternity. It is immaterial whether that thirty (30) year membership was earned in different lodges. This interpretation is in no way negated by the remainder

of the provision adding "x x x and has paid his dues to the lodge for the same period of time x x x" The word "lodge" in this provision is generic in character as it does not distinguish between a mother lodge and an affiliate lodge. There is therefore no reason for us to limit its meaning to one particular lodge for when the law does not distinguish, neither should we distinguish. Ubi lex non distinguit, debemos non distinguire. Indeed, the second requirement also emphasizes that the payment of dues should be "for the same period of time," i.e., thirty (30) years. The implication is that we should not require more than thirty years of membership in good standing and payment of dues for a member to deserve life membership. And this may result if we require the subject brother to spend another twenty years in good standing in his affiliate lodge. That result should be avoided for it is both uncharitable and cruel to brethren who have demonstrated 30 years of fealty to the fraternity.

Fraternally,

REYNATO S. PUNO, PGM
Chairman

We Concur:

RW RAYMUNDO N. BELTRAN

VW EDUARDO P. GONZALEZ, JR.

WB JESUS ELBINIAS

WB AMANTE Q. ALCONCEL

WB TEODORO BAY

COMMITTEE ON JURISPRUDENCE

In Re:

Exemption of Physically
and Incapacitated Brethren
from Payment of Annual Dues

Opinion No. 2
Series of 1985

x----------x

OPINION

MW REYNATO S. PUNO, PGM

This has reference to Resolution No. 84-1 of District No. 10 reiterating the resolution of Primera Luz Filipina Lodge No. 69 requesting the Grand Lodge "to amend specific portions of the Constitution to exempt brethren who are physically and financially incapacitated from the payment of annual dues."

Presently, our Constitution allows lodges to remit the dues of this class of brethren. (see Art. VII, section 6) The resolution under consideration seeks the total exemption of these brethren from the payment of dues. It is clear that what is involved is a policy decision, not a legal question. The matter of amending the proper provision of the Constitution comes only after a consideration of the wisdom of the proposal. Consequently, the proposed resolution should be studied by other committees, notably Finance and more important by the Lights of the Grand Lodge.

On our part, we feel that the proposed resolution should be viewed in the light of the following questions:

1. What should be the basic policy of the Grand Lodge towards physically and incapacitated brethren with respect to the payment of dues?

2. While the need to exempt them from dues is a worthy ideal, should its cost be shouldered by their lodges or should it be shifted to the Grand Lodge?

3. Assuming the cost should be borne by the Grand Lodge, exactly how much will be involved? Can the Grand Lodge afford the cost at this time?

Needless to state, these questions can only be answered on the basis of data currently unavailable to your Committee. It is therefore suggested that these data be gathered and then transmitted to the appropriate officers/committees that will decide the policy on the matter. If the decision will require decide the policy on the matter. If the decision will require amendment of the Constitution, we shall be ready to draft the same.

Fraternally,

REYNATO S. PUNO, PGM
Chairman

In Re:
Exemption from
Edict No. 18

Opinion No. 3
Series of 1985

x - - - - - - - - - - - - - - x

OPINION

MW REYNATO S. PUNO, PGM

Resolution No. 5, series of 1985 of Cagayan Valley Lodge No. 133, F. & A.M., states that they have members "who by the nature of their employment in the private sector or government service are temporarily residing in the place of employment far from the place where their mother lodge is located cannot possibly comply with the mandate of Edict No. 81," penalizing a member for not attending three (3) stated meetings within twelve (12) months. Our opinion is asked on the following question:

> "Will a Master Mason be exempted from the penalty imposed in Edict No. 81 if he attends three or more meetings in a lodge of Free and Accepted Masons nearest the place of employment or temporary residence?"

Edict No. 81 does not require the impossible. It was not intended to impose any unnecessary hardship on the brethren. Thus, the Edict seeks no penalty for brethren who cannot comply with its mandate for justifiable reasons. If some brethren are forced to temporarily transfer residence to far away places due to the demands employment and to compel them to attend their lodge meetings will entail extreme difficulty on their part, then it is our view that this circumstance constitutes a justifiable reason. They need not make up by attending other lodge meetings. The edict is designed to strengthen by attendance your mother lodge, not other lodges.

Fraternally,

REYNATO S. PUNO, PGM
Chairman

In Re:

Definition of
Unmasonic Conduct

Opinion No. 4
Series of 1985

x - x

OPINION

MW REYNATO S. PUNO, PGM

This will refer to the query of WM Emmanuel Gan, PM, Secretary of Primera Luz Filipina Lodge No. 69, F. & A. M., as to the definition of the term "unmasonic conduct." It appears that a brother is under trial and the specification on the charge is for non payment of money invested in his firm.

Our Masonic Law Book does not define the term unmasonic conduct. Neither is the term defined in the Constitution and Ordinance of a good number of Grand Lodges in other jurisdictions. The omission is not without reason in view of the expanse of meaning encompassed by the term. It may be impossible to give a complete and comprehensive definition of the term.

Be that as it may and for the purpose of charging a brother, it is our submission that unmasonic conduct means any violation of our obligation as a mason to another mason. This will distinguish it from other grounds for charging a brother, i.e., violation of the Ancient Landmarks, the Constitution, Edicts, Rules or Regulations and Ordinances of the Grand Lodge, By-Laws of the Blue Lodge, or abuse of power. Applying the term to the specific case alluded to, it is our view that non payment of an obligation per se is not unmasonic conduct. If the non payment is not wilfull and malicious, a brother cannot accuse another of cheating.

Fraternally,

REYNATO S. PUNO, PGM
Chairman

In Re:

Incorporation to raise funds
to construct a Lodge

Opinion No. 5
Series of 1985

x - x

OPINION

MW REYNATO S. PUNO, PGM

This will refer to your letter of May 11 requiring comment on the proposed Articles of Incorporation of an association composed of some brethren of Tigbauan Lodge No. 229 to raise funds for the construction of their lodge temple.

It cannot be gainsaid that some of these corporation have posed problems to the fraternity. This usually happens when the stocks pass to the hands of non members of the fraternity either by inheritance or by sale or other modes of commercial transactions. At that point of time, the corporation holds title to the lot and the temple being used by the lodge. Not infrequently, the brethren get ejected from the lodge temple by the dominant stockholders who happen not to belong to the Craft. All these occur not withstanding the fact that the corporation could not have acquired those properties without using the name of the Craft.

The problem therefore is how to prevent the passing of control of the corporation to non members of the Craft. The following measures are suggested:

1. Majority of the stocks be sold to the Grand Lodge at nominal price.
2. Provision be made that no transfer or sale of stock should be made without first offering the same to the Grand Lodge at its original cost of acquisition.

Alternatively, the Tigbauan brethren may consider organizing a non stock corporation.

Fraternally,

REYNATO S. PUNO, PGM
Chairman

In Re:
Retroactive effectivity
of Increase of Per Capita
and Degree Fees

Opinion No. 6
Series of 1985

x - x

OPINION

MW REYNATO S. PUNO, PGM

This has reference to the letter of Primera Luz Filipina Lodge No. 69, F. & A. M., pointing out the "apparent illegality of the retroactive effectivity of the increased per capita and degree fee assessments as promulgated in the Grand Lodge Circular No. 1, Series of 1985". The same issue was raised by Oroquieta Lodge No. 154, F. & A. M. In support of this viewpoint, reliance is made on our 1937 Proceedings quoted in the November-December 1984 issue of the Cabletow, to wit:

> DUES; INCREASE OF, NOT RETROACTIVE
>
> Financial obligations like the payment of dues cannot be made retroactive. Increase in the amount of dues should be made to take effect in the succeeding year in order to avoid penalizing those members who have complied with the By-Laws and have paid their dues in advance.

It is our submission that your Circular No. 1, Series of 1985 is not unconstitutional. The increase in our per capita and degree fee assessments was made immediately executory in view of the precarious financial condition of the Grand Lodge aggravated by the country's worst economic crisis in 1984. There was no way for the Grand Lodge to be viable except by immediately implementing the increase in our assessments. To require our brethren to adjust their per capita and degree fee assessments is not to punish them but to serve our Grand Lodge. In light of the in extremis situation of the Grand Lodge, the delegates to the 1985 Annual Communication were within the Constitution when they unanimously voted to immediately implement the payment of our per capita and degree fee assessments. Be it noted also that there is nothing in the Constitution that prohibits the action taken by the delegates to the 1985 Annual Communication. What is supposed to have been violated is a policy laid down in the 1937 Annual Communication. From the legal view point, there is no violation of any policy whatsoever. The 1985 Annual Communication simply carved out an exception to the policy set in our 1937 Annual Communication in view of the peculiar needs of the Grand Lodge. In so doing,

the delegates to the 1985 Annual Communications acted within its legislative powers. The legislative power of every Annual Communication includes the power to repeal, amend or modify any previous law, rule, regulation or policy to advance the several interest of the Craft. Except for our landmarks, an Annual Communication cannot be bound by irrepealable laws or policies.

Fraternally,

REYNATO S. PUNO, PGM
Chairman

We Concur:

RW RAYMUNDO N. BELTRAN
VW EDUARDO P. GONZALEZ, JR.
WB JESUS ELBINIAS
WB AMANTE Q. ALCONCEL
WB TEODORO BAY

ACACIA MUTUAL AID SOCIETY, INC.
1440 San Marcelino St.
Ermita, Manila

UNCLAIMED BENEFITS

AMAS, Inc. is seeking the help of master masons in locating the following ACACIA members whose membership certificates have matured. These benefits remained unclaimed to date. Although they were duly informed of these maturities on their recorded addresses, no replies or claims were presented perhaps due to change of address, migration or change of name due to marriage.

Any information as to their whereabouts would enable ACACIA to fulfill its services and contractual obligations to these members.

MEMBER	AMOUNT DUE	CERT.NO.	LAST KNOWN ADDRESS
Rogelio M. Ramos	P1,862.38	3068	Teodora Park Subd. Concepcion, Marikina Metro Manila
Albert W. Navarro	3,222.79	3069	2709-C Lawaan St., Via Camagong, Makati Metro Manila
Amalia R. Udasco	1,022.46	3080	c/o Antonio Cuesta No. 4-E San Juan SFDM, Quezon City
Nilo J. Mendoza	1,453.93	3097	c/o Dapitan Lodge No.12 P.O. Box 1917 Metro Manila
Gaudiosa T. Gatmaitan	1,013.04	3153	20 CRM Ave., BF Homes Las Pinas, Metro Manila
Dolores M. de Dios	2,050.36	3164	2423 Baldwin, Sta. Cruz Metro Manila
Fernando M. Mangubat	164.32	3412	1571 Archimedes St. Makati, Metro Manila
Modesto Marcelo Jr.	962.08	3236	No. 209 A. Luna St. Mandaluyong, Metro Manila
Maria Corazon Cruz	5,542.64	3245	129 Calamba St., Sta. Mesa Heights Quezon City
Evelyn Francisco	1,026.00	3199	1572 Oak Grove Drive Los Angeles, Cal. 90041 U.S.A.
Rita S. Gana	2,295.25	3284	No. 6 Miller SFDM, Quezon City

Please address information to Acacia Mutual Aid Society, Inc., 1440 San Marcelino St., Ermita Manila or call 588729.

"Man is responsible for the life he chooses to lead. The Fates do not simply give him a life of their choosing; he chooses for himself, and so he has no one but himself to blame for the life he has chosen."

— Plato

GIVING MERIT WHERE MERIT IS DUE

Masonic Districts 1-A and 1-C submitted to the **Cabletow** the names of individual Masons and Lodges awarded in their respective conventions.

Dist. 1-A's awards are as follows: Most Outstanding Lodge—Bagumbayan Lodge No. 4, F & AM; Most Outstanding Master—WB Pedro P. Hernal; Most Outstanding Project—Manila—Mt. Lebanon Lodge No. 1, F & AM; Most Outstanding Secretary—WB Mariano Shih; Most Outstanding Grand Lodge Inspector—WB Rafael Rubrico; Biggest Delegation—Cosmos Lodge No. 8, F & AM; Most Distinguished Mason Award MW Manuel Crudo; and Distinguished Merit Award—MW Rosendo Herrera, WB Quirino Marquinez, and RW Raymundo N. Beltran.

The awardees of Dist. 1-C, on the other hand, are as follows: Joe Yap, Taga-Ilog No. 79—Best Worshipful Master; Amado Briones, Jr., Service No. 95—Best Senior Warden; Paquito Valenzuela, Taga-Ilog No. 79—Best Junior Warden; WB Luis Santos, also of Taga-Ilog No. 79—Best Grand Lodge Inspector; WB Rene C. Damian, Noli Me Tangere No. 148—Best Past Master; Noli Me Tangere No. 148—Best Lodge; and King Solomon—Host Lodge.

In the rest of the Masonic Districts, there certainly have been outstanding Masons and Lodges. If only the different District Correspondents had sent the names of such Masons and Lodges, these should have been printed in the **Cabletow;** for giving merit and recognition to those who have performed their Masonic duties in a distinctive manner is in line with this year's slogan: "The best of men through Masonry, Masonry through the best of men."

District 1-C Fund Raising

For the purpose of raising funds for the completion of the Grand Lodge temple, District 1-C convened at Makati Masonic Temple on Dec. 14, 1985. The convention raised P27,100 broken down as follows: cash-P20,015; checks--P2,985; and pledges--P4,100.

The contributions of individual Lodges are as follows: Taga-Ilog--

P1,000; High Twelve--P1,000; Service--P2,000; Saigon--P5,000; Hiram--P1,500; King Solomon--P4,300; Roxas--P500; Noli--P1,000; and Roosevelt--P500.

Following is a list of personal contributors: VW Ben Brown--P1,500; WB F. Chia--P500; WB Brade Samson--P500; WB Manuel G. Bahena, Sr.--P500; WB Joe Yap--P1,000; Bro. B. Ilagan--P1,000; WB Ramon Go--P500; WB M. Bawagan--P1,200; Bro. Kits Valenzuela--P100; Bro. A. Briones--P100; and WB Joe Guerrero--P2,500.

A cash overage of P1,900, because of lack of information, cannot be attributed to any Lodge or contributor. Most probably it came from King Solomon, said WB Rene Damian.

CHIAROSCURO VISITS MOUNT DIWATA LODGE NO. 236

Chiaroscuro is the treatment of the light and shade, or brighter and darker masses, in a picture. For Mount Diwata Lodge No. 236, the year 1985 may be described as "chiaroscuric" in that it left sad and happy memories in the hearts of the brethren of the Lodge, the dynamic leader of which was WB Cecilio M. Toledo.

Happiness, for the brethren of Mount Diwata, was assisting Bro. Jim Pierce in marrying his Surigueña pen pal. A member of George Wheeler Lodge No. 351 in Wisconsin, U.S.A., Bro. Pierce came all the way from Libby Montana to marry his girl. He found great difficulty, however, in preparing his marriage papers. But Bro. Proceso C. Bonotan of the City Fiscal's Office facilitated the preparation of the papers. Grateful, Bro. Jim agreed that the marriage would take place in the Lodge. The date of the marriage was set: Aug. 8, 1985. The ceremony would start at 6:45 p.m.

On that historic day, the Lodge was opened in due and ancient form. The groom was inside the Lodge; outside waited the bride and her family and the non-Mason sponsors. The Lodge having been declared free from restraint, the bride was ushered in up to the altar where her groom, Bro. Jim, was eagerly waiting. Bro. Floripinas C. Buyser, City Judge of Surigao, officiated the marriage ceremony as solemnly as he could. The ceremony over, the bride was conducted outside the Lodge room, where she waited while the brethren and the groom proceeded in closing the Lodge. To us, the brethren of Mount Diwata, that was the first "Masonic wedding" ever conducted in No. 236.

But sadness gripped the Lodge when Bro. Jose T. Avis, our Chaplain, for always dropped the working tools of life. He was the first member of the Lodge who died. Thus, the brethren made the first Masonic pro-

cession and burial. The Lodge unanimously passed the resolution composed by Bro. Floripinas C. Buyser. The resolution reads as follows:

Resolution No. 002, Series of 1985

WHEREAS, Brother JOSE T. AVIS had dropped his working tools and travelled to that undiscovered country from whose bourne no traveler returns, on OCTOBER 29, 1985;

WHEREAS, in his mortal life he proficiently made use of the masonic trowel that spread the cement of brotherly love and affection not only among brother masons but even those from without the Fraternity, causing true friendship to exist among those who might otherwise have remained at a perpetual distance;

WHEREAS, our departed brother, during his entire membership in this Masonic Lodge, had also been a faithful adherent of the time-honored principle that masonry is a progressive moral science taught by degrees only, which thus impelled him in some occasions to remind a number of brethren the need for temperance in the face of allurements to worldliness;

WHEREAS, due to his ardent advocation for moral uprightness, our dearly remembered Brother JOSE T. AVIS had automatically become, in several occasions, the counselor of his brethren who, in recognition thereof, unanimously indorsed his appointment as Chaplain of this Masonic Lodge for the years 1979, 1980, 1984 and 1985 up to the day he went home to that house not made with hands, eternal in the heavens;

WHEREAS, as though the position of Chaplain was not sufficient recompense for his wisdom as adviser to his younger brethren in the Lodge, "KUYA JOE", as we fondly called him, was unanimously elected as Secretary for the years 1980, 1981 and 1982, until his brethren felt that he deserved more fame in our mystic circle by electing him to sit in the West as Senior Warden for the year 1983;

WHEREAS, now that "KUYA JOE's" earthly remains are laid beneath the silent clods of the valley, his brethren in this Masonic Lodge are left infused with deep sorrow that we are now forever deprived of the brotherly love, wisdom and fellowship of the man we once called "KUYA JOE".

NOW, THEREFORE, on motion of Very Worshipful Brother LEOVIGILDO A. PANTEJO, unanimously seconded by all other brethren present;

BE IT RESOLVED, as it is hereby RESOLVED, the the brethren

of this Masonic Lodge convey, through this RESOLUTION, our intense grief over the passing away of our beloved Brother JOSE T. AVIS and heartfelt sympathy to his widow, Sister ALFREDA CASURRA-AVIS, and daughter, Mrs. ELSA AVIS GREGORIO.

RESOLVED, FURTHER, that copies of this resolution be framed and presented to Sister ALFREDA CASURRA-AVIS and her daughter, Mrs. ELSA AVIS GREGORIO, at Amat St., Surigao City, for their information.

UNANIMOUSLY APPROVED.

DONE in the Masonic Temple of Mount Diwata Lodge No. 236, F. & A.M., at Surigao City, Philippines, this 9th day of NOVEMBER, 1985.

Sgd. Cecilio M. Toledo, Worship Master; Necitas G. Layola, Jr., Senior Warden; Proceso C. Bonotan, Jr., Junior Warden; Manuel E. Ferrer, Treasurer; Joel R. Castro, Secretary; Artemio C. Becina, Senior Deacon; Avelino B. Tiu, Jr., Junior Deacon; Lino M. Vermudo, Auditor; Pio C. Castro, PM, member; Andoni T. Dumlao, Past Master and District Grand Lecturer, District 31; Leovigildo A. Pantejo, Past Master and Grand Lodge Inspector, Agusan Valley Lodge No. 160; Julio A. Domiquel, Almoner; Floripinas C. Buyser, Organist; Edgar B. Mejorada, Senior Steward; Mario R. Hatague, Junior Steward; Abdussador A. Sawadjaan, Marshal; Carlos P. Thompson, Orator; Geronimo L. Clitar, member; Simeon B. Pajarillaga, Jr., member; Pablo L. Colindong, member.

More than two months after Bro. Avis' demise, the Lodge was visited by happiness once again. On Jan. 7, 1986 Lilia Ramirez Castro, a missionary nurse working with the poorest of the poor, namely, the Mamanwa Tribe of Surigao del Norte, and the daughter of WB Pio C. Castro was chosen the 1985 Mother Teresa Awardee.

These were the events that have made life at Mount Diwata Lodge No. 236 "chiaroscuric". -- Joel R. Castro, Secretary

DDGMs SANGA, RUCKMAN REPORT

Following are the reports submitted by VW Conrado V. Sanga, DDGM for Masonic District I-B, and VW James R. Ruckman, DDGM for Masonic District No. 7.

The Sanga Report

Reporting on the state of the Craft in MD I-B after the first two quarters of the current Masonic Year, VW Sanga writes,

"Upon assumption to office, my first concern was for the selection of potential Grand Lodge Inspectors who would assist me in the administration and supervision of the Lodges under the District. Subsequently, District Officers were appointed and an Executive Committee formed. The following are the current officers: DDGM--VW Conrado V. Sanga; DGL--VW Abelardo M. Lumague; Dist. Sec.--WB Antonio Mendoza; Dist. Treas.--Bro. Rolando Liwanag; Dist. Chaplain--WB Pedro P. Aguda; Dist. Aud.--WB Cecilio Reyes Uy; and Dist. PRO--WB Rolando V. Manuel.

"To set guidelines and to maintain and monitor the performance of the Lodges in the District, I formed the Executive Committee, composed of the District Officers, the Grand Lodge Inspectors, and all the incumbent Masters of the Lodges in the District. The Committee meets once every fourth week of each month with the DDGM as the host.

"Grand Lodge Inspectors in the District were provided by the DDGM with free aprons and collars for uniformity and for instilling in them pride in their positions. The official letterhead for better communication and presentation.

"In line with your (the Grand Master's) policies this current Masonic year, the District has adopted and approved the following objectives: (1) to conduct Lodge of instructions for the officers and the general membership; (2) to adopt a consistent program of Lodge Management, Budget, etc.; to provide a program for a revitalized and effective Sunshine and Lapsation Committee with the end in view of encouraging attendance of non-active members; (3) to provide a program for inter-Lodge visitation in the District; (4) to honor Past Masters with a program in conjunction with the District Grand Guild of Past Masters of the Philippines; (5) to campaign for additional or past due contributions to the Grand Lodge Temple Fund; (6) to update on a quarterly basis all secretaries' and treasurers' reports to the Grand Lodge, copies of which are to be furnished the DDGM and GLIs; (8) to establish projects for widows and orphans; (9) to stress Lodge decorum and proper attire; (10) to emphasize and carefully select petitioners for degrees; (11) to adopt District By-Laws; (12) to adhere strictly to Grand Lodge circulars and edicts.

"To meet the aforementioned objectives, the District took the following steps: 1. It is mandatory after such stated meeting to conduct a 30-minute Lodge of Instructions. This proved very revealing and informative to the brethren such that the open forum and instructions exceeded

the allotted period; positive feedbacks were received from the brethren such that an informal continuation outside the Lodge was sometimes conducted. Our monthly District meetings were so lively and the reactions very encouraging that these also served as incentives aside from awards for deserving brethren. (Due recognition was accorded to brethren who attended the District meetings as observers.) The DGL and GLIs have been giving inspiring messages and instructions during meetings, posing these objectives as challenges and causing their enthusiastic acceptance. 2. Follow-ups were initiated by the GLIs on their respective assigned Lodges as to proper lodge management; consequently, there has been significant improvement in this regard. 3. The joint revitalization of the Sunshine and Lapsation Committees resulted in the marked increase of attendance at stated and special meetings. Although much is still to be desired, with the exception of one Lodge, meetings have been conducted regularly. This could mean that there are now more active members. The campaign is still going on. 4. Since our assumption of duties, the campaign to update financial remittances to the Grand Lodge has been waged. The updating, however, remains to be the problem of lodges in the District. The tendency of the brethren to pay their dues late may be corrected through the persistent, renewed campaign being conducted. 5. The Executive Committee has pushed for the quarterly evaluation of the timely submission of treasurers' and seccretaries' reports to the Grand Lodge. The GLIs and the Wor. Masters are on the forefront in this drive. 6. The Widows and Ophans Project is under the stewardship of VW Abelardo Lumague, DGL. He is now coordinating Lodge-level activities with the objective of making it a district affair. 7. Masonic education was followed up with more emphasis on Lodge decorum and proper attire. Brethren are now conscious of their attire and on lodge decorum more understanding and competence on rituals behaviour. 8. Other activities such as sports, youth and appendant organizations' involvement are on the Trestleboard and may be given impetus after our primary objectives in the District have been met. 9. Awards and recognitions may be given to outstanding masons on district and lodge levels based on several criteria as approved by the Awards Committee chaired by WB Amor Banda. During the District Convention of Masonic District I-B we awarded five Outstanding Masons: WB Honorio Carreon (Kasilawan), WB Noli Ma. Cortes (Kasilawan), WB Antonio Y. Yu-

piton (Kasilawan), WB Jose N. Quedding (Araw), and WB Enrique Alvarez (Dapitan). The Committee decided to limit the awards of plaques based strictly on merits and also not to cheapen these recognitions. This is a continuing project of the District and may extend until the end of my term as DDGM. 10. The Grand Guild of Past Masters of the District has been organized and I have set meetings for the project of honoring not only Past Masters and will extend to the Widows and Orphans. The tenure of the DGGPM is 3 years in accordance with the Rules and Regulations of the Guild.

"The District's theme was adopted from the Masonic year 1985-86 theme, 'Today's discipline, tomorrow's Masons' and the slogan 'Masonry through the best of men, the best of Men through Masonry.'

"It was the District's collective attitude and consensus that an early convention be undertaken to enable Lodge officers to implement their programs and assess their progress or performances to date. District Officers could thus assist them in meeting their goals prior to the end of their Masonic terms while there was still enough latitude.

"For this purpose, the following committees were formed and respective Lodges assigned: By-Laws-WB Pedro P. Aguda (chairman), Past Masters (members); Awards & Recognition-WB Amor T. Banda (chairman), DDGM, GLIs, Masters (members); Resolution-WB Cecilio Uy (chairman), Sinukuan Lodge No. 16 (members); Finance, Ways & Means-VW Eliseo Arandia (chairman), J. Rizal Lodge No. 22 (members); Special Events-VW Abelardo M. Lumague (chairman), Masters of Lodges (members); Sports--Bro. Eduardo Lachica Sw, J. Rixal Lodge No. 22 (members); Physical Arrangements--WB Jack Astrero (chairman), Kasilawan Lodge No. 77 (members); Projects--WB Mario Viloria (chairman), Zapote Lodge No. 29 (members); Programs and Publicity--WB Jimmy K.Tamano (chairman), Luzon Lodge No. 57 (members); Rituals--VW Congrado V. Sanga (chairman), VW DGL and GLIs (members); Steering Committee--VW Sanga (chairman), District Officers (members); Fellowship--WB Reynaldo Paz & F. Quimpo (chairmen), Batong Buhay & Sinukuan (members); and Food and Refreshments--WB Alberto Bulatao (chairman), Dapitan Lodge No. 21 (members).

"The Convention was promptly declared open at exactly 2:00 p.m. after the registration and the dedication of the donation of a bust of Bro. Apolinario Mabini with RW Raymundo Beltran and the officers and members of the District in attendance. There were

eight Resolutions passed and unanimously approved during the Convention, with the officers of Lodges and members participating in the discussions. During our District meeting, reports were submitted by the various Committees on the over-all attendance and the particular attitude and demeanor of the brethren were very encouraging. The decision was in favor of the after half-day convention followed by a Fellowship Dinner.

"We have the continuing District Project of reviving the Saturday Luncheon Forum which was initiated by Araw Lodge No. 18. It was a successful affair and the brethren were all for pursuing the project. The next Saturday Forum was hosted by Dalisay Lodge No. 14 on Nov. 16, with former Senator Doy Laurel as guest speaker. The bust of Bro. Jose P. Laurel, the illustrious father of the guest speaker, was unveiled. The other Saturday luncheon forums were hosted by lodges assigned. . . . Considering that December is an election month, it was suggested that the luncheon forum be changed to a breakfast forum. The suggestion was to be taken up during our November District meeting.

"We also launched the December Affair to be held at the Grand Lodge's new building for the Pista ng Nayon Affair honoring the Past Masters, Ladies of the brethren and the Widows and Orphans. This three-in-one affair was designed to raise funds for the construction of the new Grand Lodge and to generate funds for the District. The Lodges' share in the proceeds, after the expenses had been deducted, would be pro rata.

"In the six months since assuming the administration of Masonic District I-B, I have given priority to the immediate programs and have viewed them as challenges and with the assistance of the District Officers and the brethren, we can surmount them. There has been a marked improvement in attendance and the officers can now open and close and conduct flag ceremony and reception of Dignitaries without the help of an open Monitor. They have been observing the proper-attire injunction. And for the first time, I believe, Dist. I-B has adopted its own By-Laws.

"The confidence I have reposed on the officers was vindicated by the positive response of the brethren. The prospective officers are now conscious that they will not be installed if they are not really proficient. It has been reported that in the past, some Grand Masters have signed the Certificate of proficiency even if not certified by the Lodge Inspectors, causing demoralization not only to them but to the DDGM and DGLs concerned. It

is hoped that this prerogative should be wisely exercised by the DDGM, DGL and the Lodge Inspectors. This in the end will boost the morale of all the brethren in the District in particular and Freemasonry in general.

"The program of the MW Grand Master is now on the way for implementation and I am bouyed up by the expectation that with the grace of our Grand Architect, the District will have contributed its share for their spiritual building along with the prayers that some, if not all, can find their rightful places under the masonic sun." (CVS)

The Ruckman Report

"All in the District is proceeding well," reads VW Ruckman's letter to MWB Pedro W. Guerzon, Grand Master. "All elections have taken place, and for all four Lodges, we ensured that the worshipful Masters let only paid-up members cast votes. In all cases, the Lodges were recessed to permit last-minute payment of dues prior to the commencement of the elections.

"VWB Antolin Naguiat, PM, PDDGM, was elected as Worshipful Master of Pampanga Lodge No. 48, with the Senior and Junior Wardens retaining their stations for an additional year. In Leonard Wood Lodge No. 105, Brothers Fred Carrender, Nicolas Tablante, and Armin Tinio were elected to the three chairs---I'm Treasurer again for the fourth term. WB Jimmy Camino was re-elected Master of Marcelo H. del Pilar Lodge No. 272. In Malolos Lodge No. 46, Bro. Fred Roxas was elected Master, and Brothers Felix Florcruz and Joselito Manalac will take over the Senior and Junior Warden duties, respectively."

VW Ruckman attached to his letter the following copy of his calendar of Masonic events for 1985:

27 Apr.--Attended DDGM seminar at Grand Lodge, chaired by MW Pedro W. Guerzon, Grand Master.

4 May--Attended Pampanga Lodge No. 48 Special Meeting for the raising of Bro. Carmelo Naguiat.

11 May--Attended Malolos Lodge No. 46 Stated Meeting; received with Grand Honors.

14 May--Attended Leonard Wood Lodge No. 105 Special Meeting. Spoke on the need for a rededication of all brothers to their lodge and to Masonry.

21 May--Attended LW 105 Special Meeting and pot-luck dinner. Gave Apron Lecture in the First Degree.

28 May--Attended LW 105 Meeting which was for the purpose of a REDEDICATION TO MASONRY. Honored guests included the Grand Master, MW Pedro W. Guerzon; the Deputy

Grand Master, RW Reynold Fajardo; the Grand Secretary, RW Domingo F.M. Domingo; and the Grand Lecturer, VW Eduardo Gonzales. VW Antonio R. Manio, DGL, spoke on the First Degree, the undersigned spoke about the Fellowcraft Degree, and the Grand Master spoke on Masonry in general, and the needs of the Craft. A dinner-social was held afterwards at the Peking Restaurant in Angeles City.

4 June -- Attended Leonard Wood Lodge No. 105 Stated Meeting.

8 June -- Attended Malolos 46 Stated Meeting.

11 June -- Attended LW 105 Special Meeting--Fellowcraft Degree.

19 June -- Attended LW 105 Special Meeting and pot-luck dinner--Entered Apprentice Degree.

22 June -- Attended the constituting of Marcelo H. del Pilar Lodge No. 272, and the first installation of its officers. Acted as Grand Lodge Treasurer for the constituting, gave the worshipful Master's charges during the installation, and was a guest speaker with the topic: "Be a Mason, Brother . . . Be a Mason." Honored guests included: RW Reynold Fajardo, DGM; RW Teddy Baldonado, SGW; RW Ray Beltran, JGW; RW Domingo F.J. Domingo, Grand Sec.; VW Joe Guerrero, Grand Lodge Marshall; and VW John Choa, DDGM, Masonic Dist. 1-A.

2 July -- Attended Leonard Wood 105 Stated Meeting.

13 July -- Attended Philippine Shrine Association monthly meeting in Manila.

14 July -- Attended public installation of Officers of Far East Chapter, Order of DeMolay, at Leonard Wood Lodge, as DDGM. Presented congratulations and best wishes on behalf of the Grand Master of Masons, MW Pedro W. Guerzon, and the Grand Master of the Order of DeMolay, WB Macario Ramos, was the guest speaker with the topic of: "THE FOUNDER OF THE DEMOLAY, DAD FRANK S. LAND."

28 July -- Led delegation to Tarlac, Tarlac in attempt to locate members of the inactive-Macaboolos Shrine Oasis, to try and promote more active participation in Philippines Shrinedom. Continued to Panique, Tarlac to the meeting of the Tarlac Bodies, A. & S.R., for the same purpose as listed above, and to inform the Venerable Master, VWB Lamorena of my written request to the Supreme Council for blanket permission for Angeles City Brothers to join Scottish Rite bodies in Manila instead of in Panique.

3 Aug. -- Led delegation to the Isagani Lodge No. 97 Stated Meeting. Met with W.M. and bornters afterwards to discuss the furthering of Shrinedom in Masonic Dis-

tricts No. 7 and No. 29.

6 Aug. -- Attended Stated Meeting, Leonard Wood 105.

17 Aug. -- Attended wake of father of Bro. Florcruz, a member of Malolos 46, at the cathedral of Malolos. Announced, and asked attending brothers to pass the word of the meeting at LWL on 31 August at 1400 hours, concerning the formation of a Scottish Rite body in Dist. 7. Attended Stated Meeting of Pampanga 48. Announced the same as above.

24 Aug. -- Attended meeting of Tarlac Bodies, A & S.R., at Panique, Tarlac. Explained that, with formation of the new Orient of South Central Luzon, there would be a meeting in Angeles City at Leonard Wood Lodge on Saturday, 31 August. . . .

27 Aug. -- Attended Leonard Wood 105 Master Mason Degree conferral. Announced upcoming functions to be held at Malolos and Angeles City, as well as the new date for the District Convention, 16 November.

30 Aug. -- Attended the 135th Birth Anniversary celebration of Bro. Marcelo H. del Pilar, hosted by Malolos Lodge No. 46. Keynote speaker was the Hon. Blas Ople, accompanied by Hon. Malolos Lodge No. 46. Keynote speaker was the Hon. Blas Ople, accompanied by Hon. Malolos Mayor Reyes. Among the Masonic dignitaries present were RW Domingo F.M. Domingo (Grand Secretary), the Asst. Grand Secretary, VW John Choa (Dist. 1-A DDGM), VW Jose Guerrero (Grand Marshall), and VW Oscar Fung (Senior Grand Deacon).

31 Aug. -- Chaired meeting at Leonard Wood Lodge to discuss the possible forming of a Scottish Rite Body in the newly founded Orient of South Central Luzon. In attendance from the Supreme Council were Brothers Benny Reyes, Bert Reyes, Julio Cabali, and Vic Juico. Attended the annual Clar Shrine Oasis auction at the Latinos Unitos club house at Clark Air Base.

3 Sept. -- Attended LWL No. 105 Stated Meeting.

5 Sept. -- Attended Clark Shrine Oasis Meeting.

7 Sept. -- Attended Entered Apprentice practice session at LWL.

10 Sept. -- Attended LWL Fellowcraft Degree. Sat as Senior Warden.

14 Sept. -- Attended LWL Entered Apprentice Degree and monthly pot luck dinner. Sat as Senior Warden.

24 Sept. -- Attended LWL Master Mason Degree.

26 Sept. -- Sttended Clark Shrine Oasis Divan meeting.

28 Sept. -- Helf formation meeting for Scottish Rite Body planned for Angeles City. Attended Pampanga Lodge No. 48, Entered Apprentice Degree.

3 Oct. -- Attended Clark Shrine

Oasis meeting.

8 Oct. -- Attended LWL Lodge No. 105 special meeting -- Fellowcraft Degree.

15 Oct. -- Attended LWL special meeting -- Entered Apprentice Degree and monthly pot luck dinner.

22-27 Oct.--Attended Shrine Conferral in Manila.

29 Oct.--Attended LWL special meeting--Master Mason's Degree.

31 Oct.--Attended Clark Shrine Oasis Divan meeting.

7 Nov.--Attended Clark Shrine Oasis monthly meeting. Elected to second term as Treasurer.

12 Nov.--Attended LWL special meeting--Master Mason's Degree--two candidates.

15 Nov.--Attended special convocation of Grand Lodge DDGMs and DGLs from Luzon at the Grand Lodge in Manila.

16 Nov.--Chaired Dist. No. 7's Annual Convention, and Official Grand Master's Visitation, at the Batis Azul resort in Angeles City, hosted by LWL No. 105. Visitors included the Grand Master, MW Pedro W. Guerzon; VWB Ed Gonzales, SGL; VWB Oscar Fung, SGD; VWB Winthrop W. Benson, Sr., Senior Grand Steward; VWB Ed Espejo, DGL, Masonic District No. 10; and other distinguished guests. The convention was followed by a dinner party with the brothers and their wives.

19 Nov.--Attended LWL Special Meeting--Master Mason's Degree.

29 Nov.--Attended Divan meeting for Clark Shrine Oasis.

3 Dec.--Attended LWL Stated Business Meeting & election of officers. Elected to fourth term as Treasurer of the Lodge.

5 Dec.--Attended Clark Shrine Oasis monthly meeting.

7 Dec.--Attended Marcelo H. del Pilar Memorial Lodge No. 272 stated meeting and election of officers in Valenzuela, along with the DGL, VWB Antonio Manio, and Bro. Nicolas Tablante. Directed enforcement of only Brothers in good standing being able to vote. Attended Clark Shrine Oasis Installation of Officers at Peking House Restaurant in Angeles City. Installed as Treasurer. Presented awards.

10 Dec.--Attended LWL--Fellowcraft Mason's degree.

14 Dec. -- Attended Malolos Lodge No. 46 stated meeting and election of officers, along with VWB Manio, GDI and PDGL/ VWB Nicolas Cunanan, and Brothers Fred Carrender (WM elect) Nicolas Tablante (Senior Warden elect), and Mack Walton.

17 Dec. -- Attended LWL --Entered Apprentice degree and monthly pot luck dinner with the brethren and wives.

21 Dec.--Attended Pampanga 48 stated meeting and election of officers, along with VWB Manio, WB Rene Henson (GLI for Pampanga Lodge, and Brothers Nico-

las Tablante, Armin Tinio, Augustus Panlilio, and Mack Walton.

22 Dec.--Attended District No. 7 annual Christmas party, hosted by Leonard Wood Lodge No. 105 at the home of the Worshipful Master, WB "Tiny" Littleton. Members of all the District Lodges were in attendance, along with their wives and children. Also in attendance were our good Brothers from Bataan, who brought two fine singers with them. Most of the entertainment, however, was furnished by the Brothers, and their wives and children. Santa Claus gave out gifts to all the children, and all were entertained by Clark Shrine Oasis clowns, and members of District No. 7 Lodges, VWB Nicolas Cunanan and Bro. Mack Walton.

28 Dec.--Sent MWB Pedro W. Guerzon, Grand Master, a letter, which reads thus in part: "The holiday season is upon us and I wanted to take this opportunity to wish you and your family, and all those at the Grand Lodge, my very best wishes for a happy and prosperous New Year. . . . District No. 7 continues to thrive." (JRR)

THE UNSUNG HEROES OF OUR BLUE LODGES

GRAND LODGE INSPECTORS
1985-86

DISTRICT 1–A

Manila - Mt. Lebanon Lodge No. 1	WB MARIANO SIH
St. John's - Corregidor Lodge No. 3	WB GERARD G. KAISER
Bagumbayan Lodge No. 4	WB RONALD A. FULLERTON
Island-Luz-Minerva Lodge No. 5	WB LUCAS T. TY
Biak-Na-Bato Lodge No. 7	WB SERGIO P. MANIPON
Cosmos Lodge No. 8	WB QUIRINO A. MARQUINEZ
Nilad Lodge No. 12	WB JESUS A. CORDERO, JR.
Walana Lodge No. 13	WB PEDRO R. TOLENTINO
Mencuis Lodge No. 93	WB RAFAEL G. RUBRICO
Palawan Lodge No. 99	

DISTRICT 1 – B

Dalisay Lodge No. 147	WB MACARIO RAMOS
Sinukuan Lodge No. 16	WB ROLANDO MANUEL
Araw Lodge No. 18	WB MARIANO LUCERO
Dapitan Lodge No. 21	WB FRED T. GUERRERO
Jose Rizal No. 22	WB JOSE TAPIA
Batong Buhay Lodge No. 27	WB JUAN M. MENDOZA
Zapote Lodge No. 29	WB ANTONIO C. MENDOZA
Luzon Lodge No. 57	WB CESAR YU
Kasilawan Lodge No. 77	

DISTRICT 1 – C

Taga-Ilog Lodge No. 79	WB RENE C. DAMIAN
F. D. Roosevelt Memorial Lodge No. 81	WB FILOMENO CHIA, JR.
High-Twelve Lodge No. 82	WB J. WALDEMAR V. VALMORES
Hiram Lodge No. 88	WB JOHN LEE
Service Lodge No. 95	WB LUIS C. SANTOS
Noli Me Tangere Lodge No. 148	WB FIDEL CHUA
King Solomon Lodge No. 150	WB RAMON NUNEZ
Manuel Roxas Lodge No. 152	WB RENERIO ARCEO
Saigon Lodge No. 188	WB APOLONIO A. BAIT

DISTRICT 2

Mabini Lodge No. 39	WB GABRIEL O. ARCE
Gonzaga Lodge No. 66	WB PATERNO BUMARLONG
Rio Chico Lodge No. 182	WB MANUEL DULAWON
Itawes Lodge No. 215	WB EDMUNDO P. UDARBE
Sanchez Mira Lodge No. 233	WB WILFREDO BAGASAO

DISTRICT 3

Magat Lodge No. 68	WB HERALDO DACAYO
Nueva Ecija Lodge No. 144	WB ALVARO RAMBAUA
Salinas Lodge No. 163	WB ROMUALDO BEDIONES, JR.
Cordillera Lodge No. 178	WB CIRIACO REYES
Saranay Lodge No. 193	WB JOSE AQUINO
Villaverde Lodge No. 206	WB MANUEL REYES
Ifugao Lodge No. 218	WB CONSTANTE MARTINEZ

DISTRICT 4

Angalo Lodge No. 63	WB SEVERO DOMINGO
Laoag Lodge No. 71	WB NEMESIO ARANAS
Abra Lodge No. 86	WB SOLOMON ABELLERA, JR.
Lam-Ang Lodge No. 164	WB ROMEO ASTUDILLO

DISTRICT 5

Baguio Lodge No. 67	WB CESAR ROMANO
Union Lodge No. 70	WB EDUARDO TOQUERO
Bontoc Lodge No. 140	WB PABLITO VALDEZ
Siete Martires Lodge No. 177	WB CESAR GALVEZ

DISTRICT 6

Cabanatuan Lodge No. 53	WB JORGE ROQUE
Nueva Ecija Lodge No. 73	WB BENEDICTO MENGUITO
Memorial Lodge No. 90	WB MARIO BARRERA
Gen. Manuel Tinio Lodge No. 167	WB JESUS VILLAMAR
Gen. Llanera Memorial Lodge No. 168	WB PEDRO LADIGNON
Narra Lodge No. 171	WB JOSE MORFE

Pantabangan-Bonari Lodge No. 203	WB TEOFILO MALLARI
Kapatiran Lodge No. 228	WB SENDON DELIZO
Apolinario Mabini Lodge No. 235	WB ANASTACIO ORTIZ, JR.
Molave Lodge No. 261	WB BENJAMIN FRANCISCO
Manuel L. Quezon Lodge No. 262	WB RODOLFO BELTRAN
Zaragoza Lodge No. 263	WB FRANCISCO SOTO, JR.
Mt. Amurong Lodge No. 264	WB EDEN PARASO

DISTRICT 7

Malolos Lodge No. 46	WB NICOLAS B. CUNANAN
Pampanga Lodge No. 48	WB RENE HENSON
Leonard Wood Lodge No. 105	WB MANUEL LEANDER
Marcelo H. del Pilar	WB VICENTE GARCIA

DISTRICT 8

Lincoln Lodge No. 34	WB BASILIO ARELLANO
Pinatubo Lodge No. 52	WB FELIPE AQUINO
Zambales Lodge No. 103	WB EDUARDO ELGINCOLIN
Bataan Lodge No. 104	WB MAURICIO VALDEZ
Luis J. Reyes Memorial Lodge No. 224	WB RODOLFO BATUNGBACAL
Meridian Lodge No. 268	WB ARMANDO LIMCANGCO

DISTRICT 9

Silanganan Lodge No. 19	WB GENARO I. ARRIBE
Labong Lodge No. 59	WB SERGIO V. REGALA, JR.
Muog Lodge No. 89	WB METHUSAEL CASUL
Marikina Lodge No. 119	WB ANTONIO SORIANO
Quezon City Lodge No. 122	WB PEDRO T. TORRES
Teodoro M. Kalaw Memorial Lodge No. 136	WB SIMPLICIO ENDAYA
Rafael Palma Lodge No. 147	WB ROGELIO CACHOLA
Juan Sumulong Memorial Lodge No. 169	WB ANTONIO DE JESUS
Capitol City Lodge No. 174	WB ULRICO BALADAD
Laong Laan Lodge No. 185	WB PETER T. ARAGON
Andres Bonifacio Lodge No. 199	WB ELIAS E. HONRADO
Jacobo Zobel Memorial Lodge No. 202	WB EVODIO A. TOLEDO

DISTRICT 10

Cavite Lodge No. 2	WB REGALADO B. MANIMTIM
Pilar Lodge No. 15	WB EDGARDO E. SARMIENTO
Bagong Buhay Lodge No. 17	WB ARTURO P. REYLES
Aguinaldo Memorial Lodge No. 31	WB FERNANDO R. FRANCISCO
Mount Mainam Lodge No. 49	WB EDGARDO C. PEREZ
Pintong Bato Lodge No. 51	WB ROMEO A. GANDOZA
Primera-Luz-Filipina Lodge No. 69	WB RICARDO E. INOCENTES
Bagong Ilaw Lodge No. 97	WB BAYANI R. ATANGAN
Indang Lodge No. 115	WB FLAVIANO A. PERDITO
Tagaytay Lodge No. 165	WB CAMILO F. GUEVARRA
Magdiwang Lodge No. 238	WB ROBERTO M. HERRERA

La Naval Lodge No. 269	WB ISMAEL M. SAULER
DISTRICT 11	
Malinaw Lodge No. 25	WB MAGDALENO DIMARANAN
Pinagsabitan Lodge No. 26	WB RUFINO BAGABALDO
Makiling Lodge No. 72	WB FELIZARDO AQUINO
Sierra Madre Lodge No. 181	WB EDUARDO ALTOVAR
Dr. Jose P. Rizal (Calamba) Lodge No. 270	WB PLACIDO BRINAS
DISTRICT 12	
Rizal Lodge No. 20	WB ATANACIO AMBAS
Balintawak Lodge No. 28	WB RODOLFO CARILLO
Kalilayan Lodge No. 37	WB LADISLAO ARJONA
Tayabas Lodge No. 43	WB ROLLIN M. MOLINA
Plaridel Lodge No. 74	WB JESUS DECENA
DISTRICT 13	
Isarog Lodge No. 33	WB JOSE T. SEEPING, JR.
Camarines Norte Lodge No. 107	WB JESUS S. RAQUITICO
Daet Lodge No. 247	WB EUGENIO ONG
Naga City Lodge No. 257	WB JOSELITO TABIOS, JR.
DISTRICT 14	
Iloilo-Acacia Lodge No. 11	WB PASTOR L. TORRES, JR.
Makawiwili Lodge No. 55	WB MANUEL G. BRAZILENO
Hamtik Lodge No. 76	WB ALEJANDRO V. LIM, JR.
Kalantiao Lodge No. 187	WB EDGARDO R. ELECHICON
Graciano Lopez Jaena Lodge No. 194	WB VICENTE P. PARCIA
Aklan Lodge No. 205	WB ROMULUS P. SIASON
Calinog Lodge No. 226	WB ELIAS A. CONLU
Tigbauan Lodge No. 229	WB CIRILO T. GANZON, JR.
Quintin Salas Memorial Lodge No. 231	WB CESAR R. REGALADO
DISTRICT 15	
Makabugwas Lodge No. 47	WB RAMON OMEGA
Tacloban Lodge No. 221	WB LAURO GARCIA
Ormoc Lodge No. 234	WB CELSO LUMANIOG
DISTRICT 16	
Maktan Lodge No. 30	WB WILLY U. ANG
Dagohoy Lodge No. 87	WB LORENZO A. LOPENA
Mt. Kaladias Lodge No. 91	WB JOSE F. GARCIA
Cebu Lodge No. 128	WB CHARLES A. BELLEZA
Bayawan Lodge No. 248	WB MANUEL UTZURRUM
Tupas Lodge No. 252	WB ROBERT Y. UY

DISTRICT 17

Maguindanao Lodge No. 40	WB ANDRES MENDOZA
Apo Kahoy Lodge No. 166	WB EDGAR BORJA
Macajalar Lodge No. 184	WB LUIS BORJA
Bugo de Oro Lodge No. 220	WB FRANCISCO TAN
Punta Sulawan Lodge No. 242	WB RENE PERILLA
Carmen Valley Lodge No. 250	WB BENJAIM TULIO
Mt. Kitanglay Lodge No. 256	WB FELINO BALACUIT

DISTRICT 18

Sarangani Lodge No. 50	WB ANTONIO T. LEGASPI
Davao Lodge No. 149	WB MAGNO C. CRUZ
Datu Bago Lodge No. 197	WB ERNESTO L. LACUESTA
Digos Lodge No. 198	WB NONITO A. BALBAS
Toril Lodge No. 208	WB EDUARDO A. GALLARDO
Beacon Lodge No. 213	WB NESLON A. SISON

DISTRICT 19

Mt. Apo Lodge No. 45	WB PEDRO CHUA
Bud Daho Lodge No. 102	WB DOLMAR BAHJIN
Juan S. Alano Lodge No. 137	WB EDUARDO ALCANTARA

DISTRICT 20

Charleston Lodge No. 44	WB ANDREW LEON R. GUERRERO
Milton C. Marvin Lodge No. 123	WB ANTONIO L. G. GOGUE

DISTRICT 21

DISTRICT 22

Rising Sun Lodge No. 151	WB ROBERT A. PERRY

DISTRICT 23

Isabela Lodge No. 60	WB LEONARDO CHUA
Cagayan Valley Lodge No. 133	WB OSCAR ABAD
Maharlika Lodge No. 180	WB MAXIMO Z. CADATAL
Mallig Plains Lodge No. 191	WB FEDERICO P. AMBATALI
Tumauini Lodge No. 251	WB AGRIPINO BUGAYAN

DISTRICT 24

Pangasinan Lodge No. 56	WB PEDRO LOPEZ
Agno Lodge No. 75	WB EUGENIO SUPNET
Alfonso Lee Sin Memorial Lodge No. 158	WB CAMILO CALIMLIM
Lingayen Lodge No. 161	WB ALFONSO CEFRE, JR.
Hundred Islands Lodge No. 201	WB JOSE SANTOS
Red Arrow Division Lodge No. 217	WB DALMACIO MIRANDA, SR.

DISTRICT 25

Maranaw Lodge No. 111	WB RENERIANO SOLIVA
Iligan Lodge No. 207	WB CHRISTOPHER CHUA
Kapatagan Valley Lodge No. 222	WB NESTOR FELICIANO
Lake Lanao Lodge No. 227	WB WARLITO SANGUILA
Manticao Lodge No. 243	WB MATHEW UY
Industrial City Lodge No. 259	WB CARMILO EMPLEO

DISTRICT 26

Kutang Bato Lodge No. 110	WB KONG HUA O. LIM
Kidapawan Lodge No. 170	WB PIO A. ELEVAZO
Rio Grande Lodge No. 192	WB BENJAMIN T. AGBISIT
Bantugan Lodge No. 223	WB EUGENIO U. SOYAO
Shariff Kabunsuan Lodge No. 266	WB ROMEO M. CASTILLO
Midsayap Lodge No. 267	WB GAUDENCIO ORTIZ

DISTRICT 27

Kanlaon Lodge No. 64	WB FRANKLIN J. DEMONTEVERDE
San Carlos Lodge No. 186	WB ROBERTO L. HINOLAN
Negrense Lodge No. 200	WB CASIANO T. IBRADO, JR.
Manuel Valencia Ko Memorial Lodge No. 210	WB JOSE TAN
Mangkas Lodge No. 260	WB GIL N. OCTAVIANO

DISTRICT 28

Batangas Lodge No. 35	WB DOMINGO MANDIGMA
Tamaraw Lodge No. 65	WB EMMANUEL PANALIGAN
Sixto Lopez (Batulao) Lodge No. 129	WB FELIPE VILLAFRANCA
Mindoro Lodge No. 157	WB ALBERTO BALAYAN
Mabini-Kalaw Lodge No. 199	WB CARLITO RACELIS
Halcon Lodge No. 249	WB FELIPE MANIBO

DISTRICT 29

Isagani Lodge No. 96	WB CESAR M. SOTERO
Victory Lodge No. 116	WB SOL G. EVANGELISTA
Anchor Lodge No. 159	WB SEVERINO LOPEZ
Arcadio Evangelista Memorial Lodge No. 254	WB CHUA KIM UY

DISTRICT 30

MacArthur Lodge No. 183	WB WILLIAM R. MUICO
Morning Calm Lodge No. 189	WB AVELINO T. DELMENDO

DISTRICT 31

Agusan Valley Lodge No. 160	WB LEOVIGILDO A. PANTEJO
Timberland Lodge No. 219	WB RUPERTO O. EVA
Mount Diwata Lodge No. 236	WB FRANKLIN G. CALO
Red Mountain Lodge No. 241	WB CARLOS T. DERECHO
Kamyo Lodge No. 265	WB PABLO M. UNGAB, JR.

DISTRICT 32

Mati Aurora Lodge No. 190	WB RICARDO R. EUSEBIO
Shangrila Lodge No. 196	WB RODRIGO R. DANAO
Tagum Lodge No. 204	WB BENJAMIN C. RODRIGUEZ
Panabo-Dalisay Lodge No. 237	WB VIRGILIO G. CANIA

DISTRICT 33

Mt. Malindang Lodge No. 130	WB OLIGARIO NERI
Oroquieta Lodge No. 154	WB ALFONSO CAYLO
Don Lorenzo Tan Memorial Lodge No. 265	WB ERIBERTO CUIZON

DISTRICT 34

Okinawa Lodge No. 118	WB WILL K. PRESTIGE

DISTRICT 35

Mount Musuan Lodge No. 155	WB MANUEL VALDEZ
Zozimo Montemayor Lodge No. 212	WB JOSE YAP
Lake Pinamaloy Lodge No. 230	WB CONRADO ABIERRA
Bukidnon Lodge No. 245	WB PEDRO GUAZA, JR.
Don Camilo Osias Memorial Lodge No. 253	WB JULIO PIZARRO
Manuel Luis Quezon (Bukidnon) Lodge No. 271	WB AMADO MONTEMAYOR

DISTRICT 36

Bulusan Lodge No. 38	WB ROBERT CUA
Mayon Lodge No. 61	WB LEVI PURA

DISTRICT 37

Mount Matutum Lodge No. 156	WB REGINO MIGUEL
Koronadal Lodge No. 209	WB MENANDRO V. LAPUZ
Dadiangas Lodge No. 225	WB CELSO STA. ANA
Daguma Mountain Range Lodge No. 244	WB WINEFREDO C. QUEVADA

DISTRICT 38

None appointed up to press time

DISTRICT 39

Mount Huraw	WB HUMBERTO MONTES
Northern Samar Lodge No. 211	WB BONIFACIO NARDO
East Gate Lodge No. 232	WB ABRAHAM NAZARENO

DISTRICT 40

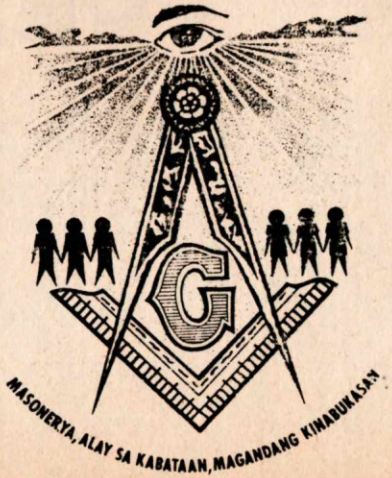
Pagadian Lodge No. 151	WB SANTIAGO GAVENIA
Salug Valley Lodge No. 216	WB JOSE HOFILENA, JR.
Sibuguey Lodge No. 246	WB VICTOR ANZUELO

3rd SOUTHEASTERN MINDANAO MULTI-DISTRICT MASONIC CONVENTION

District No. 18

Host Lodge: DATU BAGO LODGE NO. 197 F. & A. M.

Co-Host: SARANGANI LODGE NO. 50 DIGOS MASONIC LODGE NO. 198
DAVAO LODGE NO. 149 TORIL LODGE NO. 208
BEACON LODGE NO. 213

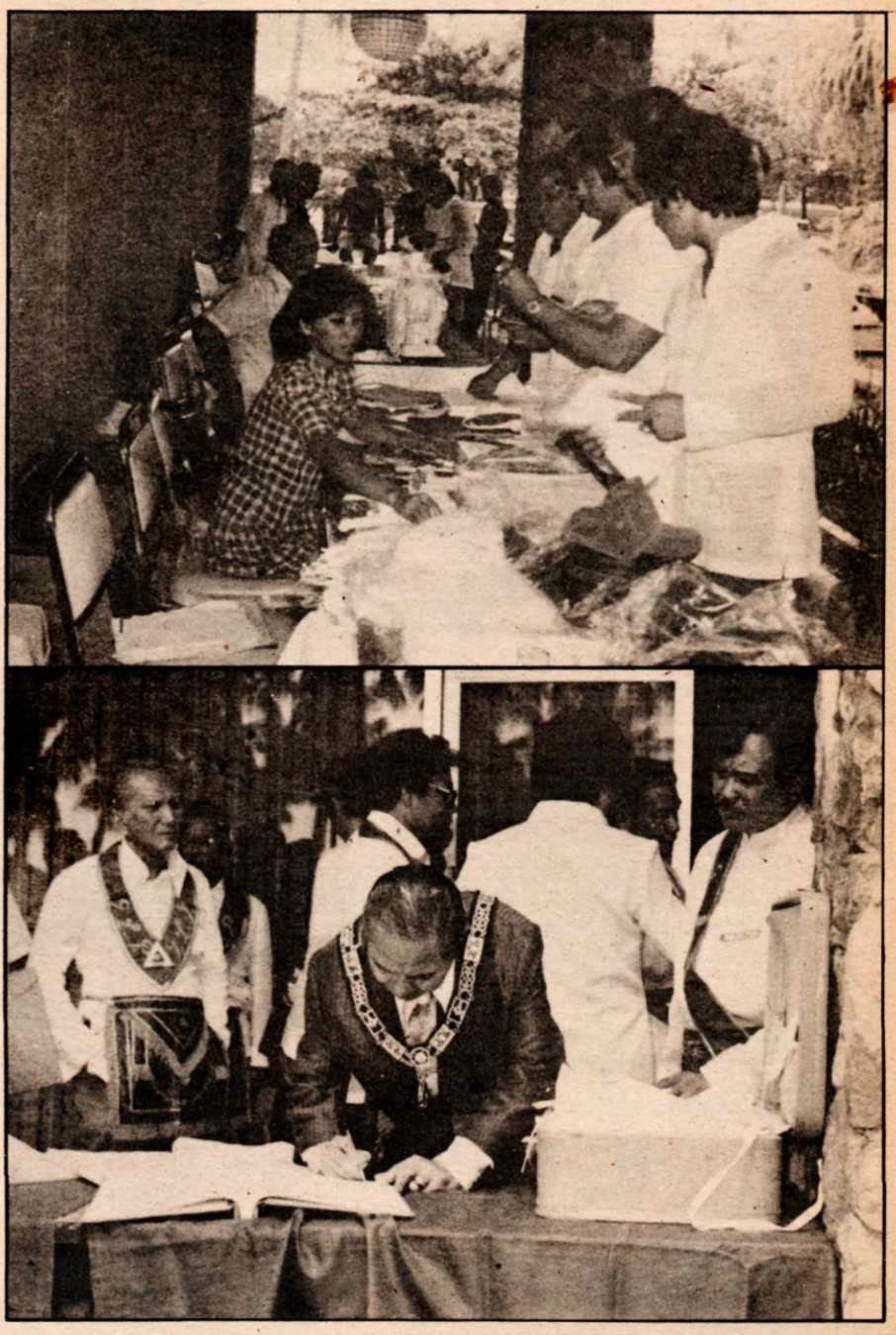


ARRIVAL
WELCOME
MW PEDRO W. GUERZON & PARTY
TO THE
3rd MULTI-DISTRICT MASONIC CONVENTION DAVAO CITY

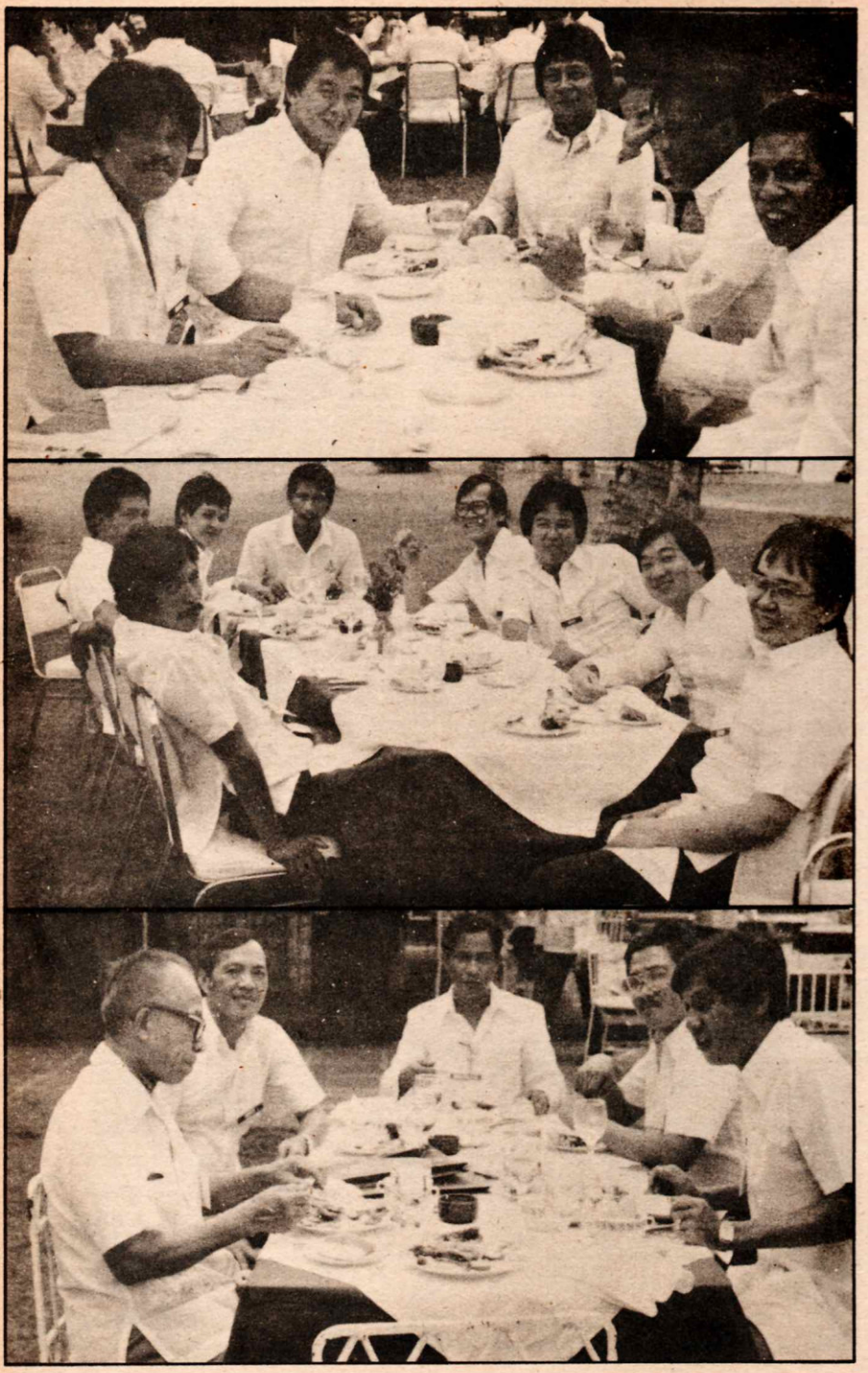
OFFICE OF THE

AT THE AIRPORT

CONVENTION PROPER



LUNCHEON FELLOWSHIP AT DAVAO INSULAR GARDEN



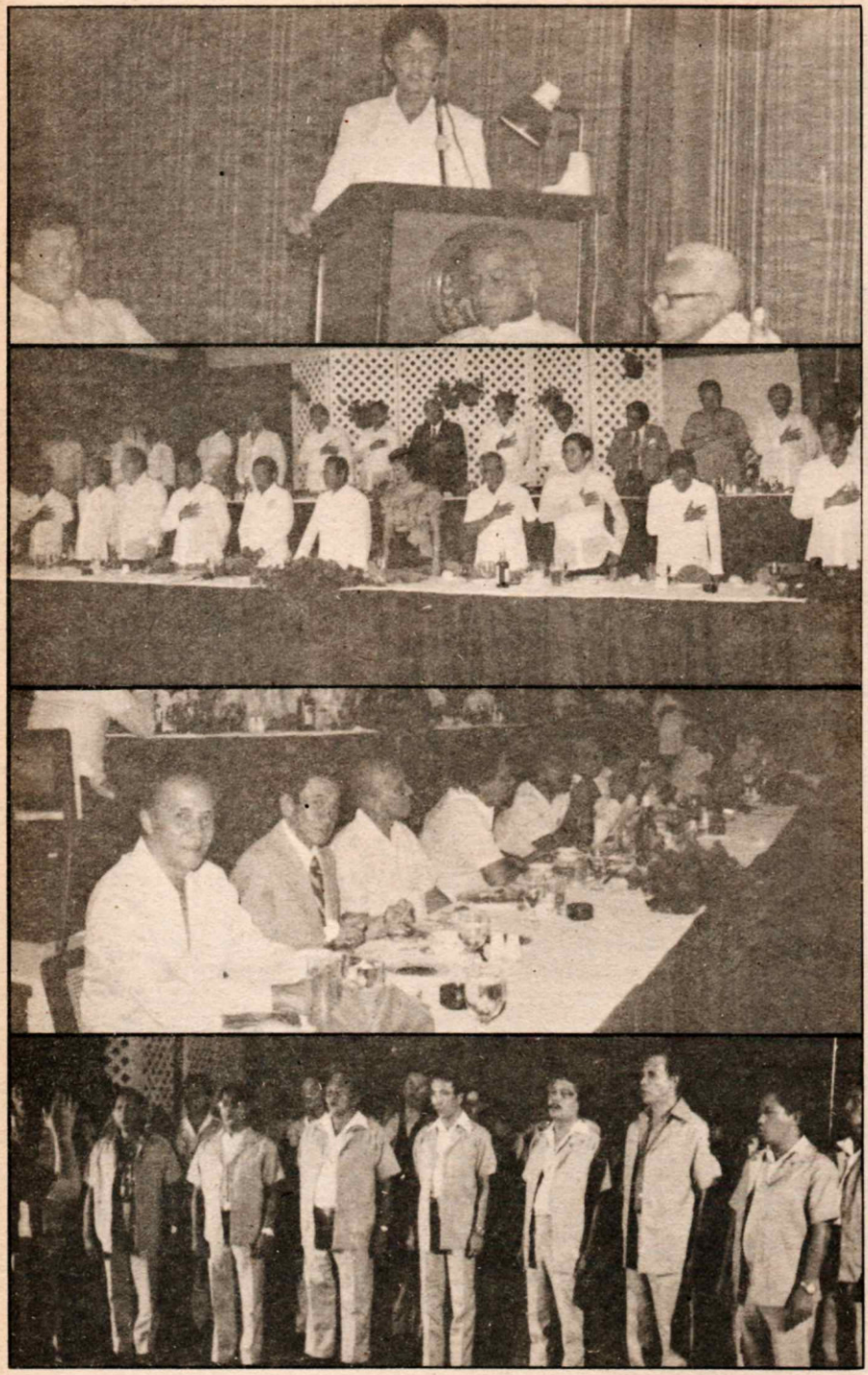
COCTAILS DAVAO INSULAR LAWN GARDEN

WREATH LAYING

COURTESY CALL TO MAYOR ELIAS LOPEZ

GRAND MASTER'S NIGHT

THE DARLING OF
THE EVENING

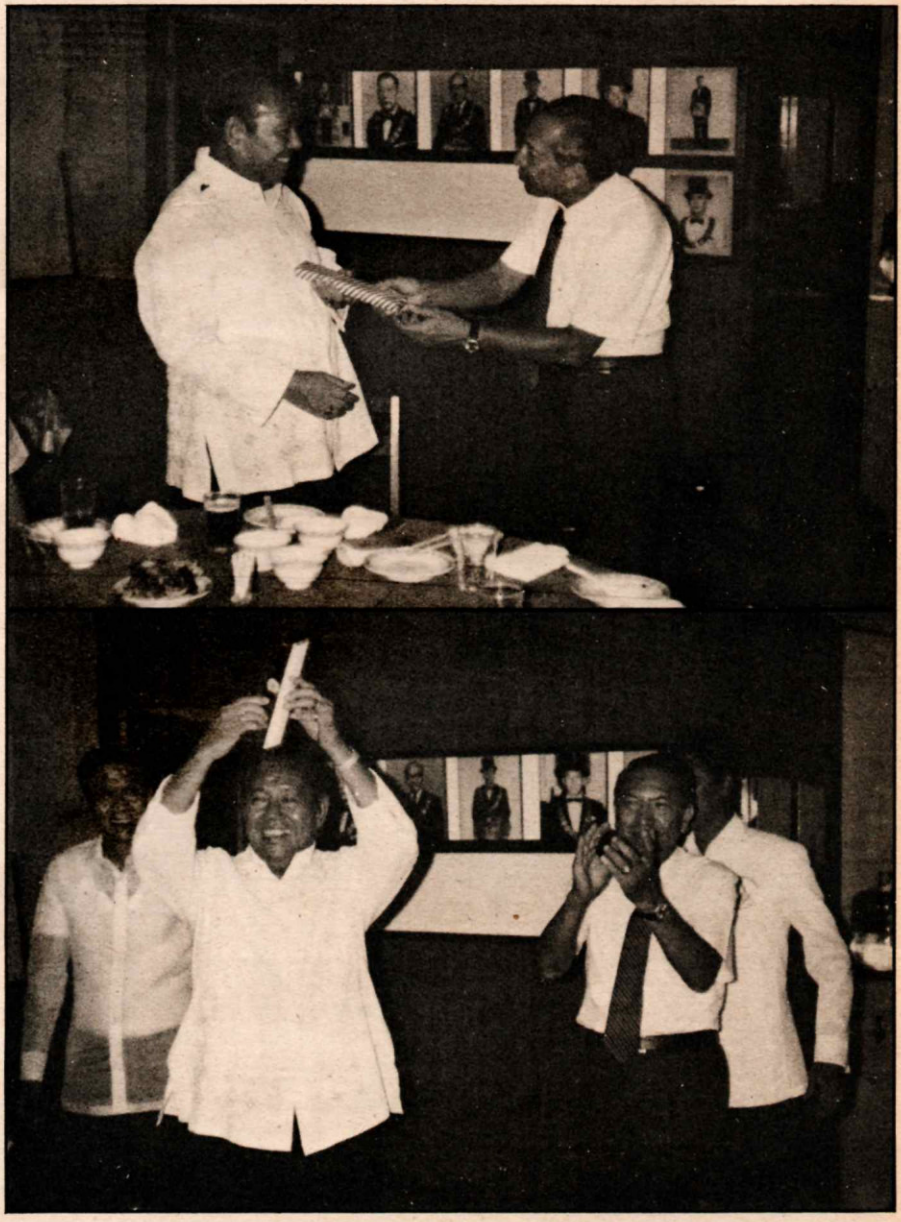


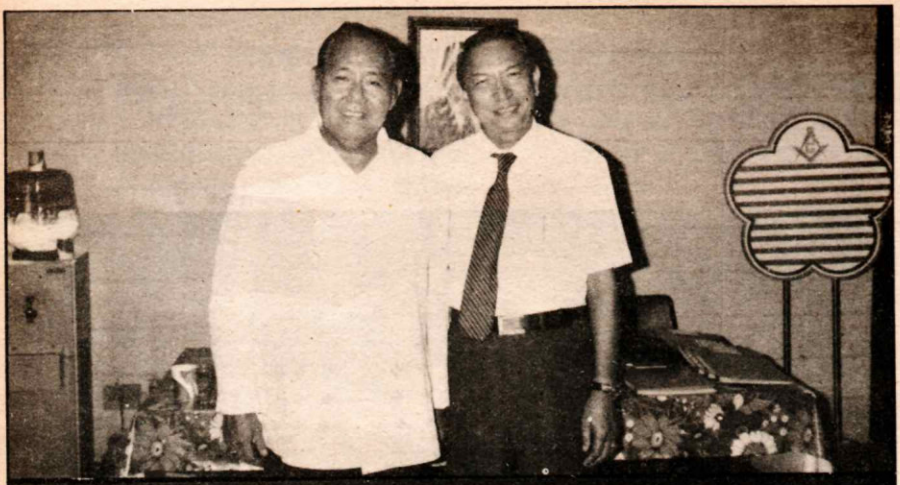
FILIPINOS IN THE UNITED STATES
WITH OUR GM

ACTING LODGE SECRETARY H. R. FLACIA SENT US THIS PICTURE TAKEN WHEN GM GUERZON VISITED MAC ARTHUR LODGE No. 183 IN SEOUL, KOREA.

JOINT INSTALLATION CEREMONY OF SIX LODGES IN CHINA - 1985-1986

GM GUERZON WITH BRETHREN OF THE GRAND LODGE OF CHINA





The Grand Lodge of Free and Accepted Masons of the Philippines

To all whom it may concern, Greetings:

WHEREAS, It having been duly represented unto us that brethren of the Most Ancient and Honorable Fraternity of Free and Accepted Masons, residing on or near the Kwajalein in the Province of Marshall Is. within our jurisdiction, have heretofore, to wit on 16th day of August, A. L., 5965 received from one Most Worshipful Grand Master a Dispensation to assemble as a Lodge of Free and Accepted Masons, for the purpose therein expressed; AND, WHEREAS, it having been further represented that the said brethren are now desirous that their Lodge shall be duly chartered, constituted, and numbered upon our registry as a regular Lodge; and it appearing, after due examination, that they are well qualified and in all respects worthy to assume and fulfill the duties consequent upon the indulgence of their said desire; AND, WHEREAS, it being believed that the advancement of Freemasonry will be encouraged, and the wise, moral, and beneficent purposes of our Ancient Craft be promoted by the constitution and permanent establishment of their said Lodge.

Now, THEREFORE, KNOW YE, That, we the Most Worshipful Grand LODGE OF FREE AND ACCEPTED MASONS OF THE PHILIPPINES, have authorized, constituted and appointed, and by this our WARRANT and CHARTER, do hereby authorize, constitute and appoint our trusty and well-beloved brethren, Robert T. Gibbs Master; Albert A. Chaney Senior Warden; and John B. Adkins Junior Warden; together with all such other true and lawful brethren as have already been or may hereafter be admitted to associate with them, to assemble and work as a regular Lodge of Free and Accepted Masons, at the aforesaid, by the name and designation of

Emon Lodge No 179, F. & A. M.

AND WE DO HEREBY GRANT AND COMMIT unto the Master and Wardens aforesaid and their successors, and to the brethren of the said Lodge, full power and authority to receive and enter Apprentices, pass Fellow Crafts, raise Master Masons, and admit brethren to membership; to choose a Master and Wardens and other officers, annually; to exact from their initiates and members such fees and dues as may be necessary for the maintenance of their Lodge, for the relief of poor and distressed brethren, their widows and orphans, and for the regular payment of such contributions to the Grand Lodge as shall by it be directed; and, generally, to perform and do all other acts and things which shall be in full accordance with the ancient usages and customs of the Craft, and in strict obedience to the Constitution, Regulations, and Edicts of this our Grand Lodge, aforesaid:

AND WE DO HEREBY REQUIRE the said Lodge to attend the Grand Lodge at all its Communications, by its Master and Wardens, or by its Representatives, duly appointed; to keep a fair and faithful record of all its acts and proceedings which are proper to be written; and to lay the same before the Grand Lodge whenever it may be directed:

AND, LASTLY, WE DO HEREBY ENJOIN upon the Master, Wardens and Brethren of the Lodge, aforesaid, that they ever observe a strict conformity to all the ordinances of our Grand Lodge, which is the Supreme Masonic Power and Authority in the Philippines; and that they constantly give due respect and obedience to the Grand Master and their other superiors in office, in all things appertaining to our Ancient Craft:

DONE IN GRAND LODGE, in accordance with its order, at the City of Manila, Philippines, on this 28th day of April Anno Lucis 5966 Anno Domini 1966.

In Testimony Whereof, We, Grand Master of Masons in the Philippines, have hereunto set our hands and have caused our Grand Secretary to make his attestation thereunto, and to affix the Seal of our Grand Lodge.

Raymond E. Delmarre
Grand Master

ATTEST:

J. M. Mamaril
Grand Secretary

What Is Kindness?

Kindness is love planted in the heart--
Love that deepens and grows,
Ever unfolding new sweetness
As the blossoming of a rose.

Kindness is a special warmth--
That makes a moment bright;
A smile that makes a day complete
And seems to set things right.

Kindness is laughter gladly shared--
It's a gentle, loving way,
Of making the world a happier place
For others day by day.

TO POSTMASTER: If undelivered, please return to

The CABLETOW

THE OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES

Plaridel Masonic Temple
1440 San Marcelino, Manila D-2801

Re-entered as second class mail matter at the
Manila Post Office on June 16, 1962

IMPORTANT! Readers are requested to send address changes and corrections to us to insure prompt delivery of the THE CABLETOW.