

The Cable News

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES



The Sign, Beloved by Masons.

The letter G is for God, the Great Architect of the Universe in Whom we put our trust; the Square, to square our actions by the Square of Virtue; the Compasses, to circumscribe our desires and keep our passions within due bounds.

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Grand Master's Message

"I shall pass this way but once; any good, therefore, that I can do or any kindness that I can show to any human being, let me do it now. Let me not defer nor neglect it, for I shall not pass this way again." Anon.

This world of ours is in ferment. It is a seething caldron of conflicting interests, an ominous crucible of antagonistic ideologies. Roughly, the world today is made up of two awesome stockpiles of A & H bombs that could, and might, at any moment, wipe out humankind and civilization. God forbid that they be sparked by the spontaneous combustion in the warped minds of evil men in whose hands chance has placed your fate and mine.

Unfortunately, these frictions are not in mere broad outlines as viewed from world perspective. Here in our country dog-eat-dog is the rule. . . The jungle is upon us. . . We have only to survey the daily news to yawn with ennui at the common accounts of multiple homicides, Suicides, fractricides, and parricides committed daily in our midst. This intransigence is found in all phases of our domestic life — social, economic, religious, political.

Rifts and cleavages rend our organizations and institutions in whatever field of our endeavors, and we are pulling against each other and wasting our energies in destroying one another, when our efforts could well be directed toward the common welfare to enhance our chances for a better and more abundant life.

We in the Philippines can not hope to depend forever upon the benevolence and the bounty and the power of the American people, anymore than the peoples of the world can depend totally upon the United Nations Organization to solve all the problems and cure all the festering and pestering ills of their respective countries.

Man and nations will forever be crying for enduring peace, peace, peace, but there will be no such peace as there has been no really true peace throughout the ages, for the old formula has not yet been changed — the formula of greed, of selfishness, of human inhumanity to humanity, of hate rankling in the human breast.

The answer lies not in armies, not in inter-continental ballistic missiles, not in the ability to destroy, but in the ability to build — to build fitting temples in the hearts of men — where God can and will make His abode.

The only formula that will work, I think, consists of the Masonic virtues of relief and charity, of abnegation of self, and thoughtfulness for others. This is exemplified in the Masonico-Christian philosophy of the Brotherhood of all men under the Fatherhood of God.

It is only when the hearts of men are so enlightened with the true Christian Spirit that men and nations will have true and enduring peace. This, we Masons can achieve in our own personal lives. That we all do it and lend it stress now is the essence of my Christmas—New Year message not only to my countrymen, but also to all people, Masons and non-masons alike in this territorial jurisdiction to whom my message may come.

And so, let us paraphrase what we quoted above that we are passing this way, perhaps only this once. Any good, therefore, that we can do, or any kindness that we can render to any of our fellow creatures, we will do it now, and not defer nor neglect it, for we may not pass this way again.

The act does not have to be great. A kind word for another who may deserve a curse, a smile, a kind thought — forgiveness. Any of these little things will sweeten our lives and the atmosphere of our world; they will banish the miasma of hate that poisons our lives, even as the sunbeams chase away the fogs and mists that obscure the valleys.

That, I think, is the way to implement and give meaning to the message of Him whose coming we celebrated last Christmas. If so, then these words did and do have meaning:

MERRY CHRISTMAS AND A HAPPY NEW YEAR TO ALL.

Macario M. Ofilada

Grand Master

The Bible and the Mason

By WB VICTOR L. STATER, PM(1)

Upon the Altar of every Masonic Lodge, supporting the Square and Compasses, lies the Holy Bible. The old familiar book, so beloved by so many generations, is our volume of Sacred Law and a Great Light of the Lodge. The Bible opens when the Lodge opens; it closes when the Lodge closes. No Lodge can transact its own business, much less initiate candidates into its mysteries unless the Book of Holy Law lies open upon its Altar. Thus the Book of the Will of God rules the Lodge in its labors, as the Sun rules the day.

Nor is it strange that it should be so. As faith in God is the cornerstone of Freemasonry, so, naturally, the Book which tells us the highest truth about God, is its Altar-Light. Upon no other foundation can men build with any sense of security when the winds blow and the floods descend.

Therein our Fraternity is wise, building its temple square with the order of the world and the needs and hopes of men, erecting its philosophy upon faith in spiritual verity and ruling its conduct by the immutable principles of moral law. While we may not say that Masonry is a religion, in the sense that it is one religion among many, it is none the less religious in its spirit and purpose; not simply a code of ethics, but a fraternity founded upon religious faith — its teachings transfigured by the truths of faith which lie behind all sects and religions

and are the exclusive possession of none. It seeks to develop moral and spiritual life, to purify thought, to refine and exalt character — in short, to build men and then make them Brothers and Builders; and to that end it takes the Bible as its Guide, Prophet, and Friend.

By the same token, our gentle Craft knows a certain secret, almost too simple to be found out, whereby it avoids the angry disputes about the Bible by which men are divided into sects. It is profoundly religious but it is not dogmatic. The fact that the Bible lies open upon its Altar means that man must have some Divine revelation, must seek for a light higher than human to guide and govern him. But Masonry lays down no hard and fast dogma as to the nature of revelation. Nor does it attempt a detailed interpretation of the Bible. The great Book lies upon its Altar, open for all to read, open for each to interpret for himself. It is the genius of Masonry that it unites men, not upon a creed bristling with debated issues, but upon the broad, simple truth which underlies all creeds and overarches all sects — faith in God.

For that reason, no matter how widely religious teachers may differ in their doctrines, in the Lodge they meet with mutual respect and good will. At the Altar of Masonry they learn not only tolerance, but appreciation. In its kindly air of fellowship, they discover

that the things they have in common are greater than the things that divide. It is the glory of Masonry that it teaches Unity in essentials, Liberty in details, Charity in all things, on the ground that all just men, all devout men, are everywhere of one religion; and it seeks to remove the hoodwinks of prejudice and intolerance so that they may recognize each other and work together in the doing of good.

So much every Mason ought to know why the Bible lies upon the Altar of the Lodge, a source of strength, a focus of fellowship, and a symbol of the Will of God for the life of man. Today the only Book is central, sovereign, supreme, the master light of all our seeing, a law to our hearts and a light to our craft. From the Altar it pours forth upon the East, the West, the South its white-light of spiritual vision, moral law, and immortal hope. Almost every name in our ceremonies is a Bible name, and students have traced about seventy-five references to the Bible in our Ritual. But more important than direct references is the fact that the spirit of the Bible, its faith, its attitude toward life, pervades Masonry like a rhythm or a fragrance.

As the Mason reads his Bible he will find many things familiar to him in Masonry, in imagery as well as in idea, aside from its fundamental spiritual faith and moral command, which are in our human world like the great rock ribs which hold the earth together. The Bible is a chamber of imagery, a book of parables, a literature of symbols, and it shows us life under many metaphors and similitudes, among them the imagery of architecture — man the Builder, God the Builder, and men as living stones to

be cut, polished and built into a House of the Eternal; and we learn in a new setting, the old symbolism of the working tools, as we are taught to use them in the Lodge.

Yet the Mason will search the Bible in vain for anything akin to a Masonic ceremony or degree. Even in the history of the building of King Solomon's Temple — the motif of our symbolism and drama — there is nothing which resembles, or even remotely suggests, what we are shown in the Lodge. To cite but one example: the tragedy of Hiram Abiff, so central in the mysteries of Masonry, is not met with by hint or intimation in the Biblical record.

Plainly the biblical coloring of Masonry — its scenery and setting today — did not come into it directly from the Bible, but from secondary sources and by long, roundabout ways which we are unable to trace so that by the time the Craft had taken its legendary, to say nothing of its ceremonial form, its dramas suggested by incidents in the Bible had been transformed into new shapes and put to new uses. The Legend of the Lost Word, the Substitute Word, the Great Temple, the Master Builder, all these, and much else in Masonry, no doubt had their original inspiration and suggestion directly from the biblical narratives; but that they have wellnigh lost all touch with their sources, and, as a fact, have become a system of universal symbolism, belonging equally to all men and all religions. And this is as we should like to have it, because Masonry, alike by its principles and its profession, is seeking to create a universal fellowship.

The drama of the Master Degree, as all agree, was modelled upon the drama of the Ancient Mysteries, a dra-

ma older than the Bible, older even than the civilization whose origin and development the Bible records and interprets. When, where, and by whom this oldest of all dramas was taken up, recast, and given its biblical setting and symbolism, nobody knows and we may never learn.

No Mason needs to be told what a great place the Bible has in the Masonry of today. As soon as an initiate enters the Lodge, he hears Bible words recited as an accompaniment to his advance toward the light. Upon the Bible he takes solemn vows of love and loyalty, of chastity and charity, pledging himself to the practice of the Brotherly Life. Then as he moves from one Degree to another, the imagery of the Bible becomes familiar and eloquent. In the First Degree he hears the 133rd Psalm, in which a happy singer of a time far gone celebrates the job of a God-annointed brotherly fellowship. In the Second Degree he sees in the imagery of the prophet Amos a plumb-line held in the hand of God, and let down from heaven to test the worth and work of men and nations. In the Third Degree he listens to the last chapter of Ecclesiastes, a litany of old age and decay, unmatched in any language, describing the slow crumbling of mortal powers and the masterful negation and collapse of the body, until the golden bowl is broken, and the dust returns to dust, and the spirit of man takes its long last flight to the God who gave it.

Like everything else in Masonry, the Bible, so rich in symbolism, is itself a symbol — that is, a part taken for the whole. It is a symbol of the Book of Truth, the Scroll of Faith, the Record of the Will of God as man has learned it in the midst of the years — the per-

petual revelation of Himself which God has made, and is making, to mankind in every age and land. Thus, by the very honor which Masonry pays to the Bible, it teaches us to revere every Book of Faith in which man has found help for today and hope for the morrow. For that reason, in a Lodge consisting of Jews the Old Testament alone may be placed upon the Altar, and in a Lodge in the land of Mohammed the Koran may be used, according to the laws of the Mother Grand Lodge. Whether it be the Gospel of the Christian, the Book of Law of the Hebrew, the Koran of the Muslim, or the Vedas of the Hindi, it everywhere Masonically conveys the same idea — symbolizing the Will of God revealed to man, expressing such faith and vision as he had found in the fellowship of the seekers, and finders of God.

None the less, while we honor every Book of Faith in which man has found comfort and command, with us the Bible is supreme, at once the mother-book of our literature and master-book of the Lodge. Its truth is inwrought in the symbolism of our Craft; its vision lights all our way, showing us the meaning and worth and destiny of life. Its very words have in them the memories, echoes, and overtones of voices long since hushed, and its scenery is interwoven with the holiest associations of our lives.

It behooves every Mason, of every rite and rank, not only to honor the Bible as the Great Light of the Craft, but to read it, study it, live with it, love it, take its truth to hear and learn what it means to be a man. There is something in the old Book — a sense of God, a vision of a moral order, a pas-

sion for purity, an austere veracity, a haunting pathos and pity — which, if it gets into a man, makes him both gentle and strong, faithful and free, obedient and tolerant, adding to his knowledge virtue, patience, temperance, self-control, brotherly love, and pity. The Bible is as high as the sky and as deep as the grave; its two great

characters are God and the Soul, and the story of their life together is its everlasting romance. It is the most human of books, telling us the half-forgotten secrets of our own hearts, our sins, our sorrows, our doubts, our hopes. It is the most divine of books, telling us that God has made us for Himself. Δ !

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Islam Temple Initiates 102



Pictured above are some high ranking dignitaries of Nile Temple, AAONMS, who composed the divan which came to Manila to confer the degrees of the Order on over a hundred candidates. With them in the picture are MWB Ofilada, Grand Master and RWB Pedro Gimenez, Grand Orator, of the Grand Lodge of the Philippines, both of whom were among

those initiated in the Order.

The majority of the candidates are Scottish Rite Masons belonging to Luzon Bodies, some of them coming from Siagon and Singapore. Prior to their taking the Shrine degrees, they were conferred the Scottish Rite degrees at the year-end conferral of the Luzon Bodies. Among others who took the Shrine degrees are candidates from Philippine and Manila Bodies.

Under Two Banners

By Dr. SALVADOR ARANETA

President, Araneta University

I am a Filipino and a Catholic. In my country we have the problem of great unemployment and poverty. Before coming here I thought that all that was essential to insulate the Philippines from Communism was to solve our economic problems.

I cherish for my country the social well-being, not of the big powers, but of the small nations like the Scandinavian countries. But the story of Russia's demands on Finland, mentioned here a few days ago, was a revelation to me. I now see the great danger of trading with Communist countries. Trading is a form of dependence. Because most of our trade is with America, we depend much on America. But America never told us: "Fill the Cabinet with those men or we stop trading with you." Yet our friendly relations with America are deteriorating. We gave all for the cause of democracy during the last war. We lost more than one million men. Manila was one of the most devastated cities in the last war. But in that great crisis there were no misunderstandings between Filipinos and Americans. Why? During the war Filipinos and Americans had the spirit to give, whatever the cost. In the war, we had the MRA spirit. This has all gone with peace. Today the spirit is "tit for tat". How much can I get from him? And so today there are several "irritants" (that is the word commonly used) in the relations bet-

ween the two countries.

True, some economic aid is extended by America, but in many cases, in useless projects, and the aid is wasted and ineffective. Long drawn out negotiations have been going on to re-examine the military bases agreement. The subject of criminal jurisdiction of offenses is a knotty problem. It has arisen because of actual instances of conflicting views between the two Governments. These problems appear very serious in the Philippines. Caux they look unimportant compared to the problem in Cyprus, now happily solved with the work of MRA men, and the problem of Algeria, so much the concern of this Conference.

But let us not wait while the Philippine-American problem develops into a major one. I therefore make bold to suggest that MRA invite the American and Philippine negotiators to come to Caux. Secretary Serrano of Foreign Affairs is a friend of MRA and I am confident that in this atmosphere of Caux, greater progress would be made in the long-drawn negotiations of the retention of the military base agreement that has been going on in Manila for the past many, many months.

A second problem that we have today in the Philippines is the Chinese problem. They dominate the economic life of the nation. Today they are loyal to Nationalist China. This loyalty would be most doubtful once Red China is recognized by our Governments, or in

other ways acquire a greater influence in the Philippines, and that recognition would be forced on us once Red China is recognized by America. We therefore pray that America will never recognize Red China. But America's position on this point starts to waver. I do not have time to discuss the Chinese problem in my country at length. It has many phases. But again, I believe that a group of prominent Filipinos and Chinese should come to Caux to study the problem in the light of the four absolutes.

The relaxation of the morals in our land is another problem. In no small measure this is due to modern movies. I am happy to hear that MRA is filming all the plays that it has produced, and I wish to state that I would feel privileged to be instrumental in introducing them into my country.

I came here convinced that MRA had changed the lives of many people and made them new men. But I have to confess that I thought that personally I was not in need of this conference. I leave this conference with many lessons learned, with many valued friendships acquired and, I trust, a little better man.

I am a Catholic and looked upon by many as a prominent Catholic. And as you may know, many dignitaries of our Church do not yet look with favor to MRA. This has pained me much. Because I do not see incompatibility between my faith and MRA—and working together, in a common goal, to change men and change the world, the accomplishments of the united efforts would be far greater. MRA has strengthened my faith and it has certainly stimulated me to change and be a better man, by the example, the dedication and the unselfishness of others who do not belong to my faith.

Here, we are made to see the problem of Communism from a global view, and no attempt is made to conceal either the magnitude or the urgency of the problem. Nowhere has it been better explained to me the connection between lack of purity and lack of the other standards on the one hand, and Communism on the other. And now here have I acquired a greater determination to be a part of this great moral army to win the minds and hearts of men for God and away from godless Communism. We feel no longer dismayed and depressed, however great the difficulty ahead. We see that we are not alone, that although individually, if working separately, we would not count for much; but united under God, living the tenets of our faith and under the banner of MRA, we have an important part to play.

Great conversions, great generous decisions, great human changes are taking place here at Caux. And I see now that we underestimate the goodness and generosity of youth. And man can be generous once he has been shown that there is something great, something noble for which he can live, and that is the remaking of the world. I think this is the secret of Moral Re-Armament.

My Church, the Catholic Church, admonishes us to be good to reach Heaven. To an immortal soul, Heaven should be more important than remaking the world. But somehow to many, such a thought does not register. But what is happening here at Caux has demonstrated that a plan that calls for a radical change in ourselves, to remake our families, to remake our countries, to remake the world, does appeal to many minds and hearts.

MRA is today truly international dynamic force that has given a lesson,

a mission and a vision in life. In Moral Re-Armament, persons of all colors and creeds do meet and find a common platform, where the wishes of Pope Pius XII are being fulfilled when he said:

"On the ruins of a social order which has given tragic proof of its importance to create the well-being of the peoples, must not all great souls, all men of God, unite in a solemn battle in which they will know no rest until in all states and in all nations of the earth, legions of men are trained who are absolutely decided to reconstruct the social edifice upon the unshakeable centre of gravity of the Divine Law, and who are unitedly dedicated to the service of persons and communities which must re-find in God their true nobility."

Because I am a Catholic, because I wish to participate in the realization of the vision of the future of Pope Pius XII, I hope I shall be permitted to be a crusader, to be a fisher of men, under the two banners, that of the Catholic Church and that of Moral Re-Armament. † (Reprint from *MRA Magazine*)

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Why should we be in such desperate haste to succeed and in such desperate enterprises? If a man does not keep pace with his companions, it is perhaps because he hears a different drummer. Let him step to the music which he hears, however measured or far away. —Henry Thoreau.

* * *

All who have meditated on the art of governing mankind have been convinced that the fate of empires depends on the education of youth.

—Aristotle.

Baradi on Home Leave

MWB Mauro Baradi, PGM, and Minister Plenipotentiary of the Philippines to the United Nations, Chairman of the Advisory Committee of that body to Italian Somaliland, arrived in Manila two days before Christmas for a well-earned home leave after three and a half years in Somalia helping that trust territory to prepare itself for an independent existence.

Past Grand Master Baradi, while on overseas assignment, spent most of his time in Somalia and part of each year in New York when the General Assembly of the United Nations was in session. Most of the time as member of the Advisory Committee, he was elected as its Chairman to preside at the deliberations of the committee which has charge of helping organize and maintain an indigenous government in Somalia. While under the trust agreement in the United Nations, Somalia was to get her independence on Dec. 31, 1960, under the influence and effort of MWB Baradi, the United Nations committee agreed to move the date of independence of Somalia earlier.

During his short home sojourn, MWB Baradi, fluent and forceful speaker that he is, has had to fill speaking engagements in civic groups, clubs, churches, and radio stations in addition to Masonic lodges. Word has been received that in Somalia he is highly respected for his help in writing their constitution and in laying the ground work for a democratic government.

On January 8 MWB Baradi flew back to Somalia to rejoin the rest of the family and continue working there until the country is proclaimed independent on July 1, 1960.

Order of the Eastern Star



The picture above is of the newly installed officers of Sampaguita Chapter N. 3, O.E.S. This month saw the installation of officers of eleven chartered chapters all over the country. The Eastern Star movement has been in the Philippines since 1904. Some of the officers of some chapters are:

MAYON CHAPTER NO. 1

Jimmie Louel Carnes, Worthy Matron; Herbert Reynolds, Worthy Patron; Marguerite Elliot, Associate Matron; A. Robson Smith, Associate Patron; Agnes Schoening, PM, Secretary; Geraldine Reynolds, Treasurer; Ruth Greenfield, Conductress; Doris Smith, Associate Conductress; Ruth Fary, Chaplain; Alice Bellis, PM, Marshal; Ethel Rouse, Adah; Victoria Dib, Ruth; Rae Brown, Esther; Beverly Licht, Martha; Marcy Hamra, Electa;

Wylmoth Thompson, PM, Warder, Douglas Nicoll, Sentinel.

ROSARIO VILLARUEL

CHAPTER No. 2

Cristeta L. S. Alvarez, Worthy Matron; Graciano N. Villamante, Worthy Patron; Conchita O. Ilagan, Associate Matron; Victorino Floro, Jr., Associate Patron; Pilar R. Gonzalez, Secretary; Victorina A. Uson, Treasurer; Josefina Esguerra, Conductress; Elizabeth Piopongco, Associate Conductress; Andrea V. Vallojo, Chaplain; Rufina T. Pestana, Marshal; Lina C. Navia, Organist; Maria Hernandez, Adah; Esperanza G. Martinez, Ruth; Maria N. Villamante, Esther; Felicidad Catli, Martha; Mercedes Aguda, Electa; Dolores de Rama, Warder; and Enrique R. Rimando, Sentinel.

(Continued on page 100)

Essay Contest a Success

The Grand Lodge is pleased to announce that the essay contest this year on the Lives of Great Masons was a great success. While there were not as many participants as expected, the quality of the biographies entered in the contest was far beyond our fondest hopes. The themes were:

1. The Life of Jose Abad Santos
2. The Life of Rafael Palma, and
3. The Life of Teodoro M. Kalaw

It is noteworthy that a father and his son starred in the contest. Brother Ponciano Jacinto, a lawyer, writer and professor of English, won first prize with his entry "Life of Teodoro M. Kalaw". His son, Ponciano Jacinto, Jr., a fledgling lawyer at MLQ University, won first prize with his entry "Life of Rafael Palma", and second prize with his other piece "Life of Jose Abad Santos". Wor. Brother Leopoldo Boquiren landed three prizes:

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first, in "Life of Jose Abad Santos", second in "Life of Teodoro M. Kalaw" and third in the "Life of Rafael Palma". Brother Demetrio Estrella placed second in the "Life of Rafael Palma", while Brother Alfredo Samson got third in the "Life of Teodoro M. Kalaw" and honorable mention in the "Life of Rafael Palma".

The Board of Judges was composed of Rt. W. Bro. Luther B. Bewley, M. W. Bro. Sydney M. Austin, and V. Rev. Bro. Macario C. Navia. All of them are lavish in their praise for the fine quality of the literary works entered in the contest.

Delightful reading of beautiful writing on the lives of Filipino Masons awaits the brethren in many issues of the CABLE TOW featuring the winners in this contest. If this is any criterion, a literary contest may hereafter be a feature of every Masonic year.△

In the throes of a Crisis ---

Life of Rafael Palma

By PONCIANO JACINTO, JR.
School of Law, Manuel L. Quezon University

"Unless I miss my guess," said Rafael Palma as if in soliloquy, "they'll soon be here."

"Who?" asked one of his dear ones who were at his bedside, solicitous for his comfort. Don Rafael was nearing the end of the road and he knew it.

"Special guests," he answered ab-

sently, "...jackals, vultures, hyenas ..."

"He's delirious...."

"Don't be ridiculous," he scolded sharply, "my mind has never been clearer."

"Then what...."

"A-a-a-a-y," sighed the patient in

mock resignation. "You and your eternal headache. Whenever you start thinking, your head aches, so you resort to questions, questions, questions. Still," he mused with grim humor, "it proves that you have a brain."

That was Rafael Palma. Rarely given to quibbling and double-talk, he was brutally blunt to the end. He rode roughshod over people's feelings, not that he enjoyed sadistic pleasure in so doing, but because he had no patience for stupidity. He merely insisted on the exercise of his right to speak his mind freely and he did so objectively, oblivious of the havoc he wrought upon other people's sensibilities with the bludgeoning force of his words.

But now it seemed that he had the gift of clairvoyance, although apparently a poor one, for guests indeed soon arrived — not denizens of the zoo as he predicted, but priests who were all solicitude for the salvation of his soul. Against their insistence, Palma was civil, but firm — he adamantly refused to repudiate Masonry, the sole source of the only true happiness he ever knew — where he was liked for what he was, or what he was not, with no selfish, ulterior motives, just the love of man for man.

Rafael Palma had lived a long and fruitful life, not because, but in spite of his artless ways. He was blessed with the rare combination of two complementary skills — that of the lawyer and that of the writer. But that extraordinary gift formed no more than the nucleus of the entire man that was Palma. This man had a brilliant mind, an iron will, and an indomitable courage.

Trained in the law, which includes dexterity in logic, argumentation, and

debate, he was a vigorous writer whose dissertations in any subject that affected the fundamental principles of right and justice and general welfare according to his lights, stood as invulnerable as a rock, manifesting the ruggedness of his powerful personality.

In his polemics, his legal training unerringly showed him where he could tread safely without sacrificing vitality. His mastery of the Castilian language put his ideas in orbit with the dazzling brilliance of lightning and the devastating power of a thunderbolt.

But his precision and his power of discourse sacrificed beauty, even as his fierce adherence to truth did away with tact and diplomacy. Conscious of his powers, he had little use for art in languages. He disdained the subtle advantage of skillfully wielded rhetorical aids, and simply demolished the opposition with the steamroller of logic and truth. He saw no useful purpose in saying that a certain lady was no longer young. To Rafael Palma, the woman was simply old. For that matter, neither was she out shopping for a crib — she was simply pregnant.

Thus it was that while his literary creations were robust, they were merely expositions of incontrovertible facts. He did not rave in poetic rapture over the breath-taking colors of the sunset, but merely pointed to a prosaic combination of light and dust in the atmosphere.

So it was that Dr. Rafael Palma's biography of Dr. Jose Rizal was as factual as gun powder, and about as dry and palatable. Indubitably it was a good, honest, conscientious work, but it did not scintillate, it did not throb with the vibrant beauty that only an

inspired artist can impart to a true work of art.

But the man was the epitome of intellectual honesty and moral integrity. Such was his uncompromising rectitude that he was impatient with sham, often rude even, without meaning to be. For a more compassionate soul never trod the earth, yet people called him ruthless, and he was, when the stakes concerned morality and honor.

Consequently, Palma was a lonely man. This was inevitable, for God made more rogues than saints, and Diogenes had been gone for ages before his Filipino counterpart in Palma came to the scene.

For the rich and powerful, it is easy enough to be intransigent, assertive, contentious. From the standpoint of affluence and influence, Palma was neither rich nor powerful, yet he neither gave quarters nor asked any in his fights for truth. For it was his noble courage that predominated among his virtues — the courage to express his opinions and to stand by his convictions, even if, in so doing, as it did happen throughout his life, it would cost him popular approval, his friends even, and the material comforts in which one of less rigid ethical criterion would have wallowed in epicurean plenty.

Above all, the crowning splendor of this misunderstood man's attributes was his pure honesty — pure entire, total, complete, absolute. The man's Spartan honesty was such that he could not help but starve to death if by eating to live he had to compromise his conscience and truth in the slightest.

All these attributes boldly stamped his writings and utterances, his acts and his policies — particularly in the newspaper "El Renacimiento," and in

his administration as President of the University of the Philippines.

Toward the sunset of his pragmatic career, when he would have been enjoying a well-earned rest, he was compelled to practise law to keep the spectre of want at bay. It was then that his integrity and rectitude were put to acid test.

At that time his fierce adherence to his iron criterion had already made him the invulnerable rock that he was, and, being a rock, he seemed unfeeling to the outside influences that did not speak his rock language. So, like a rock, he was alone, forlorn, convenient haven to raw-weather friends, like the fickle birds of prey and passage that needed the comfort of his strength upon which to rest their battered bodies from the buffeting of the elements, only to receive their droppings in return as they flew away strengthened, after using him, never to return.

This acid test came when a so-called friend, aware of Palma's straitened financial circumstances, struck on the bright idea of obtaining something for nothing by using Palma's talents and capitalizing on his poverty. This opportunist, a sharp operator, was quick to collect but slow to pay, and now he was in trouble.

The case he offered Palma was for the recovery in damages from a material man who brought action against the sharper for an already discharged obligation, to the alleged prejudice of his credit. Palma was to get a small fortune — enough to tide him over for the short remainder of his impecunious way of life.

But in the course of his investigation, Palma discovered that when his client, through his shady connections,

found that his creditor's lawyers were preparing a complaint against him, he hastened surreptitiously to pay his debt, and since it took time before the lawyers knew of the payment, the complaint was nevertheless filed several days afterward. The scheme was as clever as it was a swindle pure and simple.

Palma spat on the man's face.

Because of his absolute incorruptibility, Palma was essentially fearless. For he so lived that he could look any man in the face and tell him to go to the devil. More than fearlessness in the face of an adversary, he had a sense of humor that might have been at the evanescent point, the penumbra, as it were, where wit ends and humor begins.

Rafael Palma was then in the throes of his last fight and, true to his premonition, he had visitors. They were not jackals, vultures, and hyenas — the scavengers that attend death for the carrion. They were merely well-meaning priests who, in their own words, only wanted him to abjure Masonry if his soul was to be saved.

For like Dr. Jose Rizal, Dr. Rafael Palma was a Mason and so, like Rizal before his death, priests took shifts at his bedside trying to make him disown Masonry and make a good confession.

"But Father," Palma exclaimed. "I have nothing to confess to you, except that I am a true Mason if that's what you mean. If that's all you want me to do, I will do it with pleasure if it will make you happy."

To another of his tormentors, he said, "I wrote a biography of Dr. Jose Rizal, another Mason, and sound reason tells me that I am right in the conviction that Rizal died a Mason, your

so-called retractions to the contrary notwithstanding. So far I've found no valid reason to change that conviction. How can you now, in my house and under my circumstances, ask me to outrage my conscience with a retraction of my own?"

"Moreover, he added with a twinkle in his eye, 'I have been reading good literature lately, and I want to read a particularly interesting passage to you.' He groped under his pillow and began reading slowly and clearly.

"To suppose that God with bodily hands formed man from the dust is very childish. . . . God neither formed man with bodily hands, nor did he breathe upon him with throat and lips. . . ."

"Dr. Palma!" the good priest screamed with holy indignation. "That is sacrilege, unmitigated blasphemy. You and your iniquitous Masonic literature. . . ." he spluttered, choked then unceremoniously took his leave.

Rafael Palma smiled faintly, not without kindness, though tinged with sadness. For Palma, the Mason, was himself a deeply religious man according to his lights, gratefully enjoying the freedom of its profession which was made possible by the sacrifices of other Masons before him both at home and abroad. As a matter of fact, what he read to the priest was not exactly by a priest, or by a bishop, or by an archbishop; it was not by a cardinal either, or by a pope even. Actually it was written by no less a bulwark of the Roman Catholic Church than St. Augustine.

And now a hint of Palma's macabre wit and sense of humor. To the insistent and persistent priest who inconsiderately sapped the Doctor's waning strength with his nagging, he bar-

gained.

"Very well, Father. You are anxious for the salvation of my soul, and I certainly do appreciate your solicitude. Of my many shortcomings, ingratitude is not one of them. You believe that I ought to abjure Masonry and make a confession. Well, out of sheer gratitude for your deep concern for my spiritual welfare, I, too, want you to be saved. Amor con amor se

paga. ¿ch, padre? ¡Pues bien! I will confess, and abjure Masonry if you will be an equally good sport and, for the salvation of your own soul, become a Mason yourself."

The good priest, after recovering from the shock, crossed himself piously and fled the place.

And so, even as he lived, Dr. Rafael Palma died — a Mason. △

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Filipino Masons in California Organize



Some eighteen Masons belonging to lodges under the jurisdiction of the Grand Lodge of the Philippines presently residing in California have organized themselves into the Philippine Travellers Club with headquarters at 744 Washington Street, San Francisco, California. It is one of their main objectives to band together for the purpose of having closer relations and keeping in touch with the activities of their Grand Lodge as well as their res-

pective lodges.

At the organization meeting on November 13, 1959, the following brethren were elected officers: N. N. Morabe, President; A. Asercion, Vice-President; and R. Ancheta, Secretary-Treasurer. At the time of their organization, they had for special guest, VWB Amador Ylagan, District Deputy Grand Master for District No. 9, who happened to be in the city in the course of his re-

Please turn to Page 100

The First United Grand Lodge

By MWB SIDNEY M. AUSTIN, PGM

The history of the Mother Grand Lodge of England is so well known that it might be considered presumptuous on my part were I to address you at length on that subject. However, a few pertinent facts and dates will tend to refresh your memory and also serve the useful purpose of enabling you fully to understand and appreciate the great and enduring institution that those relatively few brethren brought into being when they decided that a Central Governing Body would be a very necessary and vital factor in order to stabilize and strengthen an institution that had already existed as operative masonry for centuries and which, at this particular epoch, was showing signs of decay.

The first meeting was held at the Apple Tree Tavern, London, sometime during the latter part of the year 1716. Some writers believe that this meeting may have been held during the very early part of 1717. However, we do know that during this preliminary meeting matters were discussed appertaining to the formation of a lodge that would serve as a governing body and to which the other lodges would be subordinate.

It is very unfortunate indeed that we do not have any really authentic information regarding this historic meeting beyond the approximate date thereof, and the place where it was held. However, we can be sure that the discussions must have ended to the satisfac-

tion of the brethren present because arrangements were made to hold the first meeting as a Grand Lodge on St. John the Baptist's Day in 1717, the meeting place was designated as the Goose and Gridiron Ale-house and we do know that this meeting took place as arranged and that a certain Brother Anthony Saver was elected as the first Grand Master and he, in turn, appointed the following as his Grand Wardens:—

Jacob Lamhall and Joseph Elliot, the former was a carpenter and the latter a captain. However, we do not know for sure which one was the senior and which was the junior.

The election of the Grand Master was accomplished by a show of hands and it is a great pity that we do not know more about the individual to whom fell the unique and great distinction of being the first Grand Master of the fraternity? He is referred to by various writers as a gentleman which leads us to presume that he must have been, at that time, a man of independent means, otherwise, an individual who did not have to accomplish physical work in order to provide for himself and family.

During the course of this meeting, the brethren constituted themselves a Grand Lodge, pro-tempore, in due form and we cannot help but feel pangs of regret that no minutes have come down to us of the quarterly meetings for the first six years and we have to

rely upon Bro. Anderson for much of what we know about those early formative years.

We do know that regular quarterly meetings were held and that the Annual Assembly and Feast was held on June the 24th of each succeeding year.

At the second annual meeting, Bro. George Payne, Esq. was elected Grand Master and he chose as his Grand Wardens the following brethren:—George Cardwell and Thomas Morice.

After the new officers had taken over, the newly elected Grand Master requested that the brethren bring to Grand Lodge any old writings and records concerning masonry and masons in order to show the usage of ancient times; and several copies of the Gothic Constitutions were produced and collated.

During the Assembly of 1719 Bro. John Desaguilier was elected Grand Master and during this year the formation of several lodges took place in London and vicinity and several men of noble birth were made masons during the course of the year.

Thus the first Grand Lodge of the world gradually grew but it was not all plain sailing. Apparently, a few private lodges opposed the formation of a Grand Lodge and resisted all overtures for their co-operation, in fact a few of these lodges actually destroyed some very valuable manuscripts. At this period of the craft's history they had no printed matter at all that dealt with regulations, charges and secret usages of the craft. Masonic scholars deplore this destruction of those manuscripts as they may have given us very valuable information about the operative craft that we shall, in all probability, never be able to obtain.

At the quarterly assembly held on

St. John the Evangelist's day of the year 1720, it was agreed that in order to avoid disputes and save valuable time, the name of the incoming Grand Master should be proposed to the Grand Lodge at the quarterly meeting immediately preceding the annual assembly by the Grand Master and, if approved, that the brother, if present, should be saluted.

During the annual assembly of 1721, the first nobleman was elected as Grand Master, the Duke of Montague, and it was at this assembly that it was suggested that the stewards were appointed to assist the wardens to prepare for the feast at the annual assembly the following year.

Also at this meeting we get the first indication that the craft was expanding because arrangements had to be made to find a more commodious meeting place and this resulted in the assembly of 1722 being held in Stationers Hall and we are informed that twelve lodges were represented by their masters and wardens. These representatives met at the King's Arms Tavern and marched in procession to the meeting place.

In this way the new governing body existed from year to year until 1723 when it was put upon a more business-like basis; minutes were kept; regulations were promulgated and some sort of order was put into its records and determined efforts were made to standardize the ritual and even Anderson's Constitutions were produced and accepted.

Those few brethren who instituted that historic meeting at the Apple Tree Tavern during the year 1716 could not have had the least idea that they were sowing the seeds of what was to develop into one of the foremost organiza-

tions of all time.

If we take time out to reflect back upon many of the great movements that have come into existence we cannot help but remark that most of them appeared to have been started on their way in a casual or accidental manner.

Speculative masonry is no exception. In fact the revival of masonry in 1717 put a new force and form into the craft that it had never known before and the impulse sent it on its beneficent mission throughout the entire world.

In fact so unpremeditated was the beginning of this new movement that we can claim that the history of the origin of modern masonry is clothed in as dense a fog of mystery as that which surrounds the origin of our ancient symbols and rites and it is quite possible that this veil of mystery will never be pierced by man.

From out of a period of mist and darkness the new masonry began to throw a beam of light that enabled man to see through the darkness and which seemed to bring with it a promise of a philosophy that would bring untold benefits to the lot of mankind.

Although we are masons we are still human beings and, as such, we cannot help but possess a very keen curiosity to learn how our institution developed into the vital force for good that it has become today.

We have very many questions to ask but, unfortunately, very few answers; seem to satisfy those questions and, much to our sorrow, we realize that the answers we are eager to have may never be found unless some hidden manuscripts, the existence of which is not even suspected at the present moment, are brought to the light of day.

However, in spite of our unsatisfied curiosity, we must freely admit that the brethren of those formative days must have put their masonic teachings into actual practice and that they had cultivated the ability to guard a secret with a very pronounced success because they have left us so very little information and there is so much that we would like to learn.

We cannot say for sure how many lodges there were in London when the thought of establishing a Grand Lodge first began to germinate in the minds of those early brethren. However, we do have some reason to believe that there were more than the four "Old Originals" that were represented at that history-making first meeting.

We do not know what bond existed among them that could have caused them to unite to take common action in such a stupendous undertaking beyond the fact that we have strong reasons to believe that such action was necessary in order to save the craft from falling into a condition of such decay that it might have been beyond repair.

We also know that some of the old lodges that were in existence at that time were wholly operative in nature whereas some were a mixture of operative and speculative masons and that, at least, one was wholly speculative in character.

History informs us that the craft at that time was in a very unstable condition, some writers claim that it was bordering on disintegration and we do not have to seek far in order to find the reason for this most unfortunate state of affairs.

It is well known that the operative craft enjoyed a brief period of prosperity immediately following the great

fire of London in 1666 when the services of experienced masons were in great demand but, thereafter, a decline set and that put the operative craft in sore straits.

According to one record that has come down to us, we learn that the few lodges of London feeling themselves neglected by Sir Christopher Wren thought it fit to cement together under a Grand Lodge as the "Center of Union" and Harmony."

Wren was the famous architect of that day and was responsible for the design and erection of St. Paul's cathedral and many other churches that were rebuilt after the great fire that practically destroyed the City of London.

What tends to pique our natural interest and curiosity is that we cannot find any record that would tend to prove that Wren was ever a member of any lodge notwithstanding the various rumours and assertions to the contrary, even that great Mason, William Preston, stated that Wren was a member of the famous Lodge of Antiquity and that he had presented to that Lodge three carved candlesticks. It may be that as Wren was the foremost architect of that time that his name became intimately connected with the operative masonic institution. Therefore, it could be but a natural consequence that his name would be associated with any new move that had any connection with the masonic craft.

As I mentioned before, the minutes of the meetings of the newly formed Grand Lodge were not kept until six years after that first historic meeting as a Grand Lodge and we are therefore, mostly dependent upon Bro. Gould, a past Grand Deacon and one of our foremost historians, for most of what

we have been able to learn regarding those first six years. Even he was obliged to refer to an account which was not written until the second edition of the Constitutions of 1738, that is about 21 years after the events had taken place.

It does seem to be really remarkable that a movement of such great import should have left such a meagre record and a report that was made long afterwards and consequently, may not be as accurate as we could have wished it to be.

We must all feel the urge to ask why were the minutes not kept? or presuming that they were kept and recorded, what has happened to them? That is something that we shall, in all probability, never know.

Another matter that must intrigue us is, why was the first Grand Lodge in the world formed with apparently no thought being given to the importance of having a constitution? Even the General Regulations did not come out until 1721 and the constitution did not appear until 1723.

After studying the scanty records that were enlarged upon by Bro. Gould, the impression is forced upon one that the formation of the Mother Grand Lodge must have been in the nature of an experiment rendered because of the pressing need of a "Centre of Union and Harmony" and, from what we are told by the majority of our scholars, it must have been a pressing need indeed at that time in order to save the Craft from falling into a state of disintegration.

It is very apparent that those early brethren did not intend that the new Grand Lodge should attempt to impose its will upon the rest of the country. Its activities and authority were

to be restricted to the lodges that were operating in and around London and less must have been their thought that its influence would be felt in all lands overseas in a comparatively short space of time.

It is a very significant fact that out of all the trade guilds and other similar associations that flourished at that time, Masonry is the only one that went from strength to more strength after it underwent the change from operative to speculative, preserving its emblems, symbols and much of its ancient customs to teach the spiritual moral and charitable concepts of life. This feature of our institution causes us to believe that Masonry continues to exist because it had never been merely an order that was created entirely for the benefit of architects and builders but that it had always made it a point to combine first class workmanship with spiritual and moral instructions to its votaries. △

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FILIPINO MASONS . . .

(Continued from page 95)

cent United States tour. The organization meeting was topped with a fra-

Among the members of the club are: N. Morabe, Ibarra 31; H. Sotto, Roosevelt 81; L. Cosca, Ibarra 31; S. Sison, Roosevelt 81; M. Contapay, Ibarra 31; C. Alfolor, Primera Luz Filipina 69; J. Villanueva, Ibarra 31; A. Asercion, Primera Luz Filipina, 69; F. Ricaltrante, Ibarra 31; G. Manalo, Mount Mainam 49; J. Atienza, Bagong Buhay 17; Y. Trias, Zapote 29; I. Parro, Keystone 100; R. Ancheta, Union 70; F. Racadag, Keystone 100; S. Maramag, Keystone 100; M. Mata, Bagong Buhay 17; E. Alora, Roosevelt 81; E. Potente, Roosevelt, 81 and F. Eusebio, Ibarra 31.

EASTERN STAR OFFICERS

(Continued from page 90)

SAMPAGUITA CHAPTER NO. 3

Fe C. Deocales, Worthy Matron; Rufino Tolentino, Worthy Patron; Vis-tacium S. Crudo, Associate Matron; Castor Silvestre, Associate Patron; Felicidad Mendoza, Secretary; Victorina R. Silvestre, Treasurer; Honorata Asistores, Conductress; Alicia Abarquez, Associate Conductress; Telesfora Lolarga, Chaplain; Rose S. Ghent, Marshal; Riorita Tolentino, Organist; Teresita Deocales, Adah; Luz Silvestre, Ruth; Angelita Cervantes, Esther; Lydia Salcedo, Martha; Amparo de los Santos, Electa; Demetrio Quintana, Warder; Emilio Asistores, Sentinel.

TEODORO M. KALAW CHAPTER NO. 9

Cristeta Santiago, Worthy Matron; Vicente del Carmen, Worthy Patron; Virginia Domingo, Associate Matron; Francisco Alizon, Associate Patron; Domingo F. M. Domingo, Secretary; Eva E. Kalaw, Treasurer; Luz B. Sese, Conductress; Soledad Rivera, Associate Conductress; Daniel Kolipano, Chaplain; Victorina Abejo, Marshal; Teofilo Abejo, Organist; Paz Ross, Adah; Antonia Kolipano, Ruth; Purita Donor, Esther; Guadalupe Martinez, Martha; Aurea del Carmen, Electa; Milagros Olizon, Warder Porfirio Aquino, Sentinel. *(For more officers, see page 120)*

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To live in the presence of great truths and eternal laws — that is what keeps a man patient when the world ignores him and calm and unspoiled when the world praises him.

—Honore Balzac

Retraction of Dr. Jose Rizal

By BRO. DR. F. A. NIEVA

A lot has been said, pro and con, on the controversial document exhibited by the Spanish friars containing the alleged retraction by that foremost Filipino national hero, Dr. Jose Rizal, of his belief in the principles of masonry.

For my part, after having conscientiously and thoroughly studied all the possible angles, all the possible motivations of the man, against the known facts of history and the known facts about the man himself, the exposition of what I honestly believe to be true after reading several books, pamphlets, critical examinations by different persons, comments and remarks on the battle between Roman Catholics on one hand and the Masons and non-Roman Catholics on the other, I have come to the definite and unshakable conclusion that the supposed retraction by Dr. Jose Rizal is nothing but bunk, full of misleading impressions. In other words, the alleged retraction is nothing but a concoction of certain religious quarters who realize only too well that without that alleged retraction, their cause stands to suffer the most.

One may ask: Who am I to make such positive observations and unshakable conclusion?

I am nothing but a humble Mason, who considers himself as sufficiently well read, endowed with enough native intelligence to understand much of what is happening around us, and

whose outlook of life has been broadened to a great degree by his travels around the world before and after the war.

Then again one may ask: How did I arrive at such conclusions?

The answer to that is simple enough. I have already stated before hand that I have made a conscientious and thorough study of all the possible angles of the case and all the possible motivations of the man, Dr. Jose Rizal. And as seen against the known facts of history and against the known characteristics of the man himself, the claim of Dr. Rizal's retraction assumes a hollow ground, in contrast to the solidity of the claim of Dr. Jose Rizal, who was willing to give his life for his convictions and beliefs, and would never be capable of an overnight change of heart after being closeted for a brief period with a priest.

Take this brief incursion into the field of logic. Dr. Rizal embraced the Ideals of Masonry because the same ideals, mirrored his own ideals of freedom and democracy. Because Rizal was exceptionally intelligent with a high sense of patriotism and devotion to his people, he took the Ideals of Masonry as his guiding principles for the ultimate freedom of the Filipino nation.

Dr. Rizal saw that the ideals of Masonry closely paralleled the tenets of of Christianity which are to Believe in God, Love Your Country and Love

You: People. The same ideals carried with it the supreme obligation to fulfill one's duty toward God, his Country and his Fellowmen.

If we were to carry our logic further, Dr. Rizal being a Mason, and above all, being what he was *had nothing to retract; therefore*, Dr. Rizal would rather die than be false to his convictions and belief. **THE FOREGOING IS AS AIRTIGHT AS ANY OTHER PIECE OF LOGIC IN THE WHOLE HISTORY OF MANKIND.**

But let us take into consideration the other pertinent facts surrounding the case. Dr. Rizal was shot to death by the Spanish Government, not primarily because *HE WAS A MASON*, but principally because of his ceaseless efforts to emancipate the Filipino people, through his books particularly the *NOLI ME TANGERE* and *EL FILIBUSTERISMO*, which bared the abuses and the corruption of the Spanish Government in the Philippines. These exposés served to inflame the Filipino people to agitate for reform, and failing in this, to revolt against the Spanish Government and the authority of the church.

These are the facts of history. The Roman Catholic Church has been guilty of the most serious crimes against humanity from the *INQUISITORIAL PRACTICES* in Europe to the outright usurpation of temporal governmental powers in the Philippines. But *HAVE MASONS EVER BEEN ACCUSED AND CONVICTED OF ANY CRIME AGAINST HUMANITY? NEVER!* And Dr. Rizal would be among the first to realize this fact. Then how could we, in the light of the foregoing true and incontrovertible facts, ever believe that such a man of *DR. RIZAL'S MORAL*

LIBER AND CHARACTER, be capable of reversing himself in the face of death and with one thoughtless act, destroy all that he had stood for in all his life?

Now I am convinced that only those who are so blindly prejudiced against *MASONRY* could be so stupid as to believe this canard being foisted by the Roman Catholic clergy upon the Filipino people.

For all these efforts to cut down the stature of *MASONRY* by the erection of the false figure of Dr. Jose Rizal, whose real image, because of these, has become dim in the minds of a great many of the Filipino Catholics. But the *MASONS* throughout the country remain unperturbed. For the *MASONS* know the truth and with the fundamental tenet of *MASONRY* which is the *FATHERHOOD OF GOD AND THE BROTHERHOOD OF MEN*. The *MASONIC ORGANIZATION* throughout the world shall continue to prevail and gain the strength as time goes by.

The Universal Declaration of Human rights and fundamental freedoms as approved by the United Nations General Assembly in Paris on December 10, 1948 so closely resembles the principles and philosophy of *MASONRY* that one is led to believe that the drafters of such remarkable document could either be *MASONS* themselves or were at least, greatly influenced by the masonic teachings and principles.

Dr. Jose Rizal could not be capable of retracting his Masonic ties as the clergy would want the Filipino people to believe. For to believe in this monstrous *LIE* would be the same as denying the blood, sweat and tears that the Filipino people have shed in their un-

remitting struggle for freedom for nearly 400 years.

In view of the supreme ideals for which MASONRY strives, and taking into consideration the similarity of the principles and philosophy of masonry and Christianity which are belief in God, love your country and love your people. I believe, no person or group of persons of all religious beliefs, can afford to talk and act against the principle and philosophy of masonry, because if they do, they will become automatically pagans or non-Christians.

Any person who insists that Dr. Jose Rizal retracted his belief in the principle and philosophy of Masonry must be ignorant of that philosophy or too stupid to understand it. It is a conclusive evidence that a person who talks on a subject GREEK TO HIM or does not know what he is talking about is suffering from a mental ABERRATION. Δ

NINTH DISTRICT CONVENTION GIVES TO MHCC

The seven lodges comprising the ninth Masonic district, with VWB Amando Ylagan as its District Deputy Grand Master, held its annual convention on December 30, 1959. One of its acts was to donate ₱316.50 to the Masonic Hospital for Crippled Children. The amount consisted of ₱142.25 which the convention of 1958 saved; ₱74.25 which the members gave and ₱100.00 from Masons of Somalia.

The lodges which are members of the convention are: Silanganan No. 19, Pasig, Rizal; Muog Lodge No. 89; Marikina No. 119, Marikina, Rizal; Quezon City No. 122, Quezon City; T. M. Kalaw No. 136, San Juan, Rizal; and Rafael Palma No. 147, Quezon City.

NOTES AND COMMENTS

Patawarin po or gomen usai or I beg your pardon. On page 64, July issue, WB, Pablo C. Mariano should have been reported as Deputy Commissioner of Customs, not Deputy Collector. Bro. Isidro Angangco of High Twelve No. 88 is the Collector of Customs.

* * *

While browsing through copies of newsletters in Grand Lodge, we came across many attractive and newsy letters. Some are printed, some mimeographed; always they are valuable to the members of the lodges who may not be present at the meetings either due to illness or distance.

We make special mention of those put out by Yokusuka Naval Lodge No. 120 and Kanto Lodge No. 143. Outside pages are printed in permanent form and inside pages are mimeographed for economy, convenience and timeliness.

* * *

Our congratulations to the newly installed officers of all the lodges in this Grand Jurisdiction. We look forward to their presence at the Annual Communication in Manila on April 26, 27 & 28, 1960. If the Brother Secretaries will be good enough to send their reports early, we shall have a correct and complete record to be printed in the April issue of this magazine.

* * *

For the new year, we dedicate to each one the immortal poem, very Masonic, of Bro. Rudyard Kipling on the back cover. In this business of living, may each one of us be more concerned with making a life; not just making a living. All about us is filth, within us is the light that gives wisdom, strength and beauty.

Eastern Star Head on Philippine Visit

Sister Juanita D. Killion, Most Worthy Grand Matron of the General Grand Chapter, supreme body of the Order of Eastern Star with headquarters in Washington, D. C., is presently on a visitation tour of Eastern Star chapters in the Philippines. She arrived in Manila on January 7 and the next day was honored with a luncheon at the Aristocrat Restaurant by over a hundred officers and members of the Order from Manila and environs as well as those from Cavite, Olongapo and Clark Field.

On January 9, Wor. Bro. and Sister Walter H. Schoening, representatives of the Most Worthy Grand Patron and Most Worthy Grand Matron in the Philippines, honored Sister Killion with a reception at their home in San Juan, Rizal with presiding and past matrons and past patrons in attendance. The Most Worthy Grand Matron's first official visitation was made to Mayon Chapter No. 1 on Monday, January 11.

Most of the week was spent by Sister Killion in the provinces south of Manila where she visited Maria Clara Chapter No. 7 in Cebu, a chapter in Cagayan de Oro City, Waling Waling Chapter No. 8 in Zamboanga City, Morning Star Chapter U. D. in Tacloban City, and was back in Manila on Sunday, Jan. 17. She visited Rosario Villaruel Chapter No. 2 in Manila on January 18 and the following day left again for Dumaguete City to visit Josefa Llanes Escoda Chapter No. 10 and Teodora Alonzo Chapter No. 4 in Davao City. On Saturday, January 23, she will visit Sampaguita Chapter

No. 3 in Manila; Rebecca Parrish Chapter No. 5 in Olongapo on January 26, Thirteen Martyrs Chapter No. 6 in Cavite City on January 27, Teodoro M. Kalaw Chapter No. 9 in San Juan, Rizal on January 28, and Tandang Sora Chapter U. D. in Cabanatuan City on January 30.

Between official visitations she made trips to Tagaytay and Baguio Cities, Poro Point, Corregidor, and other scenic spots in the country. Her last official visitation will be to Mount Arayat Chapter No. 11 at Clark Field on February 3 and on February 4 Sister Killion will be the honor guest at a despedida luncheon by officers and members of Sampaguita Chapter No. 3. She will leave on February 9 for Guam, Tokyo, and Hawaii where she will visit chapters there before returning to the U. S. mainland.

RIZAL TO FATHER PASTELLS:

As to my being a Protestant, your Reverence would not say such a thing if you only knew what I lost for not declaring myself in agreement with Protestant tenets. Had I not always respected religious ideas; had I regarded religion as a science of conveniences or an art of enjoying life; I would now be a rich and free man crowned with honors, instead of being a poor deportee. Rizal a Protestant! Something in me moves me to laughter, but I am restrained by my respect for all that you say.

A Trip into the Past

By BRO. LEO M. HATTEN
Member, Okinawa Lodge No. 118

There is probably no Masonic historic site in the United States that has had more words written about it than the George Washington Masonic National Memorial, just outside Washington, D.C. in picturesque old Alexandria, Virginia. Each year thousands of persons from Masonic and allied organizations, as well as persons who have no Masonic affiliation, visit this beautiful shrine to see and enjoy Masonic relics from the American past.

This article is not intended to be a history of the creation of that very impressive Monument, nor even a condensation of the same. It is merely the writer's impressions of the Shrine as seen by a visiting Mason, an attempt to highlight certain very interesting parts of it. (A complete history titled *Freemasonry's Great Monument* written by Brother Frederic F. Schondau, published by The Masonic Service Association, 700 Tenth Street, N.W., Washington 1, D.C., January 20, 1952.)

The most notable sight recommended by the guide for viewing is the Replica Room. Here the original setting of the Alexandria Lodge No. 22 (known as Alexandria-Washington Lodge No. 22 since 1805), over which General George Washington presided as its first Worshipful Master in 1788-89, is reproduced in its original, authentic form.

The original furniture used in Wor-

shipful Brother Washington's Lodge is arranged just as it was when that notable early American presided over the Lodge, including the stations of the principal officers, the Altar, with the same Holy Bible on which Washington as Master initiated candidates. The Altar Lights are the originals from the early Lodge, used at the laying of the cornerstone of the United States Capitol on September 18, 1793, and at General Washington's Masonic funeral on December 18, 1799.

In the East is the United States Flag used by the Lodge. It was the flag with thirteen stars on a field of blue carried by General Washington's bodyguard during the American Revolution.

The Master's chair, a large Chipendale used by Washington in his library was presented by him to the Lodge while he presided as Master in 1788. The chair was in constant use for 118 years, but at present is used only on special occasions, and at the annual installation of officers in Alexandria-Washington Lodge No. 22. On each side in the North and South of the Replica Room the original desks of the Secretary and Treasurer are in place, as well as the same straight-backed hardwood chairs and benches that accommodated the Brethren 171 years ago.

In the South on the wall hangs the silver trowel with ivory handle which

President Washington used to lay the Cornerstone of the National Capitol on September 13, 1793. The ceremonies were conducted under the auspices of the Grand Lodge of Maryland, with Washington acting as Grand Master pro tem on that occasion. This trowel has been used subsequently by Masonic Presidents, as well as by the Masters of Alexandria-Washington Lodge No. 22 for cornerstone laying at important functions.

Perhaps the most impressive relic in the Lodge is the hand-painted picture of General Washington in uniform with his Masonic regalia, which hangs in the East directly above the General's chair where he sat as Worshipful Master. This is a very life-like portrait of the gentleman painted in 1794 by William J. Williams of Philadelphia, while Washington was President and living in that city (before the United States Capitol was moved to its present location). This is the only picture in existence which shows the General in extreme old age, wearing both the uniform and Masonic attire. It is devoid of the usual touch-up, for the artist was instructed to "paint him as he is." This is the artist did, for he brought out a blemish on the face and a mole under the ear which other artists have chosen to ignore or modify.

The contract price for the picture was \$50.00. At the stated meeting in which the motion was presented to pay for the picture, the Lodge could not agree on the price so that the motion was tabled for further discussion at the subsequent stated meeting. In the interim, individual donations and collections netted the sum of \$300.00 which was paid the artist, and the picture was hung in the Lodge in late 1794. This same picture was recent-

ly assessed in value at \$150,000.00.

As one stands to the West of the Altar and looks toward the East where the celebrated portrait hangs, he meets the gaze of the steady, clear eyes of this grand old Mason, which with the hint of a smile, seem to say, "Welcome, Brother."

One of the interesting additions to the exact replica of George Washington's Lodge is the mantle clock on a shelf in the north that has originally in General Washington's bedchamber. The clock is stopped, just as it has remained for 160 years, since the cord attached to the weight which operated the clock was severed by Doctor Elisha C. Dick, Master of the Lodge, and one of the attending physicians, at the exact moment of Washington's death at 10:20 PM, Saturday, December 14, 1799. The clock was presented by Mrs. Martha Washington in reverent appreciation to the Lodge on the day the General was buried at Mount Vernon, Virginia.

In the hall leading to the Replica Room is a large piece of Parian marble taken from the quarries of King Solomon, which was presented to the Memorial Association in 1927 by Congressman Allen Treadway, from Massachusetts. Congressman Treadway had visited the Holy Land in the early 1920's, and it was about this time that the quarries had been rediscovered. There he conceived the idea of having the stone sent to Alexandria for the Memorial. The stone is very soft, with deterioration showing in places. As one inspects this stone, it is more easily comprehensible how the ancient temples were demolished by pagan conquerors. It has been stated that Masonic meetings have been held in the old quarry since its rediscovery.

Many other relics are available for viewing in the Memorial such as the George Washington Memorial Hall at the front entrance, several priceless paintings, the Amphitheater, and the Shrine Room. Certainly the most interesting place for the Master Mason, however, is the Replica Room described above. Every Mason who has the opportunity to visit in the Washington, D.C. area should make every effort to visit this very beautiful Temple. △

Our country, our civilization, our race, is based on the belief that for all its weaknesses, there is still in man that divine spark that will make him reach upward for something higher and better than anything he has ever known.

Clarence Darrow

Beautiful young people are accidents of nature; beautiful old people create themselves.

F. Scott Fitzgerald

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Rizal the Mason

By MWB MACARIO M. OFILADA
Grand Master

Here is a voice you will recognize although it comes from very long ago and very far away. The words stand out for their vigor, and the idea they convey is very familiar to you, for he was a mason, same as each of you, Bro. Jose Rizal. I quote:

"...dear brethren: The modern mason works, and should keep on working. That masons of the free world engage in business and do charitable works, well and good! But they should not rest while the earth feeds a tyrant, while the night gathers in its echoes the plaints of the oppressed, while there are slaves, while there are oppressors! And this work is perhaps the greatest that Masonry has ever imposed and the only one worthy of its universal name."

My brethren, I have been quoting from the speech of our illustrious brother, Jose Rizal, delivered in Spanish at a meeting of "Solidaridad" Lodge

No. 3 in Madrid 76 years ago. That was 13 years before he was murdered by the Spaniards through the machinations of Spanish priests. That year was 1883. I want you to remember this because it has a most important bearing on the forgery which his murderers cooked up in their effort to destroy his character after they had destroyed his body.

The year was 1883, in Spain, that he pronounced those words—4 years before he finished the *Noli* in Berlin on February 22, 1887. That outburst at that time and in that place was not an isolated act of our Brother Rizal, but one expression of an ideal to which he dedicated and gave his life.

That decision to dedicate his life to the righting of wrong, the correction of injustice and the freedom of his people from oppression, began in his tender years, when his young mind was shocked by the priests' inhumanity to mankind, crystallized by the in-

sensate murder of those saintly martyrs, Burgos, Gomez, and Zamora, and forged to white heat by the accumulated abuses and insults heaped upon the *indio* by the Spanish priests. Now, when Rizal pronounced those words, was he in any disposition to turn about and change his opinion that was wrought through the years of his youth? Certainly not! Rizal was not made of that kind of clay.

When he was writing his *Noli*, lonely, hungry, sick and far away from home, was he then in a disposition to change his principles, his character, his purpose in life? A thousand times no. He had gone that far and, if anything, his adamant resolution was beyond all hope of reversal.

But then he was exiled to Dapitan, and many and devious were the means whereby the priest tried to trap him. Father Pastells utterly failed. Father Sanchez kept on trying. As Rizal and Sanchez were both naturalists they were together discussing hotly, quite often, the dogmas of the Church, and often, Rizal would say:

"You do not convince me, Father; you don't convince me. I am sorry." According to Retana, Rizal, although he had not ceased to be a Catholic, never went to mass, although he did not attack the piety of the believers. One day, the parish missionary, Father Obach, asked him to contribute for the fiesta in honor of San Roque, and Rizal exclaimed:

"But, Father, how could you wish me to contribute to the maintenance of a rival? The day San Roque does everything, I am finished—as a physician, I'm ruined." I ask you, would Rizal, in that frame of mind, retract and "abominate" Masonry?

But that is not yet. When, after he had selflessly offered his services as physician to the Spanish armed forces in Cuba, had gone as far as Suez, only to be arrested and brought back to face a mock trial for his life on an order forged by a Colonel Olive because this Spanish gentleman failed to rob the Rizal farm of a brace of turkeys; when Rizal was ultimately sentenced to die for fictitious crimes trumped up by the Spanish priests, and Rizal knew this too well as shown by his total resignation to his fate as embodied in his "Last Farewell," was Rizal then in a disposition likely to abjure Masonry, the fraternity to which he then belonged, the brotherhood that stands for justice and liberty, and science, and virtue, and labor, and human dignity — was he likely to turn about face and embrace the religion professed by, and in whose name, those who had for centuries been so cruel to his people: murdered their men and raped their women, stole their property, ruined their reputation and trampled upon their dignity as human beings?

Brother Rizal was not an ordinary man. He was a genius of extraordinary abilities, extraordinary courage, and an extraordinary will steeled by extraordinary circumstances. Not only was his people, but his family specially singled out by his murderers to oppress, and now that he was resigned to the death as the crowning jewel of those religious murderers' perfidy, was he likely to lose his sanity and kiss the hand that was to assassinate him? He was pronounced normal by a physician who examined him minutes before he was done to death. That great Malayan was made of superior stuff, better than even any of his cunning, sadis-

tic oppressors. Rizal preferred death to dishonor, knew that by his death he would conquer, and his country would find ultimate deliverance.

No, Rizal did not retract.

So Rizal, the Mason, for his unrelenting effort to end oppression, was ultimately assassinated by the oppressors, the same hypocrites who would pass themselves as Jesus' apostle to carry on His Christian work to foster love among all men. Those priests were Christ's enemies, of the same mold as those priests who crucified Him.

But then, after Rizal had fallen from the assassin's hand, his assassins also fell and with them, their own once proud country to obscurity. They thought they had killed Rizal, but by murdering him, the poor immoral wretches only made Rizal immortal. What then? They tried to assassinate his honor, the integrity of his character as a man and as a mason by attributing to him a cowardly "retraction," by making him appear to be a weakling and an idiot through inference, as if he had embraced and kissed his murderers, believing them to be his deliverers despite his fore knowledge of his murder at their very hands. So those masters of logic were tripped by the illogic and stupidity so peculiar to cunning criminals. So much with the moral aspect of that fraud they call retraction. What of the forgery itself? It is known that a number of handwriting experts, some of them Rizalists, have pronounced the unhappy forgery to be genuine. I will grant them good faith, but not good judgment. They were simply deceived.

For the clever forgery appears to be more genuine than the genuine thing itself. In a contest where the contest-

ants were to impersonate Charlie Chaplin, the real Chaplin himself, who participated incognito, placed last. In other words, as the others looked more like Chaplin than Chaplin himself, so a clever forgery may look more genuine than the genuine thing itself.

But there is indeed no perfect crime. Consider this phrase that is attributed to Rizal in that over-clever forgery. It says:

"... in this religion I wish to live and die."

I underscore the word *live*. Live? Rizal knowing, as no other soul in the universe knew, that in a few hours he would be murdered; Rizal, who was by far more intelligent than any one of his assassins, knowing that shortly they would assassinate him,—was he, Rizal, capable of that stupidity of saying... "to live," when he knew only too well that he was definitely doomed and that there was no other alternative but death for him?

My friends, our brother, Jose Rizal, knew what he was saying when he said those opening words I quoted. Even now the counterpart of those hypocrites in priestly robes are trying to suppress the truth by campaigning vigorously and tirelessly to prevent the Filipino youth from reading Rizal's works on their predecessors' horrendous crimes against the Filipino people in the name of religion, in the name of spiritual salvation, in the name of Christ.

I warn you, you and I may live to see the day when a "retraction" will again pop up bearing the forged signature of that illustrious Mason-Martyr, the Most Worshipful Grand Master Jose Abad Santos.

What do I propose in order to avoid the repetition of this outrage against

the character of great masons when they are dead? I propose that every mason must instill in the mind of his wife and everyone of his children his irrevocable will to live and die a mason; that never would be tolerate vulture, hyena, or jackal in sheep's clothing or priestly robes to wait and pounce upon his corpse when he is

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Aristotle was Confused Too

By LEONARD WENZ, 32° KCCH

Our present confusion as to what education is all about and what it should be is not anything particularly new. Aristotle himself did not know exactly what it should be and could not arrive at anything definite. He was uncertain whether it should be directed to the cultivation of the intellect or to the development of the character. In his *Politics*, he wrote: "...there is no agreement as to what the young should learn, whether with a view to the production of goodness or the best life."

Looking at education as it was, he found it in confusion for there was "...no certainty whether education should be training in what is merely useful as the means of livelihood or in what tends to promote goodness or in disciplinary studies."

It was Aristotle's duty to synthesize and put all knowledge in order—and he had more complete command of the knowledge of his own day than anyone who ever lived before or since. In a series of texts covering the whole field from natural history to ethics, he left a monument to order and system which continued to Bacon's era. But education was too much for him and

dead or dying. Finally, I propose that each mason make a testament incorporating these conditions as a part of his will.

My brethren, in fond memory of brother Rizal, I, as your Grand Master, want to hear your opinion. I now ask you: Do my proposals meet with your approval? △

he left it in confusion where it persists today to haunt the architects of modern education.

In present day America, there is hope that we may yet clear up the confusion. Alfred North Whitehead once said: "...in conditions of modern life, the rule is absolute; the race which does not value trained intelligence is doomed."

In recent months, the American people have begun to re-learn the truth of Whitehead's statement. For years the nation has taken trained intelligence for granted and even worse, shown contempt for it. It seemed to have an emotional distrust for the human mind whenever it functioned above the high school level. This anti-intellectualism discouraged many from entering the field of education, and persecuted and harassed those already in it. That millions are now recognizing the mistake before it is too late is most fortunate. As someone has said, never in our history have we been in a better position to commit ourselves wholeheartedly to the "pursuit of excellence" in every phase of our national life.

—Reprinted from *THE NEW AGE*, June 1959, p. 350. Used by permission.

Romero on Education

Secretary of Education Jose E. Romero, in a speech at the Scottish Rite Luncheon on Nov. 11, 1959, decried the lack of funds for his department, referring to it as a deterrent in his program for the improvement of the educational system in the country. He informed his audience, however, that compared to other countries with more population and bigger resources, the Philippines has done quite well. As a product of the Philippine public school system himself, Secretary Romero pointed out that even with its weaknesses, the educational system of the country is on the progress road, not ideal by any means, but still progressing even in a slow but firm manner.

Among the points of weaknesses which Secretary Romero noted in his surprise visits to schools are the following: 1) inefficiency in instruction, 2) lack of discipline by and among teachers, 3) inadequate buildings and playgrounds, and 4) poor preparation on the part of teachers. Moreover, the Secretary opined that basic in the solution of all the foregoing problems is money which he hopes to get in increased congressional appropriation when the congress meets. With increased funds, he hopes to correct the weaknesses he cited.

Secretary Romero is of the belief that when more people pay taxes due from them, the government can have more income and more can be appropriated for education which uses up 28% of the national income. He cited that only 10% of the people pay their

residence tax, 50% pay their real estate taxes, and 10% of those who are expected pay income tax. As a prod for the payment of these taxes, he will suggest to the authorities that before a child is enrolled, the parents should be required to show proof of payment of taxes due from them.

Among the angles of improvement which Secretary Romero will effect are: in-service training for teachers, restoration of the seventh grade in the elementary schools, dismissal of poorly trained and immoral teachers, construction and improvement of school plants which are examples for the communities.



BETHEL NO. 2, MANILA

Melinda Soller, Honored Queen; Emelie Sison, Senior Princess; Isabelita Rodriguez, Junior Princess; Pat Advincula, Guide; Leticia Laconico, Marshal; Emelina Asistores, Senior Custodian; Daisy F. de Leon, Junior Custodian; Warella Racela, Inner Guard; Eden Melegrito, Outer Guard; Noemi Mamenta, Recorder; Elsa Pestana, Treasurer; Evelyn Soller, Chaplain; Lilia Melocoton, Musician; Teresita Dum-pit, Librarian; Fe E. Curameng, First Messenger; Delia Ponce, Second Messenger; Miriam Melegrito, Third Messenger; Heide Ricafrancia, Fourth Messenger; Alpha Aguinaldo, Fifth Messenger; Gloria Florendo Choir Director; and Choir Members: Suzette Re-

(Please turn to page 120)

Sinco: Education in Philippine Society

By BRO. REX D. DRILON
Member, Rafael Palma Lodge No. 147

From first to last, this new book by President Sinco of the state university is a good sample of a vigorous mind immersed in the liberal revisionist concepts of education as a tool for transforming Philippine society. The basic idea which runs through the book and which is repeated over and over in inimitable ways is that education's peculiar function is the rigorous training of the intellect on such a broad scale as to touch and quicken all its powers and therefore those of the personality.

The book contains fourteen chapters, some fairly long, some quite brief, but all equally meaty and characteristically crystal clear. From the mission of the U.P. as a public institution of higher learning to the kind of faculty and student body a true university should recruit, from education as a tool of nation building to the improvement of university standard and the role of a university in Asian cultural cooperation; from the relation of the university with science and research to the identification of vital issues in higher education, etc. — the whole gamut of education's aspirations and problems is treated here in kaleidoscope.

This collection of articles is based upon public statements delivered on several important occasions before university audiences and civic organizations. The highly praised inaugural delivered before a big select audience when the author assumed the presid-

ency of the University of the Philippines, is included in this permanent collection and stands out as a sound, statesman-like pronouncement by an authority. In this inaugural, the functions of a true university are outlined within the general-education framework which Dr. Sinco thinks is the foundation-stone of all education, including specialization.

President Sinco criticizes the proliferation of courses which he thinks leads to superficiality and unnecessary expenditure of time and effort and money. He inveighs against the undue emphasis on methods in education at the expense of substance and thorough mastery of subject matter. He deplores mediocrity in faculty performance and student scholarship. He minces no words against the shallow teachers' colleges and by implication views with suspicion the unproductive scholar who merely parrots the ideas of others. In short, he looks down upon sloppiness and charlatanism whether these be found in a person or in an institution. Throughout the book he stresses the imperious demands of perfectionist excellence as the goal of true education. The public school system as such in this country comes in for a terrific drubbing.

Here is a man in high position fighting the *status quo* with a stubbornness that could arouse resistance from conformist and obscurantist quarters but

admiration from those who plug for new adventures in refreshing change. Stagnation and repetitive routinary motion, the servitude to the herd, the fear to re-examine "revered" traditions that are no longer germane to the context of a changed and changing world — these are the things that Dr. Sinco fights to hasten a new future for a new country. And so he lambastes commercialism in education, fanaticism and intolerance in religion, narrowness in nationalism, crassness in politics, superstition of race. And so he wants the universities of the country to purge themselves of their dross; he wants the government university to be the consummate flower of Filipino maturation and thus mark the Philippines as worthy to be reckoned with among the respected countries in Asia.

That is why he wants ideas — fertilization of ideas — no matter from what sources they come. In private conversations he expresses a conviction that American ideas as such must be fertilized by European ideas, and, as all these come to the Philippines to blend with Filipino ideas in the vast backdrop of our Asian heritage, a rich civilization will develop, as has been developing before our very eyes for countless years. Civilization, as the "sum total of the contributions of many races, many regions, and many philosophies that have passed through the process of selection and crystallization in the choice of the best and the noblest," has meaning for the Filipino only if he first exhausts his own self-discovery and contributes his own genius to that sum total. That is why the author has said in public and private that special effort must be exerted to stress Philippine studies because

the Filipino must know the rich treasure-trove of his past before he can use wisely the accretions from sources outside his own.

The style of the book is so clear and the thinking so logical that there is no mistaking the texture and direction of the Sinco mind. And yet the very simplicity of phraseology is deceptive because the superficial reader who looks for pedantry and tinsel language will miss what is hidden behind the simple construction of the pregnant lines and the unusual precision in the use of words. (After all, the profoundest and wisest thoughts in any language are couched in the simplest and clearest terms.) The purity of Sinco's English, uncorrupted by the cumbersome frills and the labored superfluities of writers who are not really writers, is the measure of his culture. The fact that his scholarship is broad and sound, whether he speaks on education or in the field of law, in which, long before, he had made a name as constitutional authority, speaks of the depth and breadth of that culture.

The book has a strong appeal to the upper crust. Educationists, social scientists, college professors, government officials, and college students should read it. The reader will profit most from it if he reads slowly and ponders the implications of the social assessments. Isolated direct quotes from the book could be framed and hung on the wall with the same pride one gets from older sources.

It is not commonly known that Dr. Sinco wrote his fifteen books and numerous scholarly articles and speeches by dictating to a stenographer. He can dictate for hours and hours with sustained concentration no matter

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what the interruptions are. This new book is a result of such dictation in the midst of other preoccupations in his job as president of a university. He edits his own works. All this is mentioned not as a digression but as an emphasis that he is his own master in the field of scholarly thinking as well as in his present position as an executive and a leader of men.

Since no one ever writes a perfect book, one weakness that might be mentioned in the present volume is that the brief chapters could well have been developed more fully like the others. The effect of deliberate abbreviated treatment is like tasting appetizing food at the start, only to find that there is no more to eat once the appetite has been fully aroused. Which probably in this case is a device of strength, not a weakness, based upon the "theory of curiosity." But if it be a weakness, this is anticipated in the author's introductory when he says that "...the work is not intended as a unified presentation...but rather a series of separate discussions..." Besides, that would have made the book thicker than was originally intended. Elaborations on Dr. Sinco's abbreviated ideas can be found in his published and unpublished works.

If anything, *Education in Philippine Society* could well be a precursor of more books to come in the same field, judging by the healthy restlessness of the author to influence education in this country and to change the face of the University of the Philippines in his capacity as president, just as there were a number of books that flowed from his pen when his chief preoccupations were then those of professor and dean of law. Δ

WB Dr. T. Harry Williams of Winnipeg, Manitoba, Canada, was a January visitor in Grand Lodge. He was accompanied by Mrs. Williams. The couple are on a world tour and were very glad to be in the Philippines in the course of the trip.

WB Williams and his wife were long-time medical missionaries in Chengtu, China, prior to its occupation by the Reds which forced them to retire from the service and go home to Manitoba to enjoy their well-earned rest.

WB Williams is a Past Master of Szechuen Lodge which was the only lodge operating in China in World War II and also the only lodge which decided to remain under the jurisdiction of the Grand Lodge of the Philippines when the Grand Lodge of China was organized shortly before the last war.

Word of the coming of the Williams was relayed to Grand Master Ofilada by Bro. Dr. Wing Kwong, a member of Amity Lodge No. 1 of the Grand Lodge of China which is now in Taipei, and also of Szechuen Lodge No. 106 of the Grand Lodge of the Philippines. Lodge No. 106 is presently non-operating. Bro. Kwong now resides and practices in Hong Kong.

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Freedom of religion and of thought and of speech were achieved by denying both to the state and to the established church a sovereign monopoly in the field of religion, philosophy, morals, science, learning, opinion and conscience.

Walter Lipmann

A Letter for the Pope

June 29, 1959

Mons. Alfredo Poledrini
Extraordinary Affairs Section
Secretary of State of His Holiness
Vatican City Italy

My dear Mons. Poledrini,

This is to record the conversation which I had with you on 8 June 1959.

First, permit me to thank you for the kind and gracious way you received the ideas which I advanced and for your suggestion that I write this letter. Second, I have complied with your request that I pass on your greetings to our many mutual friends here in Manila. They all recall your warm friendship and your deep affection for the Philippines.

My purpose in seeking an audience with His Holiness, as I indicated in my letter to His Excellency, Jose Ma. Delgado, the Philippine Ambassador to the Holy See, was to discuss the relations between the Roman Catholic Church and Freemasonry in the Philippines. There were several compelling reasons why I was prompted to seek this audience:

One, His Holiness has indicated his great desire for a union of Christians. There has been a spontaneous reciprocal reaction which bodes well for the future. My own high regard and love for His Holiness is shared by many other Christians who are not Roman Catholics.

Two, as far as I can see, there is no cause for discord between the Roman Catholic Church and Freemasonry insofar as doctrine is concerned. Both believe in the brotherhood-of-man under the Fatherhood-of-God and in the principle that all men should love each other and practice charity.

Three, although there may have been in the past some basis for disagreement between the Roman Catholic Church and Freemasonry, the *raison d'être* behind that dispute no longer exists. On the contrary, the reasons for seeking an understanding at this time are numerous; primarily such a step would provide a tremendous impetus towards the desired union of all Christians.

Four, both the Roman Catholic Church and the Freemasons are committed to a struggle against Communism, an organization which denies the existence of man in society. It would seem that it would not be difficult for us to find a *modus vivendi* whereby we could more effectively channel our efforts towards fighting Communism instead of dissipating our energies in defending ourselves against each other.

I mentioned that certain parish priests in the Philippines had been responsible for the persecution of Masons and their families and had issued pamphlets which were derogatory towards Masonry and which accused the Masons of being Communists and of being in league with the Devil. You regretted these incidents and said that since Catholics believe in charity, they should

practice it, a sentiment I wholeheartedly share with you.

You indicated that one of our prominent Masons had stated that he regarded the Roman Catholic Church as a greater enemy than Communism. I thought that this remark was probably the result of the fact that the Mason had been offended by the statements made by certain parish priests. To demonstrate that this was not the official position of the Grand Lodge of Free and Accepted Masons of the Republic of the Philippines, I mentioned three facts:

One, approximately three years ago, I wrote an article for a masonic publication on the subject of the relations between the Roman Catholic Church and Masonry in the Philippines in which article I had emphasized the need for our joining hands to battle Communism, a common and mutual enemy.

Two, immediately prior to my departure on the trip which brought me to Rome, I was elected to the position of Junior Grand Warden in the Grand Lodge of the Republic of the Philippines, at which time my viewpoint on this subject was well known to Masons in the Philippines. My election was indicative of the fact that Philippine Masons want to see an end to the present cleavage.

Three, I had not come to the Vatican as a lone voice, as a romanticist or as adventurer. I had been duly authorized by the Grand Master of Masons in the Republic of the Philippines to extend the warm hand of friendship and to express the hope that all possible efforts would be exerted towards the elimination of friction between the Roman Catholic Church and Freemasonry. Clothed with this authority, I had no hesitancy in stating that I spoke for Freemasonry in the Philippines.

I ventured the suggestion that although the time might not be ripe for His Holiness to withdraw the Encyclical against Masonry, I did hope that perhaps some Catholic organization would be authorized to meet with Masonic representatives to discuss ways and means to solve our mutual problems. This might be a committee patterned after the Interfaith Committee in the United States.

The very existence of such a committee would be indicative of our mutual desire to dispose of old problems and to seek new ways to prevent the continued deceptions by the Communists of the minds and the hearts of men. It would be my fervent hope that between many Roman Catholics and Masons as individuals the understanding might become more general and that His Holiness would eventually cause the issuance of the Papal Encyclical to desist from attacking Masonry.

As I have indicated, I am very much encouraged by the actions of His Holiness and feel that nothing but good can come from the suggestions which I have made.

Once again, please let me thank you for the kind reception which you granted me and join you in your hope that some day you will be able to return to our beloved Philippines.

Sincerely and respectfully yours,
WILLIAM H. QUASHA

OFFICIAL SECTION

To All

Masters, Wardens, Officers and Brethren of Subordinate Lodges

Greetings:

It has been observed in some Lodges that the proper procedure of handling Lodge Fund is not strictly followed in accordance with our laws.

Our Constitution provides that the Secretary shall receive all money due the Lodge and pay the same monthly to the Treasurer. The Treasurer, on the other hand, shall keep an account thereof, make proper disbursement, and render a correct financial statement to the Lodge.

Obviously, some Lodges overlook this procedure. The Secretary never reports at their stated meetings that the money he receives for the Lodge has been rendered to the Treasurer. Likewise, the Treasurer never renders an account of his receipts and disbursements or submits any statement of the finances of the Lodge. However, in a few cases, the Secretary renders such reports. It appears that some Secretaries are permitted to keep the money of the Lodge. If your Lodge is doing this, it must be stopped.

To aid the Secretary, the Treasurer and the Auditor in their difficult job, their particular duties are hereby summarized and defined.

OF THE SECRETARY

I. Receive all money due to Lodge.

1. All collections shall be paid immediately to the Treasurer;

2. No cash shall be kept in his hands, except a small amount

as Petty Cash;

3. Report at each stated meeting all money received for the Lodge, and disbursements from the Petty Cash;

4. See that his monthly receipts tally with the report of the Treasurer;

5. Purchase Lodge requirements as authorized by the Master;

6. Refer all bills and statements to the Auditing Committee, and submit the same to the Lodge for approval;

7. Submit to the Treasurer for payment all bills and statements, after the same have been duly audited and approved;

8. No disbursements shall be made from his collections;

9. Countersign all disbursements to be made by the Treasurer;

10. Present the Books of Accounts of the Auditor before each stated meeting for necessary audit.

II. Keep the following Books of the Lodge:

1. Book of Accounts

a. Enter in this Book all his receipts, his payments to the Treasurer, and disbursements from the Petty Cash;

b. Keep a separate account of each member of the Lodge. Immediately after assuming office and before the annual election of officers, send to each member a statement of his account with the Lodge;

c. Report to the Lodge at its stated

meetings in May and November of each year the amounts due from each member;

- d. Prepare a list and report to the Lodge at its stated meeting in December of each year or at its annual election of officers, those members whose dues are not paid for they are not entitled to vote;

2. Minute Book.

- a. Record here all the proceedings at each meeting, proper to be written, under the direction of the Master, and submit the same to the Lodge at its next stated meeting for correction and approval;
- b. Transcribe such proceedings from the Minute Book to the Regular Record Book after the same have been corrected and approved by the Lodge, and present them to the Master for his approval and signature.

3. Record Book.

- a. Record here all the transactions of the Lodge, proper to be written, after the same have been approved;
- b. Send a copy of such record, or any part thereof, to the Grand Lodge when required.

4. Book of By-Laws.

The By-Laws is to be signed by all Members, the order of their admission, immediately after they have been raised. See that each new Member signs his name in full.

5. Roll Book.

Record here separately, in alphabetical order, the full name of each member showing the following information:

- a. Dates of his initiation, passing

and raising, or affiliation;

- b. Name, number and location of his present Lodge, in case of dual membership or, if by affiliation, the name of the Lodge where he was last member;
- c. Home address, date and place of birth, age and occupation at the time he was raised;
- d. Dates of withdrawal from the Lodge, suspension, expulsion restoration, and death.

III. Transmit to the Grand Secretary the following reports:

- i. Lodge Annual Report as required in Sec. 4, Art. II, Part III, (Par. 140) of the Constitution, to be submitted on or before January 15th of each year. Such report must be accompanied by payment of lodge dues to the Grand Lodge for the period, as prescribed in Sec. 4, Art. VIII, Part I, which include:

- a. Par. 49 (as amended) Four Pesos (P4.00) for each degree conferred, or P12.00 for the three degrees.
- b. Par. 50 (as amended) Per Capita Tax - Five Pesos (P5.00) for each Master Mason whose name is included in the roll submitted in the annual report.
- c. Three Pesos (P3.00) for each Master Mason as a yearly contribution to the Masonic Hospital for Crippled Children (Edict No. 36).

2. The Home School and Dormitory Fee of Fifteen Pesos (P15.00) immediately after a brother is raised a Master Mason.
3. Certification of the election, appointment and installation of the Lodge Officers.

4. Rejections for the degrees, expulsions, suspensions, restorations and death.
- IV. Keep the seal of the Lodge and affix the same, with his attestation, to all the papers issued under its authority.
- V. Preserve the Book of Constitution Edicts, Regulations, and Proceedings of the Grand Lodge; the By-Laws, jewels, collars, aprons, Tyler's Book, and similar paraphernalia of the Lodge.
- VI. Prepare the agenda for each stated meeting.
- VII. Prepare, in consultation with the Master and Wardens, the yearly budget soon after their installation.
- VIII. Perform all such other duties as may properly pertain to his office.

OF THE TREASURER

1. Receive and deposit in a bank or Postal Savings Bank all money received from the Secretary.
 - a. Keep the Deposit Book.
 - b. Keep a book wherein a correct account of his receipts and disbursements are entered, and present the same before each stated meeting to the Auditor for necessary audit.
 - c. Pay all bills and statements of the Lodge presented to him by the Secretary, if the same are properly audited and approved by the Lodge.
 - d. All disbursements must bear the signature of the Master and countersigned by the Secretary.
2. Prepare and submit at each stated meeting, a statement of the finances of the Lodge, showing receipts and disbursements during the period.
3. Submit a full financial report of his receipts and disbursements, and of the amount of funds on hand at each stated meeting in June and December.

4. Receive and keep a list of all items of property entrusted to him by the Lodge showing their purchase value, and see that each item bear its property number.

5. Perform all such other duties appertaining to his office as the Lodge may direct.

OF THE AUDITOR

1. Check the Book of Accounts of the Secretary before each stated meeting as such.

a. Verify that all collections during the month have been rendered to the Treasurer.

b. Check all purchases to verify that the same are authorized by the Master or by the Lodge.

c. Verify that all bills and statements are correct and in order before they are presented to the Lodge for action.

2. Check the Books of the Treasurer before each stated meeting, as such.

a. Verify the Deposit Book.

b. Verify that all money received from the Secretary are properly accounted for and deposited with the bank to the credit of the Lodge.

c. Verify that all disbursements which have been approved by the Lodge bear the signature of the Master and countersigned by the Secretary.

d. Check the statement of financial report of the Treasurer before it is presented to the Lodge.

3. Submit at each stated meeting his report on his audits of the books of the Treasurer and Secretary.

4. Take a yearly physical inventory of all properties, items of equipment and paraphernalia of the Lodge with the assistance of the Secretary and Treasurer. This is to be done immediately before the installation of the

officers. Copies of the inventory certified by him shall be presented to the new Master and, for the information of the Lodge, a copy each for the file of the Treasurer and of the Secretary.

5. Perform such other duties appertaining to his office as the Master may direct.

It is fraternally requested that the Officers concerned study their duties carefully. It cannot be over emphasized that for the good government of the Lodge, it is the duty of the Master to see that these officers perform their work in accordance with their duties.

Fraternally yours,
MACARIO M. OFILADA
Grand Master

ATTEST:

ESTEBAN MUNARRIZ, P.G.M.
Grand Secretary

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Bethel No. 2 - from p. 111

metio, Inocencia Ascalon, Merced Jimenez, Eleanor Piopongco, Jane E. Piopongco, Celia Amboy, Minda Sayoc, Lea Llamas, Dolores A. Laconico, PHQ, Eloisa San Luis, PSP, Joretta Ferrer, PJP, Carmencita Asistores, Candida Sirilan.

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CLARK FIELD CHAPTER, ORDER
OF DEMOLAY

Buster Edds, Master Councilor; Jim Gillan, Senior Councilor; Ken Ikleman, Junior Councilor; Dick Brain, Senior Deacon; Chin Bradshaw, Junior Deacon; Walter Thurneau, Junior Steward; Philip Kinbar, Scribe; James Russel,

Treasurer; Dick Moore, Sentinel; Dave McCracker, Chaplain; Butch Shoemaker, Marshal; Max Mercer, Almoner; Jim Williamson, Standard Bearer; Buddy Hudgins, First Preceptor; Larry Carnley, Second Preceptor; Fred Hoshchild, Third Preceptor; Harris Day, Fourth Preceptor.

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MOUNT ARAYAT CHAPTER
NO. 11, OES

Marion Sutton, Worthy Matron; Fred C. Ford, Worthy Patron; Alice Smith, Associate Matron; Robert Orrell, Associate Patron; Franciene Ford, Secretary; Maxine Gary, Treasurer; Betty Genó, Conductress; Mila Bundenthal, Associate Conductress; Virginia Shue, Chaplain; Betty Thompson, Marshal; Eleanor Erchinger, Organist; Myrtle Fowler, Adah; Joyce Adrian, Ruth; Corinne Pasley, Esther; Ruth Hill, Martha; Peggy Davis, Electa; Mamie Kennedy, Warder; and Calvin Gary, Sentinel.

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U.S. DEFENSE CHIEF

WB Wilbur Brucker, Secretary of Defense of the United States, was in Manila for his annual tour of Defense bases in the Pacific and Southeast Asia. He arrived at the International Airport on Jan. 8 after a day's delay due to typhoon Harriet and was here only a few hours.

In a plane-side interview, Secretary Brucker, in answer to questions by newsmen regarding the pulling out of U.S. defense forces from the Philippines, stated that such is a remote possibility because the United States is pledged to a mutual defense of the country and considers the Philippines still a great friend of America.

Scottish Rite Masonry

During the year 1959 Scottish Rite Masonry in the Philippines again swelled its membership, possibly the biggest in years, when the various bodies all over the country labored hard to confer the degrees on their petitioners. It is estimated that close to three hundred Master Masons joined the Rite this year. There are now eleven complete bodies and seven Lodges of Perfection under the jurisdiction of the Supreme Council of 33rd and Last Degree, Republic of the Philippines.

Highest increase in membership was accomplished by Luzon Bodies with nearly 150 new members added this year in their mid-year and year-end conferrals. Other bodies, notably Philippine, Manila and Western Luzon, also added many new members to their rolls.

It will be recalled that Scottish Rite Masonry in the country organized its own Supreme Council in 1950 after having been under the Southern Jurisdiction, U. S. A. for over forty years. The Sovereign Grand Commander of the Supreme Council is MWB Fredric Stevens, PGM; Venerable Lieutenant Comander is MWB. Francisco Afan Delgado, PGM, and Venerable Grand Prior is MWB Conrado Benitez, PGM. With the first two highest officers in the United States at the moment, Acting Head of the Council is MBW. Benitez, MWB. Stevens is in retirement there, coming to the Philippines once a year, to look after his import-export business; while MWB. Delgado is Ambassador of the Philippines to the United Nations in New York and Head of the Philippine Delegation there.

The Supreme Council is scheduled to have its Annual lesson in the second week of February. MWB Stevens arrived early this month and will preside at the annual session of the Supreme Council. Our present Grand Master is also a 33rd degree Mason, Sovereign Grand Inspector General of the Supreme Council.

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Eastern Star is Awardee

Sister Dolores Alano Laconico, Past Matron of Waling-Waling Chapter No. 6, O.E.S. was last month awarded a medal and certificate of honor as an outstanding alumna in the field of Social Work by her alma mater, the Philippine Women's University. She flew in to Manila in the second week of December to receive the award.

Sis. Laconico was given recognition for her activities in girl scouting, humanitarian work and community service in Zamboanga and Basilan cities. She manages the Alano General Hospital in Basilan City which was established by her father, RWB Juan S. Alano.

Sister Laconico is active in Eastern Star work, being one of the organizers of Waling-Waling Chapter. Her children are also active in youth organizations affiliated to Masonry. Dolores, II, is a Past Honored Queen of Bethel No. 2, Manila, of the International Order of Job's Daughters. Leticia is Marshal of the same organization; and her only son, Ramon, Jr., is Past Master Councilor of Loyalty Chapter of the Order of DeMolay.

L' ENVOI

By Bro. Rudyard Kipling

When Earth's last picture is painted, and the tubes are twisted and dried,
When the oldest colors have faded, and the youngest critic has died,
We shall rest, and, faith, we shall need it — lie down for an eon or two,
Till the Master of All Good Workmen shall set us to work anew!

And those that were good shall be happy: they shall sit in a golden chair;
They shall splash at a ten-league canvas with brushes of comet's hair;
They shall find real saints to draw from — Magdalene, Peter, and Paul;
They shall work for an age at a sitting and never be tired at all!

And only the Master shall praise us and only the Master shall blame;
And no one shall work for money, and no one shall work for fame;
But each for the joy of the working, and each, in his separate star
Shall draw the Thing as he sees It for the God of Things as They are!