The Rose Cross

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES



Young DeMolay boys looking up to Rizal, the Mason

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Grand Master's Message

ALSO LOOK TO THE SOUTH

The Masonic year is fast drawing to a close and it is time to evaluate the past twelve months, profit by our experience and plan for the new year. No greater responsibility rests with the brethren of our subordinate lodges than to exercise their privilege and duty to be present at their stated meeting in December to elect the officers for the ensuing Masonic year.

No lodge is more successful than its leadership and every brother should realize this important trust. Think *now*, who will be good timber for the Master and Wardens of your lodge?

We have a time honored custom of electing a Junior Warden who frequently goes on to the East regardless of his conduct and efforts as the Junior and Senior Warden. This is a fine tradition and custom but it has, on occasions, been broken by a lodge because for some reason or other, the Junior or Senior Wardens have not been able to assume the responsibilities of the Mastership of a lodge.

This is a healthy sign and should be done more often. The election to the south should not assure any brother of his finally being elected Master, thereby making his position a sinecure. It should rather be a challenge to the newly elected Junior Warden to prepare himself more fully for future duties that he may be called upon to perform.

I prefer to think that the highest honor within a Lodge is to be elected Junior Warden, as this denotes the approbation of the brothers that he is worthy and from that day on he should dedicate himself to prepare for the work in the East and when and if he is elected Master of his lodge, he will have a full knowledge of his responsibilities and the competence to carry them out.

Look for leaders, brothers, who can maintain harmony, layout a program, push a brother who needs pushing, pull a brother who reacts better to pulling, and by act and deed is able to set an example which will encourage attendance at meetings, execution of good ritualistic work, and the practice out of the lodge of the great moral duties inculcated in it

Also; look well to the office of Secretary and Treasurer, *they are trusted officers with great responsibilities*, they are the watchdogs of your lodge and the honor of being elected to either station should not

be taken lightly. I suggest that all brothers read the responsibilities required of a Secretary and Treasurer and elect brothers who can exercise those responsibilities to the nth degree.

Frequently a lodge which has encountered difficulties can find that the responsibility for such failures is due to a poor Secretary or Treasurer

I cannot too greatly emphasize the importance of your annual elections and if this message will cause our brothers to think and give more time to the consideration of your important trust as a member of a subordinate Lodge, I shall feel that this message has not been in vain.

This issue of the Cabletow will be the last issue before the Xmas Holidays and altho it may seem early, I do want all of our Masons in the Philippines to know that the Grand Master and all the Grand Lodge Officers join me in wishing you all a Merry Xmas and we trust that the Xmas message, "Peace On Earth, Goodwill to Men," will be an inspiration to all our brothers, as well as the guiding principles in all diplomatic endeavor to foster and generate a world peace that shall last until time shall be no more.

Maligayang Pasko!

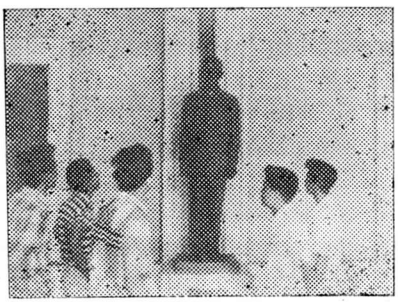
Howard R. Hick

Grand Master

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OUR COVER

This issue, the last for the year, might as well be a Rizal number (see pages 44 to 49). We are happy to include this picture of DeMolay boys of Jose Abad Santos Chapter #1, O de M, looking up to the great Hero and Mason of this or any other age. In the United States, 65% of DeMolay boys become Master Masons; in Japan, where the organization is only nine years old, 1% become Master Masons; in the Philippines, where the organization is eleven years old, close to 2% become Master Masons. In our next issue, we will feature an article on the DeMolay Movement.



The January 1959 number will be out December 15, 1958. Contributors will please send their articles and news items before December 1, 1958. If pictures are sent, they will please see that those are clear, not blurred or in color.

Rural Reconstrution in the Philippines

Condensed from the Address of Dr. Y. C. James Yen, Internationally known Chinese expert on Mass Education, at the Annual Grand Lodge Communication on April 23. 1958.

Mr. Chairman and Friends:

First of all, I wish to thank my good friend Howard Hick for his most gracious introduction. When Howard asked me to address this Communication, I must confess I knew almost nothing about Freemasonry. But after I read a little of your literature and was told especially who some of the Free Masons are, I began to see something of the stature of your great fraternity, and also the nobleness of your purpose. I mean it when I say that it is a privilege and pleasure to address such a large and distinguished group of kindred spirits who stand for "Brotherly Love and Truth."

Friends, with your permission, I would like to discuss with you first, Truth, and then, Brotherly Love. These two are so closely related that unless you know the truth, you won't know how to apply your brotherly love intelligently and effectively. So, I propose this afternoon to present certain truths concerning the peoples of the world in general, and the people of the Philippines in particular.

Truths

The *first truth* I would like to discuss with you is what Jesus said: "What does it profit a man if he should gain the whole world and lose his own soul?" It means that man is worth more than all the wealth, all the possessions of the entire world. Man is the Creator's noblest creation! It would be interesting to compare what Jesus said with what one of our great sages said some 3,000 years ago. He said: "People are the foundation of the nation. If that foundation is firm, then the nation will enjoy tranquility." Then 3,000 years later, the United Nations Charter begins with "We the peoples of the world . . ." The United States Constitution starts with "We, the people of the United States . . ." The Philippine Constitution, begins with "The Filipino people imploring the aid of Divine Providence . . ." Whether it is the sacred words of our Lord or the ancient teachings of our sages, whether it is the United Nations Charter, or the United States Constitution or the Philippine Constitution, people are the central figure.

The *Second Truth* is the world foundation is not firm. Three-fourths of the world's peoples are *underdeveloped,* poverty-stricken, illiterate and at the mercy of disease and exploitation. If the foundation is not firm, with three-fourths weak and tottering, you can cry for peace, peace and peace, but there will be no peace.

Then there is a *third truth* the Orientals, the Asians are just as good or just as bad as anybody else in the whole wide world.

What then are the reasons for their being underdeveloped? Science! You must have observed in your travels to different countries in Asia or in Europe that a well-developed people are invariably *science-rich,* whereas an underdeveloped people are invariably *science-poor.*

Because they are science-poor, the underdeveloped people's agriculture is underdeveloped, their industry is

underdeveloped, their natural and mineral resources are underdeveloped. And this may shock you when I say that their government is also underdeveloped, for the simple reason that the government is only as good as the people are. Yes, the Orientals, the Asians have gone in more for metaphysics, ethics, religion and neglected science.

God is the impartial Father of us all. He does not want any one particular branch of His family to monopolize all the virtues or all the vices. The Occidental branch of his family has done marvels in developing science and technology, conquering the land, the sea and the air—and pretty soon the moon. Whereas the Oriental branch of God's family has paid almost exclusive attention to the realm of the spirit. If we are to realize the ideal of "Under Heaven But One Family" and enjoy peace and abundance, the East will need the West and the West the East. *Neither side can go it alone.*

The Philippine Rural Reconstruction Movement (PRRM)

Up to now I have been generalizing somewhat, but to make our discussion of developing an underdeveloped people more concrete, more graphic, I should tell you about the down-to-earth work of a great civic movement right here in the Philippines. I refer to the Philippine Rural Reconstruction Movement or as it is popularly called, the PRRM. The reason the PRRM emphasizes *rural* reconstruction is because three-fourths of the underdeveloped people of the Philippines are rural. The PRRM's approach to the rural problem is integrated, not piecemeal or fragmentary. It conducts an *integrated* four-fold program of rural reconstruction consisting of livelihood, education, health and self-government, aiming to combat the four basic problems of underdeveloped peoples, namely, poverty, illiteracy, disease and civic inertia. This movement has for the last four years been conducting a continuous and sustained search to discover the most practical techniques of developing an underdeveloped people. Their findings, to date, give us much encouragement and hope for the underdeveloped peoples.

The National Board of the PRRM is composed of some of the most outstanding and public-spirited leaders of the Philippines. Perhaps right here I might divulge an important secret to you! I wonder whether public-spirited men join the Free Masons or the Free Masons are public-spirited men. The secret is this: this great Rural Reconstruction Movement of the Philippines is led by a group of Free Masons. The Chairman of the PRRM is a Free Mason, the Vice Chairman is a Free Mason, the Treasurer, a Free Mason, the Secretary also a Free Mason.

I believe it is important to point out at the outset that unlike most other rural organizations, the PRRM is neither a relief agency nor even a service agency. Service in the PRRM is only a means in its program of organizing and training of the underdeveloped people. The village is important, but the *villager* is more important. The PRRM maintains that unless the villager is reconstructed, there can be no true and lasting village reconstruction. Material reconstruction is only a means and *human reconstruction,* the end. PRRM does not stand for relief but

release—release of the potential God-given powers—productive power, organizing power, mental and spiritual power—of the village people so that they can be equipped with the necessary new knowledges and new skills and imbued with a new spirit to remake their own life and reconstruct their own communities.

Taking Science to the Village People

The greatest need of the underdeveloped people is science knowledge and scientific skills. But the question is, what sciences? Before we talk about what sciences, we must first of all know what problems. Basically, as we mentioned a moment ago, the problems of underdeveloped peoples are the same—namely, poverty, illiteracy, disease and civic inertia. Therefore, to combat poverty we must apply agricultural science; to combat illiteracy and ignorance we must apply social science; to combat disease we must apply medical science and to combat civic inertia and misgovernment, we must apply political science. These sciences, such as medical and political, as being taught in the universities and colleges are beyond the comprehension of the village people. So an important function of the PRRM senior specialists in agriculture, public health, education and local government consists in simplifying, humanizing and translating these complicated sciences into simple, down-to-earth terms that the village people can understand and, more than that, can put into operation. This, indeed, is a new science —the science of social application, the science of simplification, so desperately needed for all underdeveloped peoples.

The other aspect of it is the mobilizing, organizing of the important segments of the village population, the old and the young, the men and the women. For training in these basic sciences, the adult men are organized into the Rural Reconstruction Farmer's School. The adult, women are organized into the Rural Reconstruction Women's Association. The adolescent boys and girls are organized into Rural Reconstruction Youth Association. These people, old and young, are trained to apply these sciences and do their respective parts for the economic and social reconstruction of their village. The members of these Associations run their own literacy classes, village plant nurseries, assist in the village health clinic as auxiliary health workers and cooperate with the Village Council in carrying out the four-fold program of rural reconstruction. These basic sciences are simplified, humanized and integrated into the lives of the people through their own organizations so that science may become their life and blood, their hands and feet.

As you Filipino friends know, in most provinces in this country, there is a provincial nursery but the trouble is that as a rule, it is poorly financed, manned and equipped. Then they are located in the capital, far away and remote from the village people. Few even know of its existence. The PRRM's answer to this problem is that if the mountain does not go to Mohamed, then Mohamed must go to the mountain. Hence, the village-level Extension Farm. In appearance, it looks very simple and even crude but this extension farm serves at least a three-fold purpose; a) as a nursery to provide seeds and

seedlings for vegetables and fruit trees for backyard gardening; b) as a demonstration for improved methods of farming; and c) as a training center.

The land for this extension farm is, as a rule, contributed by some member of the village community. The farm itself is run by members of the Rural Reconstruction Youth Association or of the Farmer's School or both. It does not belong to any one well-to-do farmer or a few fortunate families. It belongs to the whole village. It is a communal farm whose benefit reaches out even far beyond the boundary of the village.

It is through this down-to-earth approach that a significant project of increased production has been developed in the PRRM pilot areas, in San Isidro, Nueva Ecija and in Marikina, Rizal. By utilizing this village-level extension farm which distributes seeds and seedlings to the home gardens of the village and by organizing the people's associations to promote improved rice-culture, secondary crops, piggery, poultry, the income of the villager can be considerably increased. The original target set for the average farm family was to achieve a minimum *additional* income of ₱200.00 per year. The actual amount achieved however, was not ₱200, but ₱340. Perhaps some of you friends might think that an additional income of ₱340 is not much, but multiply that ₱340 by 2,300,000 families, you get ₱782,000,000, and you will not sneeze at the increase!

For economic development, as you know, two factors are important—productive capital and man-power. But this man-power in the Philippines, unfortunately, is untrained. *Untrained,* these millions of people represent only so many millions of open mouths and empty stomachs. But if trained, they become skilled hands and trained brains,—a tremendous productive force. In the present difficult economy of the Philippines, perhaps this is one vital aspect of national economic development which has not, as yet, been explored but deserves serious and immediate attention.

While it is important for us to push science and technology for production or for health, we must not overlook ideology. Take a look at Japan in the East and Germany in the West. If we should fail to pay attention to where we are going, one day we may wake up to find that we may *have more to live on but little to live for.* We may enjoy a full rice bowl but we cease to be free men. It is most unfortunate that this vital aspect has received very little attention among the rural organizations, governmental or private. PRRM attaches the greatest importance to it. Side by side with agriculture and health, PRRM emphasizes the study of the best methods of training the village people for local self-government.

Unlike agricultural science which deals with concrete things like rice or corn, pigs or chickens, political science is a rather abstract and vague subject, certainly for village people. So, even to a greater degree, political science must be simplified, if it is made understandable and workable by the village people. For comparative study, PRRM conducted in 1954 and 1955 three village self-government projects simultaneously. One was conducted in Marikina, Rizal and another in San Isidro, Nueva

Ecija and the third in San Luis, Pampanga, in cooperation with the late President Magsaysay. The idea was to bring about a collaboration between the field workers and experimenters in the villages who were acquainted with the practical problems involved and the scholars and specialists in Manila from both government and private agencies. This combination of actual experimentation in the villages and forum discussion in Manila generated wide-spread interest among the official and intellectual circles. In the meantime, Senators and Congressmen were urged to visit these self-government village projects. These friends were greatly impressed with the fact that given the right kind of training and orientation, the villagers and local leaders are capable of running their own village government. As a result, a Bill was introduced by the late Senator Tomas Cabili, an active member of the Board of Trustees of the PRRM, in the summer of 1955, known as Republic Act 1245 to make the Barrio Councilors elective. The Bill was passed by both Houses and finally signed by the late President Magsaysay. It was subsequently amended by RA 1408 but the essentials of the Bill remain unchanged. It follows the pattern of the PRRM four-fold program with one councilman for Education, one councilman for Livelihood (which includes agriculture, cottage industry and cooperatives) and one councilman for Health. And the Barrio Council itself represents the fourth phase ofthe PRRM, that is, self-government. The first national election took place on January 17, 1956. Friends, that was the *first time in all Philippine history* that the village, the family heads, had the right to elect their own Councilors.

Some cynics may throw cold water on this and say that many of the councilors are even illiterate and what do they know about self-government. But my friends, the Philippine Constitution says that *sovereignty resides in the people.* Don't you think it is about time to give the people a chance to exercise that sovereignty, otherwise, when and how will they ever learn about self-government. For that matter, how could your own boy learn to ride a bicycle if you don't give him a bicycle to ride. He may fall in trying to ride but he will rise again. It is in the whole process of riding and falling that he learns to ride. The same is true with the village people in self-government. People talk glibly about democracy but democracy does not grow from the top down. It grows from the bottom up, from the village. History may yet record that in applying political science in this down-to-earth form to the problem of self-government at the village level, the PRRM has played a vital role in helping to lay the foundation for a great democracy in the Philippines.

So far, we have taken a couple of illustrations on taking agricultural science and political science in simplified and practical form to the village people.

For a long time rural work had been looked upon as a kind of philantrophy or relief that could be taken care of by teachers or social workers in their leisure hours, as a kind of side-line activity. So it is not surprising that during the past 50 years or more, few villages had ever been touched by the rural program. Yet rural reconstruction is such a vast as well as fundamental task. In

Asia, it involves more than 800,000,000 people. In the Philippines alone it concerns more than 16,000,000 people. It is a gigantic job! School teachers, social workers and many others could certainly help in this work but they cannot take the place of well trained, full time rural reconstruction workers.

In order to demonstrate the necessity and the value of having full time, well-trained rural workers, the PRRM conducted its first experiment about 5 years ago. The PRRM Board wanted to find out whether they could challenge and recruit the educated youth of the land to take up this important and difficult task of village reconstruction.

After the contacts were made however, and speeches were given in the colleges, telling the students about their own people in the village facing problems like poverty, illiteracy, disease and misgovernment, we were greatly surprised and encouraged that hundreds of these youths responded. This simply goes to prove that youths are naturally idealistic; but you must have something that can draw out that idealism, challenge that idealism. The PRRM program of taking science to the village people, of training them to do their own reconstruction did make a tremendous appeal to the educated youth. They were put through six months of the toughest training, not in the city but in the villages. We emphasized what we call the "Three Musts", namely, technical knowhow, social know-how and missionary zeal or dedication. The first "Must", technical know-how, is probably the easiest to learn; but the second "Must", social know-how is not so simple, as it is in the realm of human relations, human understanding, human sympathy. These young people must be familiar with and appreciate the mores, customs, social and psychological background of the village people and the village community. Oftentimes, you hear of European or American experts getting frustrated or failing in their assignments in various countries. I believe one important reason is that they may have fine techniques but they make the wrong approach. The third "Must" which is the most difficult and the most vital of all is what we call the missionary zeal, the spirit of dedication. The village work is tough work, one of the most difficult in the world. It entails hardships, mental as well as physical. It means sweat and tears, headaches and heartaches and other sacrifices. Unless you have that missionary zeal, you may have all the technical and social know-how, but you cannot stick or persevere. There is no substitute for dedication. This can be imparted to these young people only by teachters, instructors who in *their own lives symbolize dedication*. The teachers can't give to the students what they don't have in themselves. As an Adviser to the PRRM I am thankful that I have seen scores of these college men and women trained by the PRRM turn out to be competent and dedicated *science-missionaries* and *missionary-scientists*.

Friends, it is this spirit of dedication, more than anything else, shown by the PRRM field workers that so deeply moved the late President Magsaysay that he invited the PRRM Board in 1954 to take over his important project of rehabilitation for the refugees driven out by the "Huks" in San Luis, Pampanga. The PRRM Board was delighted when a year

later President Magsaysay decided to follow the *PRRM pattern* in establishing a rural development agency in his own Office and to recruit college men and women to be trained as rural workers. In this connection, what Mr. Miguel Gaffud, Chief, Adult Education, in the Department of Education, had to say in his booklet entitled "Public and Private Agencies for Community Development" is most significant:

> "One civic organization that has distinguished itself in evolving definite *patterns* in the uplift of barrio life is the Philippine Rural Reconstruction Movement (PRRM) . . . . . The significant achievement of PRRM is not in its coverage but it has proved that any program of community development requires special training of personnel and that these workers must live with the people of the barrio. These principles of personnel training and living with the barrio folks are the two principles being followed in the implementation of the activities of the PACD, the Presidential Assistant on Community Development."

Like the doctor or the lawyer or the social worker, the rural reconstruction worker is steadily gaining recognition as an important and desperately-needed profession. If you realize that there are more than 200,000 college graduates who are jobless in the Philippines today, you will begin to appreciate the significance of this contribution of the PRRM. It has been said that there is one thing that is worse than a devil and that is an educated devil. These educated but jobless and frustrated youths could be a terrible menace to the country. On the other hand, if given the challenge of a great cause and the proper kind of training by competent and *inspired* teachers, they could become a gigantic force in the economic and social reconstruction of the nation.

Now, I wish to say a word about Brotherly Love. I believe you will agree with me when I say that it is much simpler to talk about Brotherly Love than to practise it; much easier to fight for a principle than to live up to it.

Talking about Brotherly Love, that reminds me of an experience which Mrs. Yen had just about a week ago. She was invited to a party attended by refined and cultured Filipino ladies. They asked her what she was planning to do while in the Philippines. She said, "I am going to the barrios tomorrow." "What", they said, "to the barrios? there is nothing there!" Mrs. Yen said, "There are people in the barrios we want very much to see." "Oh, no," they said, "not the barrio people, they are dirty, lazy and stupid." You must have heard that kind of thing said about the village people many a time. That is a typical upper-class attitude towards the village people, the "lower class." I am afraid that's not only true of the Philippines either. It is true also of other Asian countries. The city people think and behave as if they were the only people made in the image of God, but not the village people. It is bad enough to be despised by ignorant, arrogant foreigners but it is a hundred times worse to be despised by one's own people. The upper class are smug, callous and just don't care. The underdeveloped peoples have remained "under" for so long!

Edmund Burke once said: "The

surest way for the triump of evil is that good men do nothing." My friends, you may not realize lots of good men are "don't-men." That reminds me of the story of Jesus and that rich young man. You remember how smug and complecent he was when he came to Jesus, for he had observed all the Commandment since childhood. He was a very likeable and amiable young man and Jesus liked him very much. But when Jesus said to him "Sell all that thou hast, and distribute unto the poor,... and come, follow me," how did that good young man respond? The Bible says: "when he heard this, he was very sorrowful." He kept quiet and walked away. My friends, he is a perfect example of a "don't-man." We don't do this, we don't do that. What do we do? We are anti this, we are anti that. What are we *for*?

People are the foundation of the world, but that foundation is three-fourths weak. And in order to strengthen that foundation, we must strengthen the people. And the people can be strengthened. I have cited a concrete example of what a civic movement, the PRRM, has actually done in this field of developing an underdeveloped people. Through the application of the basic sciences and the hard labor of dedicated science-missionaries, the economic and social standard of the village people can be raised. That is to say, that the underdeveloped people can be developed.

Now, my friends, you who stand for "Truth and Brotherly Love," what are *you* going to *do* about it? St. James said: "Faith without works is dead." So is Brotherly Love.

Here we have a family of four sons. One son enjoys fine education, fine clothes, fine food. The other three sons remain illiterate, poverty-stricken and starving. Do you, my friends, expect peace and harmony in that family? Do you call that a Christian family? Is that a family of Brotherly Love? Hardly!

I am not here advocating the leveling down of the one-fourth of the human family, that would be like the liquidation program of Communism. No, I am here advocating the leveling *up* of the under-privileged three-fourths by the over-privileged one-fourth. That, my friends, is Brotherly Love.

The greatest challenge facing this sorry world of ours is not how to explore the mysteries of the planets of the outer space, but how to develop the potential powers of the three-fourths undeveloped and underdeveloped human personalities right here, on *our own planet*. In the Philippines, the challenge is how to develop the 16,000,000 underdeveloped people, scattered in the 20,000 villages!

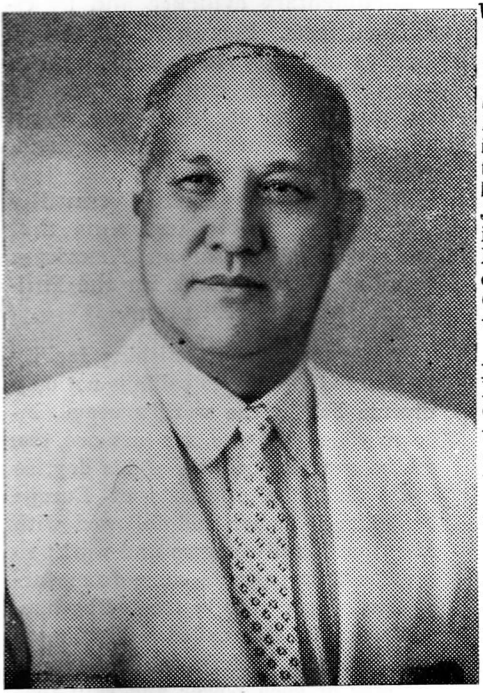
My friends, that is the challenge I like to leave with you today, you who stand for Truth and Brotherly Love. The most pitiable man in the world is one who has only bread to eat and no challenge to face. May God help us to *face the Truth squarely and apply our Brotherly Love boldly.*

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The Search for truth is, as it always has been, the noblest expression of the human spirit.

—Daniel Webster

Our Deputy Grand Master



Bro. Macario Ofilada y Mapili was born on March 8, 1900 at Agoo, La Union. He took his elementary and high school education in the public schools of La Union and later attended the Colloge of Law of the University of Manila, graduating in 1926 and becoming a lawyer in the same year. He taught school for seven years and has been connected with the Department of Justice of the Government of the Philippines for many years. Member of the International Probate Attorneys Association, he is currently the Clerk of Court of First Instance and Sheriff of the City of Manila.

He was initiated as an entered apprentice mason in Nilad Lodge No. 12, Manila, under the jurisdiction of the Grand Lodge of the Philippines on January 15, 1939; passed to the degree of fellowcraft on February 15, 1939, and was raised to the sublime degree of Master Mason on June 20, 1939. He was elected Junior Warden of his lodge at the outbreak of the War in December, 1941 and Worshipful Master in 1946. He served the Grand Lodge of the Philippines as Junior Grand Deacon in 1948, Senior Grand Deacon in 1949, Grand Marshal in 1950, Grand Chaplain in 1951, Grand Orator in 1952, and in 1956 he was elected Junior Grand Warden, Senior Grand Warden in 1957, and Deputy Grand Master last April, 1958.

He took Scottish Rite degrees in 1946 and on July 3rd of the same year, on the eve of Philippine Independence, was made Master of the Royal Secret in Rizal Consistory, Philippine Bodies, A. & A. S. R. From 1949 to 1954 he served the Philippine Bodies as Venerable Master of the Lakandola Lodge of Perfection, Wise Master of the Burgos Chapter of Rose Croix, Commander of the Malcampo Council of Kadosh, and Master of Kadosh of the Rizal Consistory. He was honored with the investiture of the rank of Knight Commander of the Court of Honor in January, 1951, coroneted as an Inspector General Honorary in January, 1952 and crowned as a Sovereign Grand Inspector General in February, 1957.

Bro. Ofilada is a member of the Manila Chapter, Royal Arch Masons of the Philippines, was invested with the Order of the Red Cross, the Order of Malta and the Templar degree on July 29, 1955, and is a member of Rosario Villaruel Chapter, O. E. S., Manila.

He married Miss Reymunda Careaga on May 1, 1927. They have three daughters and four sons

Rizal, the Versatile Man

By Camilo Osias, PGM

(Speech at a Forum under the auspices of the USIS, June 18, 1958, Manila)

Rizal whose place of honor in history is secure. Each year we hold celebrations to commemorate his birthday in Field, December 30, 1896.

The life of this great, good, and wise Filipino was of many facets. His versatility was truly amazing. He was a brilliant student obtaining excellent grades in Biñan, Laguna, in Manila, and in Madrid. He was a keen observer benefitting from his travels here and abroad. He had an artistic temperament manifested in art and literature. He was an omnivorous reader and a constant learner. He had a vivid imagination and a prophetic vision. He had a logical mentality and his life was guided by a philosophic system. He was an indefatigable worker and whatever his hand found to do, he did it with all his heart, with all his mind, and with all his soul. Within him burned the desire to serve. He found self-realization in work, joy in suffering, and glory in sacrifice. He was a veritable slave to freedom.

Do not consider me partial because I am a Filipino although I would not be truthful if I did not say that I am an admirer of Rizal. But let it be recorded that I started as a skeptic and my first desire was to debunk Rizal for I was afflicted by the trend to do much debunking that was once popular in the United States when I was a student. But with such a purpose in mind I studied the life and writings of Rizal and before long I became a convert and for many years now a disciple of this man, who by any yardstick must be called truly great.

What I have written on Rizal and what I still say now can be supported by documentary evidence and by established facts. Fortunately it can be said that foreigners have I think given more substantial commendation of him and have accorded his works higher praise than the Filipinos themselves.

On Rizal's wonderful versatility there is no Filipino testimony that equals this one from an American. Russell in The Outlook for the Philippines (pp. 109-110) says:

> "With the most astonishing facility he devoted himself to callings not only diverse but in the world's usage, incompatible. He was, for instance, one of the greatest oculists of his day, so great that the scientists of Europe held him in honor and followed with attention his discoveries and work; so famous that patients came from far-distant countries to be treated by him, and when he was exiled still followed him into the wilderness. He was a sculptor of such power and skill that his works often fascinated the beholder with their almost mysterious suggestions of life and significance. He great museum of Dresden. He was a zoologist that discovered, classified and recorded new specimens of animal life in remote regions. He was an accomplished linguist, the fluent and easy master of native dialects, of Latin, Spanish, French, Italian, German, English and even Japanese, able to compose in these with facile and idiomatic power; beginning a letter in German, continuing it in French and ending it in English without a flaw

in the expression; ornamenting his books with sentiments in Japanese or Hebrew as the fancy seized him. He was an artist in portraiture and caricature with his pencil and on canvas; drawings and other works to which he contributed his skill are to be seen now in churches in the Philippines and in Saragosa, Spain, so that, if he had cared to pursue this branch of art, he might have rivaled Luna, his great countryman and friend. He was a novelist whose pictures of life, manners and character were etched in acid and so vividly that they startled Europe, stung his own people to revolt and nerved his enemies to destroy him. He was a poet that in his native tongue sang with pathos and charm. He was an educator and an able civil engineer; when he was banished, his first work in the uncouth country to which he was sent was to establish a school on exactly those lines that have since been followed in remaking the educational system of the Philippines, and his second to provide the little town with water-works, still in use. He was a publicist and reformer that knew well the evils that afflicted his country, knew their source, knew their cure, and strove conscientiously for the Common Good. For he was a philosophical democrat with faith founded upon reasoning, upon knowledge of history and upon deliberate conviction."

It was not a Filipino but a European Savant, Dr. Ferdinand Blumentritt, who gave this judgment of our hero: "Not only is Rizal the most prominent man of his own people, but the greatest man the Malayan race has produced."

An American Congressman, Representative Brumbaugh of Ohio, enunciated these thoughts in the course of the discussion of the Jones Bill in 1916 on the floor of Congress: "They have produced a remarkable character in that country who is the Jefferson of all that country, Rizal. His great writings on liberty and the rights of man remind you of the great writings of Paine, Franklin, and Jefferson during the Revolutionary War."

On an earlier day, 1902, when the fate of the Philippine Organic Act hung in the balance, Congressman Cooper of Wisconsin, inspired by our Apostle of Libery, came to the rescue and began his defense thus: "It has been said that, if American institutions had done nothing else than furnish to the world the character of George Washington, that alone would entitle them to the respect of mankind. So, Sir, I say to all those who denounce the Filipinos indiscriminately as barbarians and savages, without possibility of a civilized future, that this despised race proved itself entitled to their respect and to the respect of mankind when it furnished to the world the character of Jose Rizal."

In 1903, President Theodore Roosevelt made this solemn avowal in a public address: "In the Philippine Islands the American government has tried, and is trying, to carry out exactly what the greatest genius and most revered patriot ever known in the Philippines, Jose Rizal, steadfastly advocated."

Poets, native and foreign, have praised Rizal as a poet; essayists have commended his essays; novelists like Vicente Blasco Ibañez who knew Rizal in Madrid looked upon our patriot as one of the "agents in the diffusion of modern ideas like Victor

Hugo, Charles Dickens, and Leo Tolstoi;" literary critics in America hailed the English translations of *Noli Me Tangere* and *El Filibusterismo* as a noteworthy literary event just as the publication of these works in Spanish evoked favorable comments from liberal writers in Europe. We could multiply citations almost *ad infinitum* from different types of men in various professions for as we stated at the outset Rizal was a man of wonderful versatility.

Now directly to our thesis.

In boyhood, and in maturity the words *patria,* (country, fatherland) *patriotismo, libertad, independencia, redencion* were frequently used by Rizal in his poems, essays, conversations, orations, novels, and other works and writings. He loved freedom, believed in freedom, labored for freedom, lived for freedom, and died for freedom. He was a veritable slave of the cause of freedom.

He was thinking of a country he could call his own when he wrote an "Ode To the Filipino Youth" calling the youth the beautiful hope of the fatherland, *bella esperanza de la patria.* He reiterated such a sentiment in Madrid when he delivered an oration in praise of the renowned painters, Luna and Resurreccion Hidalgo. He described the Filipino youth as "the sacred hope of my fatherland," *sagrada esperanza de mi patria.* In his poem, *Mi Retiro,* he speaks of *"patria que adoro* (land that I adore) and in his *Ultimo Adios* he bids farewell to his *"patria adorada,"* fatherland adored. In Maria Clara's song, Rizal, the great lover, made articulate his sentiments speaking how "sweet are the hours in one's native land," (*Dulces las horas en la propia patria*), how even death is sweet for one's native land, (*Dulce es la muerte por la propia patria*) — but "death is the breeze that sweeps the strand without a mother, home, or love's caress" (*Muerte es la brisa para quien no tiene una patria, una madre, y un amor*).

For the Philippines which he loved, adored, and idolized, Rizal studied, travelled, observed, labored, lived, and sacrificed. His patriotism was practical and purposeful; it was of the sacrificial type demonstrated in word and in deed. Wherever he was and under all circumstances he never ceased to think of his country, its welfare, its liberty. That constituted the essence of his faith (*esencia de mi fe*). He was constant and consistent in working for its final redemption (*redencion final*). Herein is the massive fact of Rizal's whole life.

Basically a man of peace he believed in evolution. Working with his contemporaries he fostered education. Endowed with a strong pedagogic instinct Ibarra, the hero of the *Noli Me Tangere,* bent his efforts to the building of a modern schoolhouse. To Rizal, "without education and liberty, that soil and that sun of mankind, no reform is possible." He planned for a better educational system. He himself organized a school while he was an exile in Dapitan and actually taught. He organized the *Liga Filipina* to promote education, agriculture, commerce, and industry. He fully realized that his people must be prepared and be worthy of freedom. "My countrymen," he said, "I have given proof that I was one who sought *liberties* for our country and I still seek them. But as a first step I insisted upon the development of the people in order that, by means of education and of labor, they might

acquire the proper individuality and force which would make them worthy of those liberties."

There is no question that Rizal's sublimest aspiration was to secure the freedom and independence of his country and people. Steeped in the knowledge of history he said with conviction: "History does not record in its annals any lasting domination exercised by one people over another. of different race, of diverse usages and customs, of opposite and divergent ideals." In Spain itself he boldly advocated the Philippine emancipation from Spanish control. In diplomatic language he made these utterances: "The patriarchal era of the Philippines is passing; the illustrious deeds of its sons are no longer circumscribed to the home; the oriental chrysalis is leaving its cocoon; the dawn of a long day is heralded for those regions in bright tints and rosy hues, and that race, made lethargic during the night of history while the sun was shining in other lands, is awakening anew, shaken by the electric shock produced by the contact with the occidental peoples, and demands light, life, and the civilization which time shall give as a heritage, confirming thus the eternal laws of constant evolution, of transformation, of periodicity, of progress."

There is no mistaking about Rizal's supreme purpose. "The oriental chrysalis is leaving its cocoon" simply means that the Philippines was to emancipate itself from tyranny, oppression, subjection. The sun of liberty had to shine upon this tropical land long dependent under "the night of history." It was but a matter of time before the electric shock was to be felt as a result of contact with such occidental peoples like the Germans and the English, the French and the Americans who have wrought wonders in freedom and independence. Rizal envisaged the coming of the United States of America to these shores on a liberating mission. He admired Washington, the liberator. He was becoming more blunt. He wrote, for example, these lines: "The Filipinos will remain under Spanish domination, but with more laws and greater liberty, or they will declare themselves *independent.*"

Conditions were intolerable in Rizal's day. He used Elias to voice the cry of the persecuted who clamored for reforms—"radical reforms in the armed forces, in the priesthood, in the administration of justice. . . . more respect for human dignity, more security for the individual, less force in the already armed forces, less privileges for that corps which easily abuses them." (*Noli,* Ch. XLIX). He wanted genuine freedom of religion, one that entailed no renunciation of nationality or independence. In Chapter L we read of Elias saying that "without liberty there is no light." Continuing he uttered these words: "Don't you see how everything is awakening? The sleep lasted for centuries, but one day the thunderbolt struck and the lightning by destroying, called forth life. Since then new tendencies are stirring spirits and these tendencies, now separated, shall be united some day guided by God. God has not failed other peoples; neither will He fail ours; His cause is the cause of liberty."

Rizal was a man of ideas. In *El Filibusterismo* Simoun significantly addressed these words to the student Basilio: "What are you doing for the country that gave you existence, that gives you life, that secures for you

knowledge? Don't you know that that life is useless which is not consecrated to a great idea? It is a pebble lost on the wayside without forming a part of any edifice." (Ch. VII) Rizal's life was not wasted on the wayside; it was consecrated to a grand cause, "a great idea"—the cause and the idea of human freedom in its varied aspects. Read Chapter XXIII and ponder on Rizal's words using Maria Clara to symbolize the motherland Filipinas. I quote the last words of the chapter: "In the pure air of our country, under its azure sky, above the billows of the lake set amid sapphire mountains and emerald shores; in the crystalline streams shaded by bamboos, bordered by flowers and enlivened by the beetles and butterflies with their uncertain and giddy flights as if playing with the air; in the silence of our forests, in the song of our cascades, in the resplendent light of our moon, in the sight of the night breeze, in short, in all that evokes the image of the beloved, we shall see you eternally as we dreamed of you, fair, beautiful, smilling like hope, pure as the light, and yet, sad and melancholy contemplating our miseries."

Read and reread Chapter XXIV of *El Filibusterismo* and inspire yourselves in Rizal's "Dreams" that have since become realities. Then complete your being enlightened by Rizal by carefully meditating on the very last chapter where you will find these, among others: "The school of suffering tempers, the arena of combat strengthens the souls. I do not want to say that our liberty be secured at the sword's point; the sword plays but little in modern affairs, but, yes, we must achieve it by meriting it, by exalting the reason and the dignity of the individual, by loving what is just, what is good, what is great, even to the extent of dying for it—and when a people reaches that height, God provides the weapon, and the idols fall, the tyrants crumble like a house of cards, and liberty shines with the first dawn!" These are of even more practical application in our day and age than in his.

In an age of obscurantism those who occupied seats of power and influence committed many acts of rank injustice. Myopic men victimized those who blinded them by the brilliance of their intellect. Bigoted tyrants destroyed characters who towered by their genius and talent. Petty rulers bereft of vision splendid rid themselves of great souls who boldly spoke the truth. Hence Socrates was made to drink the hemlock because he thought and made others think and on what charge?—that he was corrupting the minds of youth. So Jesus was nailed on the Cross in Calvary because He brought to the world a new philosophy of salvation. And in our own Philippines, men of God, Gom-Bur-Za, (Gomez, Burgos, and Zamora) in 1872 were garroted on the Luneta innocent and spotless though they were, and in 1896 Rizal was done to death at Bagumbayan Field.

It is the shame of the human race that even so many men who have enriched civilization and advanced the frontiers of human freedom have been made to undergo suffering, imprisonment, exile, or execution for they were not understood or appreciated in their time. But it is also the paradox of history that the murder of such consecrated souls hastened the advent of the boon that they sought not for themselves but for others. Rizal's execution certainly acdom and independence.

RIZAL, THE VERSATILE MAN

Know more of Rizal and his work and writings so that you may benefit from him who loved virtue, honored the truth, and prized liberty. He has served the cause of freedom of faith and liberty of thought. Apostol rightly acclaimed Rizal as the "Redeemer of an enslaved land" in poetic language.

"Duerme en paz en las sombras
de la nada,
Redentor de una Patria esclavizada!
No llores de la tumba en el misterio
Del Español el triumfo
momentaneo;
Que si una bala destrozo tu
craneo,
Tambien tu idea destrozo un
imperio!"

Another Filipino poet, Guerrero, has phrased beautifully the thought which we should like to express with equal felicity about our Apostle of Freedom:

"No has muerto, no. La gloria
es tu destino;
tu corona, los fuegos de la aurora,
y tu inviolable altar nuestra
conciencia.
"No! El germen que sembraste
en el camino
donde cayo tu sangre redentora,
ya es el arbol de nuestra
independencia!"

This poetic tribute to Rizal who liveth may be done into unpoetic language thus: "Thou art not dead, no. Glory is thy detiny, thy crown, the rays of the dawn, and thu imperishable altar is the concience of thy people. No! The seed thou hast sown on the way, where fell thy liberating blood now is the tree of our independence!"

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BELLIS NECROLOGY

In an impressive necrological service, the Grand Lodge paid high tribute to V. Wor. Bro. Amos G. Bellis, late President and General Manager of J. P. Heilbronn & Co. who died in San Antonio, Texas, the city of his birth. The services were held in Plaridel Temple on August 28, 1958 with the attendance of members of his family, Grand Lodge officers, and the late brother's numerous friends.

V. Wor. Bro. Bellis was secretary for three years, in fact the first secretary, of the Grand Lodge of the Philippines and contributed much of his time and leadership in the early days of the Grand Lodge.

The late brother came to the Philippines in June 1899 with the Colorado Volunteers and after he was mustered out of the U. S. Army, chose to remain in the Philippines, working for the civil government until 1909 when he resigned and began, with the late Wor. Bro. J. P. Heilbronn, the firm bearing that name.

GAMBOA TO UNITED NATIONS

Bro. Melquiades Gamboa of Bagumbayan Lodge No. 4, F & A M, Philippine Ambassador lately stationed in New Delhi, India, and now assigned to the United Nations as Deputy Chief of the Philippine delegation to the United Nations General Assembly, made a stop-over in Manila prior to emplaning for his new assignment. Bro. and Mrs. Gamboa were here for five days to visit their children and numerous friends.

DENY FREEMASON CATHOLIC BURIAL

(*Special to the Bulletin*)

COTABATO, COTABATO, Sept. 2—Col. Dionisio Gutierrez, former Cotabato governor and provincial commander, was given a military funeral this afternoon behind a Catholic chapel he had built adjacent to his house. He had been refused interment in the local Catholic cemetery because of his "Masonic leanings."

It was learned that Gutierrez' burial in the lot near his house was made possible through an authorization secured from President Garcia, since it was otherwise unlawful to perform burials outside cemeteries. Earlier, a request for such authorization, filed with the secretary of health, had been rejected.

The remains of Gutierrez were taken this morning to the provincial capitol, where necrological rites were held. Rotary club President Gonzalo Javier represented civic organizations and provincial secretary Dominador Guerrero represented the government.

Provincial Commander Maj. Crisanto Navarro delivered the eulogy. Provinlial Treasurer Nicolas Galvez, brother-in-law of Gutierrez, delivered the response.

Impressive Masonic rites, with ranking Freemasons from several Mindanao provinces attending were held at the burial scene.

Gutierrez was concurrently provincial commander and provincial governor for 15 consecutive years, a record considered unmatched in the country. He was also the first Filipino officer in the country appointed provincial commander, when he relieved Capt. C. Carter. Later, Governor-General Leonard Wood appointed him governor.

He was credited with the laying of the groundwork for the assimilation of the first Christian immigrants in this province by the Moslems.

OUR EDITORIAL COMMENT:

There was a man, our late Wor. Bro. Col. Dionisio Gutierrez, (See left column), soldier, executive, statesman, gentleman farmer, who, on his call to the Celestial Lodge above, was made a martyr, thanks to the successful efforts of a white friar.

Sixty-two years ago, Bro. Jose Rizal, on his death by execution, was denied Christian ritual, but was buried in the plot for apostates and criminals in a Roman Catholic cemetery. Today, Bro. Gutierrez was denied both Catholic ritual and burial in the hometown he helped to build. And the irony of it all was that the ritual was solemnized outside the religion he helped to propagate and outside the House of God he helped to build!

The white friar, a member of an Order which came to this country after Liberation, took advantage of an old canon or church law, more honored in the breach than in the fulfillment, to exclude Bro. Gutierrez, doubtless to tell all and sundry that they must fall in line or else . . . and to build, in the words of Senator Lim, "an ecclesiastical colonial mentality" among our people. In fairness to the Roman Catholic Church, it has been allowing Masons church ritual and burial. We have nothing but praise for the church in this respect. However, we are vehement in our condemnation of certain brown or white friars who are more popish than the pope.

If at all, the action of the white friar served to antagonize his faithful and it is a wonder how long he can endure the silent recalcitrance of his flock. How long must we tell, and how many times must we repeat, that such acts are now laughed off by the Filipinos who are already steeped in the ideals of freedom and democracy?

Editorial Comments:

NATIONALISM

We were talking with a graduate student from Ceylon who commented: "If Senator Lim were a Ceylonese, we would build him a monument. I cannot understand your spirit of nationalism."

For our recollection: Senator Lim presented a bill seeking to nationalize the headships of private educational institutions in the Philippines. The bill is still in the basket of the Senate committee on education headed by Senator Rosales. Strangely, open opposition has been mounting, not only in congress, but among the educators concerned. More intriguing, even some private institutions already with Filipino heads are opposed to the bill.

In the late twenties, the Republic of China passed a law of a similar nature and the schools involved obeyed the law. In Ceylon, a member of the British Commonwealth of Nations, the schools are headed by Ceylonese, regardless of the ownership and support. In Japan, before the ink had dried on the surrender papers, an American Foundation organized the International Christian University in Tokyo and in deference to Japanese law, elected a Japanese national as its president.

It is no small wonder that after twelve years of independence, we are still groping for nationalism.

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Liberty exists in proportion to wholesome restraint.

—Calvin Coolidge

OUR STATE UNIVERSITY

With justifiable pride we congratulate the University of the Philippines on is completion of fifty years of existence as the citadel of academic freedom and the training ground for free men.

Of its eight presidents thus far, two were retired protestant clergyman and Masons, one a prominent Protestant lay leader, and another, a great man and Mason, a Past Grand Master. True to its tradition and charter, it has not denied admission to any one by reason of age, sex, nationality, religious belief, or political affiliation. Its presidents, without exception, have maintained that fine tradition.

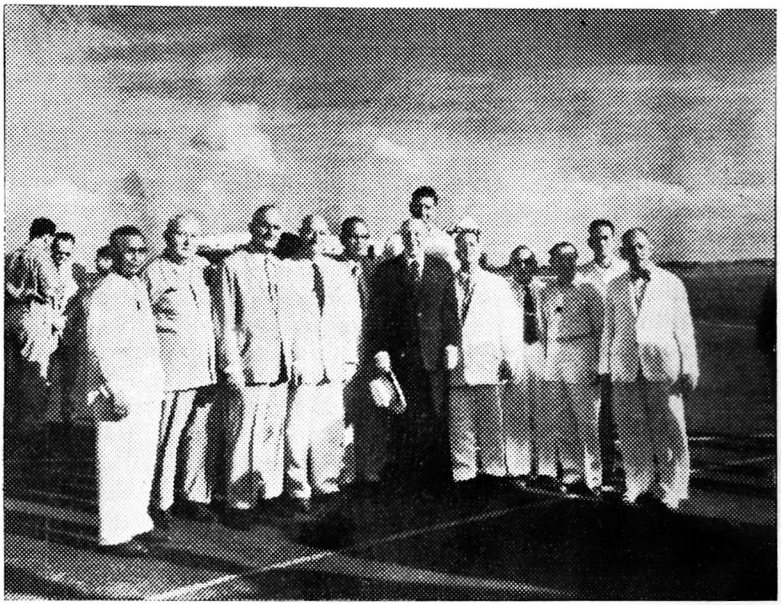
There is no argument that its early leaders, steeped as they were in the tradition of freedom, have made a deep and lasting impression on the life of the University. That her graduates and former students have drunk deep of the fountain of freedom is evidenced by the fact quite a number of them are in the Craft.

We wish nothing but the best for the State University on her forward and onward march through another half century and more!

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It is the studying that you do after school days that really counts. Otherwise you know only that what everyone else knows.

—Francis B. Sayre



Wor. Bro. Wilbur Brucker, U.S. Secretary of the Army, on his arrival here last month, was met at the MIA by prominent Masons. Among them in the picture are: Wor. Bros. Velo and Gilhouser, Most Wor. Bros. Schetelig, Goldenberg, Benitez, Gonzales, Wor. Bros. SyCip, Garcia, Maneze, de Leon. Behind the Secretary is Most Wor. Bro. Hick, Grand Master.

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NABONG INSTALLED P.C.C. PRESIDENT

Wor. Bro. Dr. Juan Nabong, prominent Protestant Minister and lawyer, was installed last July as the second president of the Philippine Christian Colleges in Manila. The Philippine Christian Colleges is one of the institutions of higher learning in the country which are foreign mission-owned and with Filipinos for presidents. This brings the total of such institutions to two. The first is Silliman University in Dumaguete city, whose president is Bro. Leopoldo T. Ruiz. One other foreign-owned university, Central Philippine University in Iloilo city, is in the process of reorganization with the view toward electing a Filipino president. We hope its first Filipino president will also be a Mason.

It will be recalled that the first Filipino president of the Philippine Christian Colleges is Wor. Bro. Dr. Emilio M. Javier, who resigned to put his full time in his thriving law practice.

Masonry is proud that the Philippine Christian Colleges, with its tradition of excellence of instruction, the honor system, character education, and love of freedom is now under the leadership of Wor. Bro. Nabong, who has risen high in his profession and in Masonry. Congratulations and good wishes to the Brother.

DOCTORATE FOR BASCARA

Wor. Bro. Domingo Bascara, PM, High Twelve Lodge # 82, with Mrs. Bascara, returned in August from a speaking tour in the United States and Canada at the invitation of the International YMCA Committees of the two countries in the course of which he was conferred the degree of Doctor of Laws, *Honoris Causa,* by the George Williams College in Chicago. The investiture was presided over by Dr. Arthur Steinhaus, dean of the college.

Bro. Dr. Bascara is the national general secretary of the YMCA of the Philippines which he has served for 33 years. On his return to the country, he was honored with a number of parties and testimonial dinners by different YMCA departments and branches, church groups and clubs.

Speaking at the testimonial dinner given in his honor by the YMCA of the Philippines on August 29, 1958, he called on the leaders of the country to work together to meet the pressing problems of economic survival. He recalled that the YMCA, which has been in the country for a little over six decades, is credited with a number of firsts in the course of sociological changes that have obtained here. Among them are: community development, youth welfare through group discussions and conferences, and others.

Wor. Bro. Bascara was featured last year by the Readers Digest for his leadership in community development through youth groups engaged in self-help projects. He is affectionately called "Mr. YMCA" by his friends, and associates.

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The diamond cannot be polished without friction, or the man perfected without trials.

—Mark Twain

DELGADO PERMANENT DELEGATE TO UNITED NATIONS

Most Wor. Bro. Francisco Afan Delgado, PGM and life member of Bagumbayan Lodge No. 4, arrived in New York with Mrs. Delgado on August 29, 1958 to assume his post as Permanent and Chief Delegate of the Philippines to the United Nations General Assembly.

There are, no doubt, many Masons working within the United Nations and the addition of an outstanding Filipino diplomat and Mason should enhance the prestige of our craft and further insure the propagation of those democratic principles which our Grand Lodge espouses and thus further guarantee peace to all liberty-loving peoples.

Incidentally, it now seems that Bagumbayan is a lodge of diplomats as well as grand masters. Latest to be assigned to the UNO is Bro. Melquiades Gamboa of that lodge.

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PLAQUE FOR LITONJUA

His brethren of Zapote Lodge No. 29, F & A M, presented a bronze plaque to Wor. Bro. Luis Litonjua, one of the Founders and First Worshipful Master of the Lodge, for his loyalty and devotion to the lodge which was chartered on Feb. 13, 1917. The plaque was presented at a dinner which his brethren tendered in his honor at the YMCA restaurant on his birthday, August 23, 1958.

Wor. Bro. Litonjua has been a master mason for over half a centudy having been initiated, passed and raised in Bagong Buhay Lodge No. 17. Appreciative of Masonic Light and desirous of leading others to it, Wor. Bro. Litonjua helped to organize Zapote Lodge which began its life in Rosario, Cavite and since Liberation has been meeting in Plaridel Temple.

GRAND MASTER HICK TO ATTEND GRAND LODGE COMMUNICATIONS

Most Wor. Bro. Howard R. Hick emplaned on Sept. 22 for the United States via Tokyo in response to invitations of the Grand Lodges of California and Missouri to speak at some of their assemblies. The Grand Lodge of California, mother grand lodge of the Grand Lodge of the Philippines, has invited him to be present not only at the annual communication, but also to speak at the dedication of their brand new temple in San Francisco on Sept. 29. Likewise, the Grand Lodge of Missouri has invited Most Wor. Bro. Hick to be present at their annual communication from Sept. 30 to Oct. 2, 1958 and to speak at their Lodge of Research on Oct. 3, 1958.



En route to the United States, the Grand Master stayed in Tokyo a day to constitute the Rising Sun Lodge, U. D., one of the four lodges in Japan under the Grand Lodge of the Philippines, on September 23, 1958.

The Grand Master, in addition to his Masonic duties, will stay in New York to attend the annual meeting of the board of directors of Peter Paul (Philippines), of which he is president and general manager. He expects to be back in Manila before Nov. 6, 1958 to be present at the annual joint visitation of the lodges meeting in the Scottish Rite Temple.

Grand Master Hick, who finds joy in being with brethren in cities and provinces and who dislikes to miss visits to brethren of subordinate lodges who now call him the "Magsaysay of Masonry" for his home-spun honesty, sincerity, easy-to-belong qualities and down-to-earthness in helping lodges solve their problems, will be missed for sometime; but Grand Lodge business will go on as usual in the capable hands of Rt. Wor. Bro. Macario Ofilada, Deputy Grand Master who also likes to be with the brethren of subordinate lodges.

FIRST NATIONAL SCIENTIFIC CONFERENCE ON CADANG-CADANG

One of the most serious economic problems in the Philippines is the *Cadang-Cadang*, the unknown pestilence which has attacked coconut trees in the Bicol region. It is estimated that 15 million coconut trees are affected. At the estimated production of ₱6.00 per tree, the present infestation could well mean an annual loss of ₱15,000,000.00.

This serious problem has been tackled by the coconut producers in the first national conference on *Cadang-Cadang* which was held in Legazpi City on Aug. 22-24, 1958. Many of our brethren attended the conference and realizing that the guest speaker would be the Hon. Juan de G. Rodriguez, Secretary of Agriculture, the brethren invited this distinguished brother as well as the Grand Master, who is very interested in the industry, to a fraternal banquet on the eve of the convention. It was an evening of fraternal fellowship before preparing to tackle the serious problems of the conference.

It is nice to see that even when serious problems crop up, Masons can join in their solution as well as take advantage of such an occasion to pay their respects to an outstanding citizen and brother, our amiable, friendly and competent Secretary of Agriculture, Wor. Bro. Juan de G. Rodriguez.

Who is this Brother?

More than 25 years ago a mason of the Grand Lodge of the Philippines wrote a message in Spanish, later translated into English.

The fine message seems to be more fitting today than when it was delivered many years ago and the Grand Lodge Officers feel that this message as timely as it is, bears repeating.

To make this interesting, we shall publish the name of the author of this article and the first ten names of those who can identify the author in our January issue of the Cabletow. All who propose to guess the authorship must submit the author's name in writing to the Grand Secretary.

MASONRY AND CHARACTER

We hear much of the great conquests of modern times in the field of material progress, which are really astounding. The inventive genius of man knows no limits: one by one the hidden marvels of nature are revealed to us. Man shrinks at no obstacle: he overcomes all, and neither the bowels of the earth, nor the depths of the ocean, nor the ethereal regions have inscrutable mysteries for him. Life in its infinite variety discloses itself to his analytic eye and the elements of nature submit to being harnessed by him.

This may be due to the unquenchable thirst for material well-being felt everywhere. Man pursues his own happiness relentlessly, perhaps without remembering the spiritual part of life. And it is there that Masonry must make its influence felt.

There must be progress not only in the material aspect of life but also in the material and spiritual order. It is our duty as Masons to strive that progress in material things be based solidly upon those moral and spiritual values which are and always have been the essence of our teachings. The Masonic ideals are a curb toun-bridled and fallacious materialism.

We contemplate with rejoicing the material conquests and achievements of humanity and have always encouraged its continued activity in this field. Human effort must not cease in this respect; but we do not want man to forget the spiritual part, otherwise material progress will merely cover a state of spiritual decay.

Masonry being a universal fraternity in which mean learn to consider and tolerate each other as brothers, it is a potent force for maintaining an equilibrium between material and spiritual progress in life. Masonry is antagonistic to no one. It teaches respect for the opinions and beliefs of our fellow-men. The great religious and political questions which have divided humanity can not pass over the threshold of the Lodge. Differences of race and privileges of class can not disturb its work. No institution in the world can offer to humanity greater guaranties for the maintenance of that equilibrium.

The gauge of all individual or collective progress in the moral or spiritual order is character. To know the character of an individual or body of men is to know the degrees of moral and spiritual development of that person or body. Therefore, if we desire to watch over that material and spiritual development, we must, necessarily, first attend to the development and formation of character.

The operative Masons built temples, palaces and abbeys and left us monuments of architecture that are the admiration of the centuries. We

speculative Masons are building the spiritual temple of character. The Masons of old wrought stones and other building material while the Masons of today work on the spiritual part of man. Each man is a spiritual temple and character gives him life as such.

Some one has said that by living we form an idea of ourselves. This assertion may not be altogether true. Imagination may translate us into a world of recollections of the past. Fanciful panoramas of our past life may fill our imagination. We may contemplate our life in the mirror of our own fancy. And all this would be a mere renaissance in us of confused sensations, a mere dream of ourselves. One author said on this subject: "The spring can never see itself in its entirety in the rays of the sun; it can only see the wave of the moment."

In the temple of Apollo of Delphos there was an incription which read: "Learn to know thyself." Socrates, the philosopher, gave that same secular lesson to the world. And it is there, that character training must begin. It is not necessary for us to form an idea of ourselves by dint of living. It is necessary that we be conscious of what we are, of what we have been, and of what we can and should be. We must begin by studying ourselves. We must dissect our moral and spiritual life.

Nothing has contributed so much to the progress of human anatomy as the science of dissection. Nothing is so helpful in the formation and training of character as the dissection or reflective examination of our own spiritual life.

But mere self-complation is not sufficient to develop character. The Great Artificer of the Universe has put us into this world in order that we may live in society, and as life in society is nothing more than a harmonious whole of duties and obligations, it is indispensable that our character be trained and developed in consonance with these duties and obligations.

The existence of a Supreme Cause is an incontrovertible truth, and so is the immortality of the human soul. These are principles without which Masonry could not exist. We also maintain other truths: those of tolerance, brotherly love, relief, and charity in all its manifestations. We desire mankind to live in a spiritual companionship of true friends and brothers, without distinctions of race, without caste privileges. We strive for the brotherhood of men. We will not consent to one man subjugating another, to one people subjugating another. We are sworn enemies of tyranny; we are sworn enemies of everything that resembles oppression. We believe in liberty of worship, in liberty of thought. We have never held that truth is in the exclusive keeping of any person or institution. Truth can not be monopolized by any one. These are some of our secular teachings which have resisted the attacks of their sworn enemies and which shine now with the same brillancy as when they were first proclaimed to the world, centuries ago. The light that emanates from them is as bright as it was in the beginning. Let us form our character on these solid foundations.

An author has said very wisely: "One century inherits from the other; the truth discovered in one passes to the next and is confirmed in those that folow; error, enthroned by prejudice or special circumstances, finally weakens and falls into disrepute."

WHO IS THIS BROTHER? . . .

The Masonic ideals are the ideals of humanity. Let us regard humanity in the light of these ideals and strive to form and train its character in consonance with the same. Let us make of our Lodges schools for the formation and training of our character, so many hundreds of millions share together the principles of freedom and justice, are far more precious to us than anything which scientific discoveries could bestow.

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NEW BAGUIO LODGE HALL

Brothers visiting Baguio nowadays will get a pleasant surprise when they go up the new Masonic Temple of Baguio Lodge No. 67, F & AM. For years since liberation, the brethren of the Lodge have been meeting in Snider Hall of the John Hay Airbase. This time the brethren have a brand new temple almost at the center of the city near the City Hall and the old central school. The new ₱50,000.00 edifice, recently dedicated with Most Wor. Bro. Howard Hick, Grand Master, as the honored guest, replaces the old building which was raised to the ground during the fight for liberation of the mountain capital.

Wor. Bro. Lawrence L. Wilson, Baguio Old Timer, was the moving spirit behind the project. He was ably supported by numerous brethren of the Lodge. Congratulations to the brethren of Baguio Lodge No. 67 for their splendid *esprit d' corps* in putting up such a beautiful building that is at once a landmark in the Pines City.

WESTERN CENTRAL LUZON LODGES IN CONVENTION

More than three hundred twenty-five brethren representing ten lodges of Masonic District No. 3 from Tarlac, Pampanga, Bulacan and Zambales convened at Olongapo for their first district Grand Lodge convention on September 13, 1958. Most Wor. Bro. Hick, with a party of twenty brethren from the Grand Lodge, was present at the conference.

The first activity of the day was the pilgrimage to the Rizal monument where brethren and their families, led by the Grand Master, gathered to pay homage to Rizal. After the ceremonies, the brethren repaired to the lodge hall for the main business of the day. Reports were given by the Masters of the ten lodges after which an open forum was held to discuss lodge problems and their solutions. After the conference, the delegates were served lunch at Brother Kong's restaurant with the Grand Master and Governor Barretto of Zambales as the main speakers.

Among the problems brought out were: acquisition of sites and construction or repairs of lodge halls, finances, charity work, etc. Gaining praise was the *esprit d' corp* of brethren of Lincoln Lodge No. 34 and Leonard Wood Lodge No. 105, who, to save money, put in time in menial jobs like driving dump trucks to bring in sand and gravel, taking up pick and shovel to put lawns in shape, do carpentry work in the lodge, and in addition, tightened their belts to contribute more to lodge funds. Individual brethren have been known to give liberally to charity funds for Christmas gifts to indigent people in their communities, and some of them without fanfare have been known to send orphans to school.

Reminiscences

By Most Wor. Bro. WILLIAM H. TAYLOR, PGM
68 Port St., Room 627
San Francisco 4, Calif.

Your Grand Master has been so gracious as to ask me to contribute an article, as Dean of the Past Grand Masters of our beloved fraternity in the Philippines, for publication in the Cable Tow.

In complying with the request my mind, naturally, goes back to the reasons for forming our Grand Lodge and the steps taken later to include all lodges in the Islands who wished to unite with us.

Long before Manila Lodge, No. 342, received its charter, there were lodges in operation in the Islands, comprised of Masons who were an honor to the fraternity whom any true Mason would have been proud to call "brother". The unfortunate situation was that these good and true Masons, since they belonged to lodges operating under charters granted by bodies not universally recognized, when travelling, especially in the United States, found the doors of Masonic Lodges closed to them.

When Manila Lodge was organized, since its charter was granted by the Grand Lodge of California, it found itself in the position of not being able to receive, as brothers, these good and true men who had honored their own lodges, and their country, by living up to the highest principles of the Order.

To me this was an intolerable situation, and our numerous communications with our Mother Grand Lodge in California ultimately led to their suggestion that we form our own Grand Lodge where we would be in a position to handle these questions to our own satisfaction.

Their suggestion was carried out and their constitution was adopted by the Grand Lodge of the Philippines by simply substituting Philippines for California wherever the name California appeared in the California constitution.

With this background, our new Grand Lodge was speedily recognized by the regularly constituted Grand Lodges throughout the world. My friend William Filmer was at that time Grand Master of the Grand Lodge of California, and with his blessing and recommendation, Grand Lodges in the United States, which seemed to have any hesitancy in granting recognition, were speedily convinced and the sought-for recognition was granted.

In the meantime our Filipino brethren, because of their history and their numbers, felt themselves entitled to the same recognition that the Grand Lodge of the Philippines had obtained. At that time Manuel Quezon was the acknowledged leader of the Filipino Masons. He and I were as close and as intimate as two friends could possibly be. He and I felt the future of Masonry in the Philippines depended on the solidification of the Masons of the Philippines in one Grand body, in order to eliminate such a situation in various parts of the world when a similar situation had existed. So he and I started to sound out the opinion in our two groups. Both he and I found considerable objection in each of our groups, and I know from my own experience that the objection was most pronounced.

While these preliminary moves in our respective groups were being

made, the regular session of the Grand Lodge of the Philippines was held and, in an endeavor to bring about this unification, I was elected from the floor as Grand Master. From then on both Quezon and I worked even more assiduously, to the end that we wore down the opposition in our respective groups. I would like to say my group was converted, but that would be far from the truth, as even after the general plan had been agreed upon, some of the "die-hards" wanted to hold an election before the Filipino brethren were admitted, which would naturally have delayed their coming into power for a year.

The Committee to arrange the unification, from the Philippine Grand Lodge, was myself, Newton C. Comfort and Chas. C. Cohn. My Masonic Library has been sent to the Philippines, but my recollection is the Filipino Committee was Manuel L. Quezon, Tomas Earnshaw and Teodoro M. Kalaw. At the meeting of the Filipino Masons I was requested to state why I was so keen to bring about this unification and how would the Filipino Masons benefit? I told them they would bring into the unification far more than would the members of the Grand Lodge of the Philippines, for they, by their lives and past performance, had shown themselves as having given the sincerest testimonial of their belief in living up to the principles of the Order, in that several of their brothers had suffered death for no other crime than they had been Masons; while all the Grand Lodge of the Philippines could give them was their rightful inheritance handed down from the Mother Grand Lodge of England of being able to visit as a brother in any of the Grand bodies of the world with which the Grand Lodge of the Philippines was in recognition. This was their right and due.

Never at any time in any of the negotiations was the fact ever mentioned that by the unification would the control of the Grand Lodge of the Philippines be handed over to the Filipino Brethren. It had been tentatively agreed that Quezon would be the first Grand Master and the voting started out in that manner, but when the Filipinos started to vote and they realized the power from then on was in their hands, every vote from them was for me. Past Grand Master Harvey was sitting at my right in the Grand East and I turned to him and said "Judge, what shall I do?" and he calmly replied "What can you do?" and that was that.

Days after, when I met Quezon, I asked him what happened and he said "The Filipino brethren wanted you but I will take it next year and you and I will make a pact that following my term there will be an American and this rotation, let us hope, will be maintained so long as there is a united Grand Lodge of the Philippines." This procedure has been caried out to this day. It has as a rule worked so successfully and I trust it may never be discontinued. So far as I can recall, there is but one living Past Grand Master who strove earnestly to bring about this unification of which we all are so proud, Edwin E. Elser, and I know he rejoices with me in the great work, one of the most noteworthy in Masonic history, in which we were privileged to take part.

Order of the Rainbow for Girls

Little do Masons and Eastern Stars in the Philippine realize that the Order of the Rainbow for Girls is a potent force in character education among the girls between the ages of twelve and eighteen who are members of the Order, mostly daughters of Masons and their friends. As of now, it has a combined membership of 300,000 scattered all over the United States and fourteen foreign countries. Since it was founded in 1922, it has had 800,000 alumnae or former members who had already reached the age of 18 years.

The order was founded by Most Wor. Bro. W. Mark Sexon, PGM of the Grand Lodge of Oklahoma in McAlester City where he was the Pastor of the First Christian Church. It will be of interest to brethren that MW Bro. Sexon, while a firm believer in Masonry, as in fact he joined practically all the orders connected with it, was also impelled by the desire to help the young girls have an order of their own. While two orders for young people were already in existence then: the Order of DeMolay for Boys, founded in 1919 by Most Wor. Bro. Frank S. Land and the International Order of Job's Daughters founded in May 1920 by Mrs. Ethel T. Wead Mick, an Eastern Star, Most Wor. Bro. Sexon intended to spread a movement that would not only admit girls with Masonic relationships, but also those who are their friends. Hence, he wrote a ritual for the girls and on April 6, 1922, under the sponsorship of the South McAlester Chapter No. 149, OES, the Rainbow Degress were exemplified to 171 girls, the first members on record, in the auditorium of the Scottish Rite Bodies of McAlester, Oklahoma.



In the Philippines, there are two assemblies of the Order of Rainbow: Perla Assembly No. 1, sponsored by Lodge Perla del Oriente, No. 1034 of the Scottish Constitution, and another in Clark Field, sponsored by Leonard Wood No. 105, F & AM, of our Grand Lodge. These two assemblies are under the supervision of Wor. Bro. Walter Schoening, who is Deputy of the Supreme Assembly in the Philippines. Since the introduction of the Order in the Philippines, many of its alumnae members have become members of the Eastern Star.

We are proud of the enthusiasm of the girls who have been invited to exemplify the Rainbow degrees to members and visitors of Nilad Lodge No. 12 on August 9, 1958 and in Corregidor-Southern Cross Lodge No. 3 on August 14, 1958. Moreover, the girls have been invited to give the degrees to members of the Grand Lodge at its annual communication in April 1959.

Masons and Eastern Stars in good standing are welcome to attend any of the meetings of the girls. Seeing them do the work will be an outstanding experience the elders will remember for a long time.

We would urge lodges to organize this type of youth organization. If this is not practicable, due to fund

limitations, at least lodges or individual Masons can start a Boy Scout or Girl Scout troop in their localities. Such a project will give Masons a great opportunity to serve our youth and give the members of the lodges much satisfaction. Boy and Girl Scouts of the Philippines have well-rounded programs and only need adult guidance and support. This is indeed an excellent Lodge project which can keep old and young members of the lodge busy.

If interested, write either to the Boy Scouts of the Philippines or the Girls Scout of the Philippines, c/o the Grand Secretary, Plaridel Temple. We will furnish you with materials to begin socuting activities. We guarantee that once you start, the boys and girls will win your hearts and you will become a scouter with them forever.–HRH

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JAPANESE MASON VISITS PHILIPPINES

Brother Juijo G. Kazai, a member of one of our lodges in Japan and director of the Philippine Society of Japan dropped in, almost unexpectedly last month. He was the guest of M. W. Bro. Michael Goldenberg, PGM.

Brother Kazai was on official Japanese Government business but found time to visit with his brothers in the Philippines. A highlight to us was his attendance at the Scottish Rite luncheon, August 23, when he was called upon to speak. Extemporaneously he remarked that he was so pleased with the efforts of our Grand Lodge to assist masonry in Japan and that being with the Philippine brethren was reassuring to him.

He had tears in his eyes when with great emotion and sincerity he recalled the unnecessary atrocities and cruelties of war which could have forever estranged Japan and the Philippines, but that the Filipinos were forgiving and like Freemasonry, able to put aside feelings when the good of our children and the free world was at stake, and profit by the past.

BAYANIHAN ON TOUR

Dancers and musicians of the Bayanihan Folk Arts Center, in cooperation with the Philippine Women's University, placed the Philippines on the cultural map of the world when it made a tour to Bangkok, Rome, Barcelona, Madrid, Paris, London, Brussels and various cities of the United States, dancing and playing authentic Philippine dances and music to full houses in those cities. In practically all the places where they performed, they were wildly applauded. They not only performed on the stage but on TV as well.

This dance group has, since 1937, been performing for school audiences, social functions, at national and international conferences in the Philippines, and in addition, in request performances for visiting officials and artists. On August 11, 1958 it publicly performed for a vast Philippine audience at the Jose Rizal Memorial Coliseum, donating all the proceeds to the 10th Boy Scout International Jamboree Fund, the outstanding Youth activity scheduled for July 1959, which incidentally should enjoy the support of all Masons.

Of interest to Masons is the fact that the head of the group is Miss Helena Z. Benitez, daughter of Most Wor. Bro. Conrado Benitez, and a cursory look at the list of dancers and musicians reveals that a number of them are children and relatives of Masons.

OFFICIAL SECTION

With the masonic year drawing to a close we wonder if much thought is being given to improvement in lodge affairs so that our next year will be a better year.

Lodge attendance is important and when lodge attendance is good, more attend and participate in lodge affairs and like the vicious circle when lodge affairs are carried out well, with active participation, attendance grows.

Let us take a tip from our American brethren who have studied this problem some years ago and read this:

LODGE ATTENDANCE

Some years ago the Masonic Service Association of the United States published a bulletin in which they put forward 12 suggestions or ways in which to incite the interest and consequently increase the attendance of the brethren at lodge meetings.

From actual experience we can truly claim that, generally speaking, the Master of a lodge has no greater problem to solve than to find ways and means of inducing his brethren to show up on "lodge nights".

We cannot doubt that every Master has the good of his lodge at heart and that he is always willing and eager to do everything possible to so conduct the business of the lodge that every meeting will produce something that will interest the brethren and tend to cause them to look forward to the next meeting.

It was suggested that as a general rule, the manner in which to increase lodge attendance is to put on something different on occasions.

A lodge that is ever-burdened with degree work is apt to become monotonous unless the degree work is dispensed with an occasional special meeting is called for social and fraternal fellowship.

As lodge attendance is such an important subject, let us examine in some detail the suggestions that were put forward.

(1) *A SURPRISE MEETING*

It seems to be quite a good idea that the Master should announce to the brethren that he will have a surprise for them during the next meeting, pass along the hint that there will be something put on that they have not witnessed before.

However, before making a definite announcement of this type, I believe that it would be as well to have a program all mapped out before hand.

This should be done by a capable committee appointed by the Master which could arrange to bring up matters concerning Masonic law and behavior such as having a brother, a newly raised brother if possible, to cross the room between the East and the Altar.

The Master would call him to order for this breach of unwritten Masonic law and then another brother, preferably a Past Master, would explain why no brother should walk between the East and the Altar while the lodge is at work.

During a ballot, arrange for a brother to leave the room, declare the ballot illegal and have it taken again and let a brother explain why it was called illegal.

The Master could arrange for a brother to call for an adjournment and then have someone explain that parliamentary procedure that governs

most assemblages cannot be applied to a Masonic lodge because of the powers and prerogatives invested in the Master.

The Master could get a debate started on any Masonic subject, make a decision and have a brother appeal from that decision and then call upon some brother who could render an explanation why a decision of the Master cannot be appealed against in lodge but only through the Grand Master or Grand Lodge.

There are many ways in which a surprise meeting could be made most interesting as well as educational and it could be used on many occasions after the business had been disposed of and it has the added advantage that it would cost practically nothing and would require but a little time to prepare and it would be a wonderful manner in which to learn Masonic law and constitutions.

(2) *A MASONIC EXPERIENCE MEETING.*

It's practically every lodge there are a certain number of brethren who have had a few unusual experiences in their Masonic careers.

Perhaps one had found himself in a condition of distress in a strange place and was obliged to seek temporary assistance through a Masonic lodge, another could tell of them, to him. Strange ways and customs that he had witnessed in another jurisdiction, perhaps a brother had discovered a clandestine Mason during a lodge meeting and how it was dealt with.

This suggestion could also be the means of putting a lot of interest into a meeting and it would require but a little time in order to find out who had had any unusual experiences and arrange accordingly.

(3) *DEBATE IN LODGE.*

A debate can be interesting as well as instructive if properly managed but the subjects for debate should be very carefully chosen.

The Master should select an interesting Masonic subject on which opinion is divided, appoint two teams of debaters and then let them to go it after all business matters have been dealt with.

However, it is imperative that a strict control should be exercised over the debate, each side being given a certain number of minutes for presentation, rebuttal and closing.

There are many subjects that are suitable for debate, such as:—"Resolved that the Fraternity could accomplish more useful work if lodges were limited in size", or "Resolved that perpetual jurisdiction over rejected canddiates is not justified" and so on.

Great care should be given to the conduct of the debate and the Master should make it very clear that the subjects are debated only for the information that such an exchange of ideas will bring out and that there is absolutely no intention that this information will ever be used to change existing customs and practices of the Fraternity.

Such debates can be most instructive and interesting if properly handled and controlled and it should also be remembered that some subjects can be debated that are of a lighter and more numerous nature, yet, at the same time, still within the limits that are required for lodge decorum.

(4) *A PAST MASTER'S NIGHT.*

It is quite a good idea to arrange for a team of Past Masters to put on a degree, this practice should tend to

cause the "old boys" to maintain an active interest in lodge affairs and helps to keep them active regarding the ritual.

By far the greater majority of Past Masters are generally glad to get an opportunity to get into action once again and it will be found that they will tend to take a greater interest in the doings of the lodge.

(5) *WHAT IS YOUR OPINION.*

Under this heading it was suggested that several brethren should be called upon to give a 5-minute talk on what he thinks the lodge requires or what the lodge should be doing in order to accomplish better work for the benefit of the Craft and humanity in general.

Such items as a new building, new equipment and kindred subjects involving an expenditure of lodge funds for the material improvement of the lodge building and equipment should not be brought up under this heading.

The talks should be devoted to such subjects that would tend to make the lodge activities more alive, more interesting, more able and of more benefit to the members and community.

Such discussions should produce many worthwhile ideas and suggestions in which all present should be invited to take a part after the selected speakers have finished as it will generally be found that others may have ideas that might be well worth developing.

(6) *A QUESTION BOX.*

It was also suggested that a small box with a slot cut in the top be located in the ante-room into which the brethren are invited to drop written questions regarding any Masonic subject to which they would like to find the answer.

It would be well to announce that all questions would be answered during the course of the next stated meeting, as a sort of encouragement to the "timid brethren". It might be necessary to induce a few of the "old timers" to drop in a few questions in order to set the ball rolling.

Once the scheme gets under way, it should prove to be a most interesting and instructive feature of lodge meetings and it is quite possible that the Master will get a few questions to answer that will entail a little research work on his part but that should tend to improve his Masonic knowledge and do him a lot of good.

(7) *SONGS AND POETRY OF THE CRAFT.*

Included in this list of suggestions there was a section devoted to the propagation of Masonic poetry and, although at first glance, this subject may tend to cause the average brother to sort of "turn up his nose" at the mere mention of poetry, nevertheless, the suggestion is well-founded and should be given every consideration.

Really good Masonic poetry is somewhat scarce, however, there is sufficient to be found in order to provide for several evenings' entertainmen.

It was suggested that the Master should select a few of the brethren and induce each one of them to commit to memory a certain selected poem and to prepare a few remarks on the poem, it's meaning and significance, which will generally be well received by the brethren as an interesting and instructive interlude after business affairs have been disposed of.

(8) *ENTERTAINMENT.*

Under this heading, the suggestion was put forward that the formation of a glee club, a dramatic club, a study club would tend to awaken the interest of the brethren and might well prove to be a good way to keep the brethren coming to lodge meetings.

(9) *MASONIC RITUAL.*

The idea was put forward that the interest and attention of the brethren could be held by having certain portions of the ritual recited by several brethren.

It was suggested that short portions of the Middle Chamber Lecture, the prayer of the 3rd. degree and any other parts of the rituals could be selected and that the brethren chosen should recite the same part in order to indicate the how different the appeal can be when delivered by different brethren in different ways.

Of course, the portions of the ritual selected should be short in order to produce the most effect and it was hinted that perhaps the Master would consider the awarding of a token prize for the brother who, in the opinion of the brethren present, accomplished the best rendition, however, it was opined that in the event that a prize would be given that the balloting should be done on slips of paper and that the brethren should be advised accordingly in advance.

(10) *THE BUSY LODGE.*

Under this heading it was brought out that in those lodges that are so burdened with degree work and other routine affairs that they have no time for anything else on regular meeting nights, that the Master might add to the interest of the brethren if he did not permit the lodge business affairs to be unduly drawn out by a lot of endless and repetitious talk from well meaning brethren who had very little that was worthwhile to say but took up most of the evening to say it.

However, in following this excellent suggestion, the Master should be extremely careful that he does not shut off a debate in an arbitrary manner or rap any brother down in a dictatorial fashion, but it should be possible to govern all business meetings with dispatch without loss of dignity and without treading on anyone's delicate toes.

If this suggestion is followed, it should be possible to conduct all lodge business with propriety and in such good time that there will generally be sufficient time to put on an interesting talk or other item that would be of interest to the brethren.

(11) *THE MASTER TALKS.*

The idea was put forward that the Master, in the absence of any other speaker, should have something of an educational and interest value to tell the brethren, in this way he would be but following the admonition he received during his installation to the effect that he shall "spread and communicate light and knowledge to the brethren of his lodge."

This would, of course, make more work for the Master but Masters are expected to work anyway so that should not be considered a deterrent.

(12) *DEPARTING FROM THE CUSTOMS OF HIS PREDECESSORS.*

In this final section, it was suggested that the Master would possibly increase interest and attendance by departing somewhat from the ways of

the previous Masters and do something that they did not do.

Care was taken to point out that this should not be taken to indicate any type of criticism of any of the Wor. Brethren who occupied the Oriental Chair, what they did was probably interesting and different and correct, however, anything new is generally looked upon as being of interest and that which stimulates interest in the brethren would cause them to remember that they have a duty to fulfill on lodge nights thus an increase in attendance is generally attendant upon continued interest.

It is a Master's privilege to depart, with good reason, from the generally accepted order of business provided always that he does not violate the provisions of the constitution.

It was reported that a certain Master sometimes had an obscure brother of his lodge, who had shown some interest in mastering the ritual, conducted to the Altar and there congratulated upon his efforts, this was his way of doing something different and was always unexpected, the more unexpected it was, the better was the effect created in the lodge.

Another Master was reported to have made a practice of extending a special welcome to the oldest Past Master present and other brothers were similarly treated on various occasions.

The Master should encourage debate, request comments on any Masonic question that might come up: It seems to be a general rule that the more brethren that the Master is able to get up on their feet, the greater will be the interest displayed by the brethren, always taking into consideration that they should not be permitted to be too long-winded or repetitious about it.

In carrying out these suggestions it was pointed out that there should be a time limit put on such activities and 40 minutes was suggested, otherwise they are liable to over-reach their intention and lose the interest they are supposed to create.

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LODGES UNDER DISPENSATION CHARTERED

The three Lodges under dispensation since last year have been duly chartered with officers of the Grand Lodge attending.

Most Wor. Bro. Howard R. Hick, Rt. Wor. Bro. Macario Ofilada, V. Wor. Bro. Juan Alano, and Wor. Bro. Hermogenes Oliveros, flew to Davao City to constitute Davao Lodge No. 149 on August 18, 1958.

King Solomon Lodge No. 150 was constituted in Plaridel Temple of August 11, 1958 with the following members of the Grand Lodge participating: Most Wor. Bro. Howard R. Hick, Rt. Wor. Bro. Macario Ofilada, Wor. Bro. Thomas Loft, Wor. Bro. Hermogenes Oliveros, Wor. Bro. Alberto Donor, Wor. Bro. Adeeb J. Hamra, and Wor. Bro. Perry C. Curtis.

In the last week of September, Most Wor. Bro. Howard R. Hick, flew to Tokyo, en route to the United States, to constitute Rising Sun Lodge No. 151 with the help of brethren in Japan. Rising Sun Lodge is one of the four lodges in Japan under the jurisdiction of the Grand Lodge of the Philippines. Twelve other lodges which used to be under the Grand Lodge of the Philippines formed the nucleus of the Grand Lodge of Japan which was organized in 1957.

With other Masonic Organizations

We are extremely proud that in our Grand Jurisdiction the other allied Masonic organizations are working hard to increase their membership, engage in activities that make them felt in the communities, and have organized subordinate units into national groups this attaining Philippine autonomy for themselves.

SCOTTISH RITE

Many who heard of the ambitious plan of the Scottish Rite to hold weekly luncheons believed failure was certain. They prophesied that such weekly luncheons would suffer the same fate as the monthly luncheons initiated in 1950. They just ended, nobody knew how.

But, three years ago, the weekly luncheons were begun. At its inception people quizzically thought: how could any organization, week in and week out, attract members to a weekly luncheon? And yet, today, the Saturday luncheon, held at the Scottish Rite Temple, is still going strong and is attracting Masons and non-Masons to sit at the tables, enjoy a good meal and real good fellowship, and listen to striking ideas pronounced by the guests speakers—all of them leaders in their various fields. Somehow the Scottish Rite has done the impossible.

The excellent speakers, good turnouts, and wholesome food for the body as well as the mind, all make the brethren come back for more. Even the brethren from the provinces who have been there once make it a point to schedule their trips to the city so they can be at the luncheon. Without exception, the speakers and their ideas have made authoritative news, whether they be on medicine, economics, politics, diplomacy, or social work.

A Protestant Mission owned radio station has sought permission which was given, to tape-record the speeches for future rebroadcasts.

It is gratifying to find that some Masons accept the challenge and despite odds, make a success of their efforts. Our Grand Jurisdiction is better because of the weekly Scottish Rite luncheons and we hope that they will continue their efforts and that our brethren will continue to support this outstanding Masonic project.

YORK RITE

Congratulations to all members of the York Rite in the Philippines. We are happy and proud that for half a dozen years they have enjoyed an established Grand Chapter of Royal Arch Masons of the Republic of the Philippines. For the year 1958-59, the Grand Chapter has for its Grand High Priest, Bro. Lloyd O. Haig, an active promoter of the progress of Capitular Masonry here. As of this writing, they have 18 chartered chapters and 4 more under dispensation.

Over a year ago, the various chapters of Cryptic Masonry organized the Grand Council of Royal and Select Masters of the Philippines and for the year 1958-59, Bro. Charles Alton Richards is their Grand Master. Up to last year, the Grand Council had four subordinate councils under its jurisdiction. This year, however, Guam Council, which used to be under the Grand Council of California, was added to the grand jurisdiction of the Philippines, thus making the total of subordinate councils to five. Early this year, the Cryptic Masons of Clark Field organized, by dispen-

sation of the Philippine Grand Council, the Stotsenburg Council, U. D.

The high honor has seemed long overdue, but now that it has come to our Philippines, we are confident that York Rite brethren, willing and capable that they are, will work to maintain York Rite Masonry on the high level that it has always been in the past.

The officers of the Grand Lodge of the Philippines are proud that now we have independent components of the York Rite.

We are hoping that in time, the Knights Templar and the Shriners will organize their independent Philippine groups. Who knows someday the Philippines will truly be the Masonic capital of South East Asia.

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ATIENZA AND STRANSKY ELECTED TO HIGH OFFICE IN BLOOD GROUPS

Wor. Bro. Dr. Romeo Y. Atienza of Cosmos Lodge No. 8 & Bro. Dr. Eugene Stransky of Rafael Palma Lodge No. 147 have recently been elected to high office in two international blood science societies.

Bro. Atienza, who is President of the Philippine Medical Association, was recently elected Vice-President of the International Blood Transfusion Society, while in attendance at the conference on blood transfusion in Geneva, Switzerland.

Bro. Stransky, earlier, was elected President of the Far East Society of Hematologists at its conference in Tokyo and later received word that he had been elected Vice-President of the International Society of Hematologists with headquarters also at Geneva.

WE ARE HOPING....

We are hoping some kind brothers or Lodges can donate a shelf or a bookcase or a steel cabinet for THE CABLETOW for our editorial writers to store source materials,—books, magazines, monographs, clippings, etc. We have started to collect such materials and now we are badly in need of the proper places to store them in.

We desire to have a "morgue", a storing place for cuts and pictures, properly labelled and catalogued so they can be used when needed. Our editorial and copy writers will find these convenient for their researches as they have to depend on these materials in addition to personal interviews to check on data contained in the articles and news items written or submitted for publication. You know how it is, truth always makes men free—free from error and criticism.

Why the hope . . . For the last two years, the funds available for printing THE CABLE TOW have not always been sufficient, the subscription rate being too low.. Consequently, the Grand Lodge has been putting up the difference. This year, everybody working for CABLE TOW is doing volunteer work, a sort of labor of love, that our magazine may live on its income. However, as funds permit, we will increase the pages, make further improvements, without intent to save, only to put it back and keep it in the black.

Any brother or Lodge so imbued with our need will please communicate with us. The gift or donation need not be big — a little from many accumulates. Such gifts or donations will be gratefully acknowledged.

Do you know that.....

Just 24 years ago four hundred and forty two Brethren assembled in the Blue Lodge room on November 20th to witness the conferring of the Third Degree of Masonry on Brother Benjamin Shannon Ohnick of Manila Lodge No. 1, by a special team of Justices of the Supreme Court and prominent attorneys.

These 422 Brethren represented 67 lodges of this Grand jurisdiction, 31 visitors came from 19 different jurisdictions in the United States. All were deeply interested until the closing moment of exactly low twelve. It was the largest tiled meeting ever held in the history of Manila Lodge No. 1.

Far East Chapter No. 15, National Sojourners, headed by President George R. Harvey, utilized this occasion to make its annual visitation of a Lodge.

Most Worshipful Grand Master, Manuel Camus, accompanied by officers and members of the Most Worshipful Grand Lodge, also made an official visitation.

Most of the credit for the success of the affair is due to Rt. Wor. Bro. S. R. Hawthorne, whose active promotion of attendance and organization of the degree teams was aggressive and effective. The cooperation of the Master Mason's Chorus and the officers and members of sister lodges did much to matke the affair the complete success that it was.

We believe that Manila Lodge No. 1 has again proved the theory that in order to get attendance and active participation, constant variety, careful planning and organization, and enthusiastic promotion are necessary. There must be opportunity for the maximum personal participation. At this particular affair, the degree team was composed of a number of Brethren who had taken no active part for years in conferring a degree of Masonry.

Over 65 Brethren were actively engaged in some responsibility during the course of the evening's activities.

The degree team, itself, was a thoroughly composite group of both Filipino and American brethren, whose mother Lodges are scattered throughout the entire length and breath of the Philippines Archipelago as evidenced by the following:

First Section

W.M. Antonio Gonzales	P.M.	Luz Oceanica No. 85	P.G.M. 1932
S.W. George R. Harvey	P.M.	Corregidor No. 3	P.G.M. 1914
J.W. Rafael Palma	P.M.	Sinukuan No. 16	P.G.M. 1920
Tr. Leonard Goddard	Member	Mayon No. 61	
Sec. Delfin Jaranilla	P.M.	Sinukuan No. 16	
Chaplain Eugene A. Perkins	P.M.	Southern Cross No. 6	
Marshall Antonio Horrilleno	Member	Iloilo No. 11	
S.D. John R. McFie	P.M.	Southern Cross No. 6	
J.D. Emilio Virata	P.M.	Ibarra No. 31	
S.E. Joseph N. Wolfson	Member	Manila No. 1	
J.S. Gregorio Narvasa	P.M.	Batong Buhay No. 27	

Second Section

K.S. Seldon W. O'Brien		St. John No. 9	
H.T. Conrado Benitez	P.M.	Bagumbayan No. 4	P.G.M. 1929

Twelve Fellowcrafts

1. Lot D. Lockwood	P.M.	Mayon No. 61
2. Leonardo Garduflo	P.M.	Sinukuan No. 16
3. Eduardo L. Claudio	S.W.	Batangas No. 35
4. Manuel Roxas	P.M.	Makawiwili No. 55
5. Jose Altavas	P.M.	Makawiwili No. 55
6. Luciano Ortiz	Member	Sinukuan No. 16
7. Nicolas Buendia	P.M.	Malolos No. 46
8. Marciano Guevara	P.M.	Rizal No. 22
9. Julian Sogueco	P.M.	Labong No. 59
10. Policarpio Aromin	S.W.	Cabanatuan No. 53
11. Apolinario S. de Leon	Master	Pampanga No. 48
12. Julio Alvero	P.M.	Malinaw No. 25
Way-faring man—Adam T. Tanner	P.M.	Noli Me Tangere No. 42

Men of Tyre

1. Castor P. Cruz	P.M.	Silanganan No. 19
2. Natalio Balboa	P.M.	Hagdang Bato No. 87
3. Jose P. Guido	P.M.	Nilad No. 12

Sea-faring man	Victoriano Yamson	Batung Buhay No. 27
Secretary	Clyde DeWitt	St. John No. 9
Working tools	Teodoro M. Kalaw	Nilad No. 12, P.G.M. 1928
Congratulations	Ewald E. Selph	Southern Cal. 278, Los Angeles
Lecture	Joseph F. Boomer	St. Johns No. 9
Charge	George C. Butte	University Lodge No. 1192, Texas
Address	Jose Abad Santos	Bagumbayan No. 4
Address	John A. Hull	Corregidor No. 3
Address	Manuel Camus	Cosmos No. 8, Grand Master

The Master Masons' Chorus

Bro. Jack Brookman	Bro. David H. Findley
" Ted Gaylor	" George Caldwell
" Alden Scovel	Bro. L. Rothenhoefer
Bro. Edwin M. Cooper	" J. M. Shurdut
" George A. Mayhew	" A. K. Spielberger

Organist—Neville R. Baugh, Manila Lodge No. 1

When we think that, lodge attendance is poor and programs uninteresting, it might be well to remember what this lodge and *others did* way back when. Let us plan such outstanding events and do all we can to bring our lodges together and increase our fellowship as this outstanding event in 1934 must have done at that time. HRH

The values of personal liberty are, of course, best demonstrated by individuals. It is they who have liberty and it is their use of liberty that can make it a dynamic force.

—Bro. John Foster Dulles.

A VIGNETTE OF PHILIPPINE HISTORY

We are indebted to Prof. Leopoldo R. Serrano, of the History Department, University of the Philippines for furnishing us this little historical fact from his collection of historical incidents during the Philippine Revolution:

The Masons

Outwitting the Spanish friars in their own game seems to be a regal personal achievement of Mateo Andas, a Katipunan leader.

During the early days of the revolution, Filipino liberals organized several masonic lodges to promote the people's fight for reforms and to support native propagandists abroad. To counteract their clandestine activities, the friars resorted to smear

A VIGNETTE OF . . . .

campaigns. They painted the masons as monstrously as possible so that the people came to fear them more than they did the tikbalangs. In Bay, Laguna, the people trembled at the mere mention of the word "mason."

On September 21, 1896, wrote Gen. Santiago Alvarez in his *Ang Katipunan at ang Panghihimagsik,* Mateo Andas descended upon Bay, attired lavishly as a moro-moro prince and accompanied by a detachment of men armed with bolos. Andas saw in the people's fears of the masons the opportunity to secure more arms.

"Mason! Mason!" Andas shouted at the top of his voice as he entered the town with his men. He was on horseback at the head of the column and he brandished his sword arrogantly. Gen. Alvarez continued:

> ". . . All those who heard him ran to their houses and shut their doors and windows, while the cuadrilleros, or police, hid in the government building and became demoralized by fear when they heard the word "mason." And as the one shouting came closer, they shut the windows and took cover, instead of holding their guns and preparing themselves for any eventuality. When he was in front of the government building, "Prince" Andas, surrounded by his soldiers, shouted "Mason! Mason! Men of the tribunal, give us your guns and bullets if you don't want to die." And these caused the cuadrilleros to surrender and throw their guns and bullets from the windows. The soldiers of "Prince" Andas gathered them, roamed around the town, confiscating all firearms they found.

PHILIPPINE DOCUMENTS

In an article in the Manila Times Magazine for July 27, 1958, Prof. Gregorio F. Zaide gives some very interesting information that in *Archivo General de la Nacion* of Mexico, Mexico City, are found 12,407 documents relating to the history of the Philippines.

Doubtless, Brother Masons will find the documents on the *Santa Inquisicion* the most interesting in that the 1,443 documents present a story unique in the annals of our not so distant past. Officially, the *Inquisicion* was brought to the Philippines in 1871 when Mons. Domingo de Salazar, the first Bishop of Manila, was made the *Comisario* or head of the dastardly pursuit.

It will be recalled that before the Inquisition, Europe was seething in spiritual unrest as a result of the reform movements advocated by staunch Roman Catholic clergymen and great religious thinkers like John Wycliffe of England, John Hus of Bohemia, Zwingli of Zurich, Savonarola of Italy, John Calvin of Scotland, Erasmus of Holland, Cardinal Jimenez of Spain, and Martin Luther of Germany, among others.

As a matter of fact, scarsely a month after Magellan landed on the shores of Mactan, Cebu, in March, 1521, Martin Luther was facing a Diet of princes of Germany, princes of the Roman Catholic Church, and the Holy Roman Emperor, Charles, himself, in Worms, Germany. The Diet demanded that Luther retract every word he had written in his books suggesting reforms in the Roman Catholic Church. Luther refused to retract and years later, in 1529, left the Roman Catholic Church and started the Protestant

Next page, please

Movement. This movement spread like wildfire and to counteract it, the Roman Catholic Church initiated the Inquisition.

The Inquisition was aimed to stop heresy, blasphemy, witchery and other crimes against the Roman Catholic Church by putting to death those accused of such crimes. In the Philippines, the jurisdiction of the Inquisition was over all Spaniards, Portuguese, French, Irish, and other white residents, but exempted native Filipinos and Chinese.

Among the victims of the Inquisition in the Philippines were:

1. Doña Ines Alvarez de Gibraleon, wife of Former Governor Guido de Lavezares, accused in 1580 of witchery;
2. Manuel Gil de la Guardia, a Portuguese residing in Manila, accused in 1599 of being a Jew;
3. Cornelius Querin, a Dutch, accused in 1618, of being a Calvinist;
4. Juan de Has, a French, accused in 1616, of blasphemy;
5. Primo Pablo, a German, accused in 1616, of practising Protestant rites in Manila;
6. Francisco Queles, an Englishman, accused in 1616, of being an adherent of the Anglican church;
7. Governor General Diego de Salcedo, arrested and shipped in chains to Mexico for trial, accused in 1688, for hereby and treason;
8. Governor General Manuel de Bustamante y Bustillos, whose property was seized and who was later killed by a mob led by the Friars in 1718;
9. Cesar Fallet, Spaniard, accused of heresy in 1755. (He must have been pardoned for in 1762, with Simon de Anda, he commanded the Spanish and native troops defending Manila against the British invaders);
10. Diego . O'Kennedy, Irish, accused in 1757, of being a Mason;
11. Juan Cancelly, Italian, accused in 1775, of heresy; and others.

Our Grand Lodge will be doing a great service to our country if it can make arrangements to have the documents micro-filmed and the complete set kept in our Masonic Library. The presence of micro-films of these documents in our country will be of incalculable value to our historians. As a start, a complete micro-film set of the Ramo Filipinas, consisting of 5,307 documents, can be had for a relatively small cost copied from the set in the Newberry Library in Chicago.

With the discovery of these documents, competent historians are of the consensus that Philippine history will have to be rewritten.

Our next issue, coming out December 15, 1958, we hope will be bigger if we can get advertisements.

Brethren with a Christmas Message or New York Greetings, Brothers who own, manage or work for firms, with good products to sell will find this, our magazine, with its select readership, a good medium of publication.

When we do solicit advertisements, will you please consider this as one of your media?

Until then, better luck and happiness.

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THOUGHTS OF MASONS

Sincerity, integrity and tolerance are, to my mind, the first requirements of many to a fine, strong character. The above, though brief, is what I believe all of us should practice in our everyday life.

George C. Marshall

A slender acquaintance with the world must convince every man that actions, not words, are the true criterion of the attachment of friends.

George Washington

If a man lives a decent life and does his work fairly and squarely so that those dependent on him and attached to him are better, then he is a Success.

Theodore Roosevelt

In our effort to make permanent the peace of the world, we have much to preserve—much to improve—and much to pioneer. As we strive to reach the fulfillment of our quest, we will do well to recall the words of Thomas Jefferson: "I have sworn upon the altar of God eternal hostility against every form of tyranny over the mind of man.

Harry S. Truman