

The Cable News

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES



MWB Juan S. Alano, Grand Master, presenting a check for P5,000.00, a contribution of the Grand Lodge to the Rizal Centennial Fund, to the Hon. Jose E. Romero, Secretary of Education and Chairman of the Rizal Centennial Commission. In the picture are: WB Luis Montilla, Executive Director of the Commission; MWB Vicente Orosa, PGM; Dr. Daniel Salcedo; Mrs. Ramona T. Alano; Secretary Romero; the Grand Master; MWB Esteban Munarriz, PGM and Grand Secretary; Mr. Vicente Suarez, Asst. Director of the Commission.

1961

RIZAL CENTENNIAL YEAR

1961

VOL. IV
(New Series)



No. 2
October 1961

Published in January, April, July and October of each year by the Grand Lodge of the Philippines, Inc. at 1440 San Marcelino, Manila. Re-entered as Second Class Mail Matter at the Manila Post Office on July 29, 1958.

Subscription Rate — P1.00 a year

JUAN S. ALANO
Editor-in-Chief

Board of Editors:

WILLIAM QUASHA, PEDRO GIMENEZ, CHARLES MOSEBROOK
HOWARD R. HICK, ESTEBAN MUNARRIZ, MACARIO M. OFILADA,
MACARIO C. NAVIA, SINFOROSO PADILLA, JOSE C. VELO, MATEO D. CIPRIANO

N. B. MELOCOTON
Managing Editor

JOSE DOMINGO
Business Manager

FLORENCIO A. R. ILAGAN
Circulation Manager

ELECTED GRAND LODGE OFFICERS

Most Wor. Juan S. Alano (45 & 137) Grand Master
William H. Quasha (80) .. Deputy Grand Master
Pedro Gimenez (51) .. Senior Grand Warden
Charles Mosebrook (82) .. Junior Grand Warden
Howard R. Hick, PGM (1) .. Grand Treasurer
Esteban Munarriz, PGM (14) .. Grand Secretary

APPOINTED GRAND LODGE OFFICERS

Aurelio Corcuera (4) .. Grand Chaplain
Roman Lorenzo (89) .. Grand Orator
Manuel M. Crudo (4) .. Grand Marshal
Augusto Santos (30) .. Grand Standard Bearer
Emilio Asistores (7) .. Grand Sword Bearer
Jose M. E. de Leon (57) .. Grand Bible Bearer
Hermogenes P. Oliveros (82) .. Senior Grand Lecturer
Manuel K. Torres (12) .. Junior Grand Lecturer
Edward Drozynski (44) .. Senior Grand Deacon
Gregorio P. Domingas (152) Junior Grand Deacon
Jose Ma. Cajucom (95) .. Senior Grand Steward
Mateo D. Cipriano (14) .. Junior Grand Steward
Richard L. Rose .. Grand Pursuivant
Nicasio Valderroza .. Grand Organist
Escolastico Cuevas .. Grand Tyler

DISTRICT DEPUTY GRAND MASTERS

District No. 1 .. William H. Quasha (80)
District No. 2 .. Francisco Z. Reyes (60)
District No. 3 .. Rufino S. Roque (144)
District No. 4 .. Alberto Suguitan (71)
District No. 5 .. Teofilo Goyena (56)
District No. 6 .. Doroteo M. Joson (53)
District No. 7 .. Pacifico C. Marin (77)
District No. 8 .. Purisimo Ramos (34)
District No. 9 .. Amando D. Ylagan (122)
District No. 10 .. Fortunato Ejercito (15)
District No. 11 .. Marciano C. Evangelista (35)
District No. 12 .. Vicente Tan (28)
District No. 13 .. Bayani C. Fontanilla (61)
District No. 14 .. Pantaleon A. Pelayo (50)
District No. 15 .. Fidel Fernandez (47)
District No. 16 .. Serafin L. Teves (91)
District No. 17 .. Aniceto Belisario (130)
District No. 18 .. Roman O. Tesoro (50)
District No. 19 .. Jose L. Araneta (45)
District No. 20 .. Robert A. McLaughlin (123)
District No. 21 .. Elmer D. Rastorfer (142)
District No. 22 .. Norman W. Karschler (120)

In this issue...

GRAND MASTER'S
MESSAGE p. 29

THE REZAL
RETRACTION p. 31
By WB. C. F. Arkoncel

IT COULD HAPPEN
HERE p. 35
*By MWB. Jose Trajano
Gonzales*

IN THE LORD IS ALL
OUR TRUST p. 41
By Bro. Esteban Guillermo

WHAT MASONRY
MEANS TO US p. 44
*By Bro. Raymund E.
Wilmarth*

THE GRIP OF THE
LION'S PAW p. 48
By WB. Jose S. Gatmaitan

ARGUMENTS IN MY
DEFENSE p. 51
By WB. Jose P. Rizal

DAGUPAN CITY LODGE
NO. 159 p. 54

ABOUT CUBAN
MASONRY p. 57

TELL US ABOUT OVER-
SEAS MASONRY p. 58
By Bro. Leo A. Hatten

Grand Master's Message

This being the last issue of **The Cable Tow** for 1961, I cannot help jotting down my observations on the year-long celebration of the Rizal Centennial now that it is in its last quarter.

The second to the last day of the last month of this year brings a climax to the celebration when the country commemorates Rizal's death by musketry on Bagumbayan field. Rizal is dead; long live Rizal!

His ideals and his teachings should live on in the mind and heart of every Filipino Mason particularly and it behooves us to inculcate those ideals and teachings in the minds and hearts of our children and our children's children; not that we each pay lip service to those ideals and teachings, but that these become part and parcel of our daily lives.

It is regrettable that the Filipinism of Rizal, for which he lived and sacrificed his life, has only superficially touched us. The abuses he exposed continue to exist today; the ideals he had hoped his countrymen would live by are ignored; three score and five years after his death, the Philippines, now politically free, is economically enslaved.

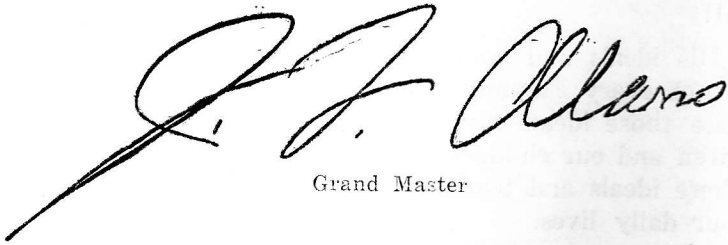
To be frank about it, the fault is in us. Our nationalism weakens at the sight of gifts and donations regardless of the harm such gifts and donations intimate to our body politic. Our nationalism is the day-to-day type, not the generation-to-generation kind. As long as we are known to be like this, we cannot lay out and prosecute any long-range plans. It is about time that we change our attitude. We should feel and live our nationalism; we should be willing to make sacrifices that we may dignify that nationalism.

We are gladdened to know that nationals and aliens in our country are now busily engaged in improving our farming methods. We farmers are still the backbone of our country and our efforts to raise

our rate of production is laudable. There is still much to do and brethren can do their share bit by bit. Bro. Rizal was himself a farmer; was raised on a farm; and during the last four years of his life acquired and operated a farm of his own in Dapitan. There he taught the young and old to produce more.

Many of our brethren are helping in the industrialization of our country. This again is laudable because we have to produce more and more for our population which is increasing by over half a million every year.

By increased production in our farms and factories, we help our country and people. This is the kind of nationalism that we can be proud of; the kind that will earn the respect of other countries. This way we become internationalists because first of all we are nationalists.



Grand Master



THE TEST OF TIME

Masonry, like the pyramids embedded deeply in the soil of Egypt, has stood the shock of centuries, and towers sublimely over the wrecks of time, Such is the genius of Masonry. Over all departments of life, it casts a bright and genial sunshine, seeking with its kindly voice to assuage sorrows and mitigate woes of mortals. It is an institution based upon the purest principles of morality and philanthropy—principles as immutable as those that uphold the universe, principles upon which men and every country, sect, and opinion can unite, principles that have enlisted the earnest attention of wise and virtuous men of all ages.

THE RIZAL RETRACTION

By WB. C. F. ARKONCEL

At this time when the 100th anniversary of the birth of Dr. Jose P. Rizal is about to close, it seems nostalgic, nay beautiful to recollect some of his virtues, specially his strong and inflexible character, his great courage, and his high sense of honor, justice and patriotism, and thus impress upon the minds and hearts of all Filipinos, rich or poor, high or low, and young or old.

Dr. Rizal was executed about 65 years ago in the hallowed field of Bagumbayan. He died a hero's death because he loved his country and people more than he loved any Church. He was refused the customary Catholic burial, and was allowed to be buried as a heretic, outside of the Paco Catholic Cemetery. After his pagan burial, Catholic masses were refused to be said for the repose of his soul; he was considered a filibuster by the Church for more than 30 years; and after that long long time, the same Church that refused him Catholic burial and masses, announced that before his execution, Dr. Rizal retracted from Freemasonry and returned to the Catholic religion. Now the question arises: was Dr. Rizal the type of man or character to retract from Freemasonry and return to the Catholic fold?

Before that question may be answered with the truth it seems necessary to analyze the character of Dr.

Rizal, and his behavior long and just before he was executed. At an early age Dr. Rizal absorbed liberal ideas that preceded the French Revolution, and on reaching the legal age, he was initiated into Freemasonry. After becoming a Freemason—excommunicated by the Catholic Church, he criticized the inconsistent, self-contradictory, hypocritical, and absurd teachings and practices of the Catholic Church, and took an important part in advocating in Spain certain reforms favorable to his country and people. He became the so-called practical Catholic who after baptism, did not strictly comply with all the requirements of the Church, but went to Church at reasonable times to worship and pray to God. What concerned him the most was how to unite and save his country and people from the clutches of foreign control and domination. His true religion was one of truth, love, justice, honor, freedom, self-reliance, and patriotism. He did not believe in Hell or Purgatory, communion or confession, infallibility and salvation thru blind obedience to the Church which he believed to be different and distinct from God. His obsession was to unite his people toward political, economic, and religious freedom.

He did not however advocate violence thru revolution, but wise reforms thru peaceful means toward the liberation of his country and peo-

ple from foreign colonialism. For advocating such reforms he was misunderstood by the Spanish authorities and unjustly implicated in a plot to start a revolution against the Spanish government planned by Andres Bonifacio, Emilio Jacinto, and Emilio Aguinaldo. Following the Spanish system of criminal procedure, Dr. Rizal was presumed to be guilty, and after a mock trial he was sentenced to be executed at Bagumbayan on December 30, 1896. Before execution he was urged by his former Spanish priest-professor to retract from Freemasonry and return to the Catholic fold, in exchange for his exoneration or executive clemency in his favor. His answer was however, definitely NO. It was so revealed in his poem, "My Last Farewell" written by him on the eve of his execution in which he denounced the absurdities and hypocrisies of the Church and re-affirmed his intense patriotism and fidelity to the teachings of Freemasonry. If he retracted from Freemasonry and returned to the Catholic religion, his life would have been spared. But his life was not spared. Therefore, the logical conclusion is that he neither retracted from Freemasonry nor returned to the Catholic religion.

The foregoing conclusion has strong historical background capable of human belief because in the history of persecutions, dissidence, coup-d'etats, wars and revolutions, the enemy is executed or killed if he does not yield to the demands of his captors, but spared and even liberally rewarded if he accepts the demand imposed upon him by his enemies. The Catholic Church wanted Dr. Rizal to retract from Freemasonry and return

to the Catholic fold in exchange for his exoneration or executive clemency, but he refused to suffer such an indignity and preferred death by execution. He was executed on December 30, 1896 amidst thunderous cheers of Viva España, but without any comment of the Catholic Church for thirty consecutive years as to whether or not Dr. Rizal retracted from Freemasonry and returned to the Catholic religion. But after thirty years of profound silence, the same Church announced that Dr. Rizal retracted from Freemasonry and returned to the Catholic religion. Falsehood is an attribute which is consistently afraid of discovery and investigation, and similar to the serpent, it tends to hide itself in the forest of darkness and anonymity; but the truth is fearless and does not conceal itself even for a moment, regardless of the time and place, cause or effect. It was deemed necessary to conceal for thirty years the supposed retraction of Dr. Rizal from Freemasonry and return to the Catholic religion. Why? Because it was only a bluff, trick, fraud, forgery that could not be easily swallowed by a truth-loving people. Concealment of the supposed retraction of Freemasonry and return to the Catholic religion for thirty years without reasonable cause disturbs the human reason and conscience as to its genuineness, truthfulness, and credibility, and no apologetics of the Catholic Church will ever be able in future ages to purify it of its dubious, fictitious and incredible character.

There had been supposed handwriting experts who pronounced the alleged retraction of Dr. Rizal as bearing his genuine signature. But the

supposed experts did not have the necessary experience and long reputation for accuracy, and did not actually see Dr. Rizal sign the supposed retraction. The best evidence is certainly not the experts, but the eye-witnesses, if any, to the signature, whose lips most likely are now closed by the seal of Death. But the eye-witnesses, as well as the master-minds of the concocted retraction were silent for thirty years because they were afraid of the truth. It has to be admitted that many sciences are still imperfect, and that according to the Catholic belief, no man is infallible except the Holy Pope. The testimony of hand-writing experts on the genuineness of signatures is not always the best evidence, especially if there are other strong and important circumstances that contradict such genuineness. Even the courts of justice do not give full credence to experts if their testimony is not corroborated by other strong evidence. The strong and inflexible character of Dr. Rizal, his high sense of honor, justice, and patriotism, together with deliberate concealment of the alleged document of retraction and the profound silence of the alleged eye-witnesses to the signature of Dr. Rizal for a long period of thirty years without reasonable cause, are entitled to a probative value very much stronger than the mere uncorroborated testimony of inexpert experts. To put such uncorroborated testimony of inexpert experts on the same level of infallibility as that of the Holy Pope, is to be more Popish than the Pope himself, because until now, the Holy Father has not said anything, and can never say anything probatory

about the supposed retraction of Dr. Rizal and his return to the Catholic religion.

The Roman Catholic Church had in the past, been, and still is, solicitous of the conversion of all the Filipinos to the Roman Catholic religion, and for that purpose it desires to identify the greatness of Dr. Rizal with Catholicism in order to convince and persuade them to believe that Dr. Rizal retracted from Freemasonry and returned to the Catholic religion. It was also known to the Spanish authorities that they had outraged the Filipino people for executing their greatest national leader and that the most effective means to assuage their injured feelings is to make them swallow the religious belief that Dr. Rizal loved the Catholic religion so much that he finally retracted from Freemasonry and returned to the Catholic religion.

The Filipino people, however, are neither so ignorant of their own history nor so idiotic as to believe such an alluring propaganda. Their very nature, psychology, and history have proved beyond the shadow of doubt that thousands and thousands of Filipinos have died in the past, yes, for their own country and people, and never for any religion. Such were the historic examples of Filipino national heroes such as, Lapulapu, Dagohoy, Gat Pulintang, Diego Silang, Fathers Burgos, Gomez and Zamora, Andres Bonifacio, Gen. Daniel Tirona, Marcelo del Pilar, General Antonio Luna, General Mamerito Natividad, General Gregorio del Pilar, Chief Justice Jose Abad Santos, General Vicente Lim, General Fidel Segundo, General Benito Valeriano, the 13 martyrs of Cavite and

thousands of worthy Filipinos who died willingly in the service and love of their country and people, during the 100 Filipino revolts against the Spanish government in the Philippines, in the Philippine Revolution of 1896, the Philippine-American war of 1898, and the Pacific War of 1941. Even the late President Manuel L. Quezon, kidding his fellow Catholics, after his Catholic-sponsored retraction from Freemasonry and return to the Catholic religion, had openly de-catholicized himself by causing the sale of the friar lands to the Filipinos, supporting the separation between the Church and State, and vetoing the bill requiring religious instruction in the Philippine public schools.

Dr. Rizal as a man of strong will and inflexible character, great courage, noble sentiment, and high sense of justice, honor, and patriotism, was not therefore the type of man that could be easily cowed and third-degreed into making any dishonorable act of retraction that could ruin his character, honor, and reputation. His high sense of honor and intense patriotism pressed him to accept unjust execution which he knew, the Filipino people will never forget. To say therefore, that Dr. Rizal retracted from Freemasonry and returned to the Catholic religion, is to say that a virgin who has become a wife and mother, is still a virgin. It is simply a dull, clownish, quixotic argument. The virginitic Catholicism of Dr. Rizal was completely ruptured by his intense patriotism and firm belief in Freemasonry, and that religious virginity once destroyed, can never be restored to its virginal purity by any amount of retraction or return,

or even the most wonderful novenas and miracles of religion. The more propaganda and lies are said about the fictitious retraction from Freemasonry and return to the Catholic fold, the more the Filipino people will embrace the Truth, become more united and patriotic, and more non-Catholic. They have had enough of foreign colonialism in the past, and they are no longer stupid to embrace again any religion that will seduce them towards foreign control and domination. As a matter of fact, 80% of the Filipinos are now the so-called practical or superficial Catholics who adore and worship God in their own way, give little or no importance to that religion, and love their own country and people more than any Church. Their most truthful and eloquent answer to the propagandized retraction of Dr. Rizal from Freemasonry and return to the Catholic religion, has been their increasing defection to the non-Catholic religions. Such an overwhelming defection bespeaks of the decadence of that religion which placed the Filipinos under the domination of the Cross and the Sword for three hundred years.



We spend money we don't have to buy things we don't need to impress people we don't like!



One way to curb juvenile delinquency is to take parents off the streets at night.

IT COULD HAPPEN HERE

By MWB JOSE TRAJANO-GONZALES

Grand Master, Grand Lodge of Cuba in Exile Temporarily in Miami, Florida

The United States reveres the memory of one of its great citizens, George Washington, honored as the Father of your country and a distinguished Masonic Brother who patronized the Fraternity with dedication and zeal. We, Masonic Brothers of Cuba also are proud to revere his counterpart, Jose Marti, likewise a distinguished patriot, whom we revere as the Father of our Freedom, and who also was an outstanding member of the Craft.

Bro. Jose Marti maintained that one of the sacred mysteries of Masonry, if you please, is the achievement of Freedom, and hence Freemasonry is the exercise of Freedom, and the practice of the art is preparation of the members for the responsibilities of citizenship and the encouragement of noble conviction.

Today the brethren of my Grand Jurisdiction are Freemasons in name only, and accordingly find themselves facing the paradox of being called Freemasons when in fact they are captive Masons, being ensnared by Castroism or Communism, but I repeat myself. Our plight is a red light, an obvious warning to you brethren only one hour by air away, which it would seem is hardly heeded by you beloved brethren in this great land of Freedom, where to be a Freemason is to be a free man, but for how long? I do not desire to behave as an alarmist but our cata-

strophe convinces me and the brethren of my Jurisdiction that what has happened to us is like cancer. One is infected before he realizes it. Intelligent precaution could at least have controlled it, but we were blinded by deceit, and ere the smoke and dust of our so called liberation from the brutality and corruption of the Batista regime had settled, we found ourselves incurably infected with the cancer of Castro, Communism. Why? That will be the bitter question coming from your lips, God forbid, if or when you awake some day you find yourselves likewise infected with the cancer of Communism.

Please, don't quickly mumble "it can't happen here", because we suffered that childlike complacency; we ignored the warning light, we were deluded, we believed that it could not happen to us, but brethren I need not remind you that it has happened to us — we awoke to find ourselves incurably afflicted with that cancer, Communism.

Accordingly I implore you as a Masonic duty not to stand by and watch your Freedom fritter away and awake some day soon to find yourselves likewise infected with the dread cancer of Communism. We had little warning. You have ample warning. I testify that it may happen and will happen unless you guard your Liberty. Fifteen years ago at the end of the last great con-

flict, nay five years ago, yes even two years ago one sounding this warning would have been considered a foolish child. Yet even now some of you possibly feel that I am perhaps not mindful of the great strength of this land, that I do not realize the military strength nor the spiritual fiber and the power of this country, but I do. If you do not believe that America is great just ask an American. If you do not believe that Communism is insidious just ask a Cuban. To those who have not suffered cancer the warning is ignored. We who have, can smell it, and hear it, and feel it, and taste it. One hour from here it is growing dangerously and can infect you. Please listen to the cry of anguish being sounded by **your** Masonic brothers one hour away from here. Do you hear it? Perhaps! But you feel this land is so great that to you it is not a warning. To you we are a small Republic but brethren, when cancer strikes the bigger the victim the harder he falls. Both North and South America are exposed. Our little Republic is a spring board from which Communist China and Red Russia can jump both North and South. They are busily working around the clock with a fanatic zeal. Yet you here on this peninsula one hour away are so nearsighted that to you our unhappy tragedy is like an automobile accident that has happened to the other fellow. You view the damage and the hopeless plight of the victim with some sympathy and more indifference, feeling had he been careful he would not have found himself involved. Yet there is no consolation for the shock of awakening tomorrow to find yourselves the same victim, and then

it is too late to cry "Oh, had I been careful this would not have happened to me". So I beg you Masonic brethren to awaken that you will remain strong and free and ever be the Freemasons that you are at this moment.

Today we commemorate the 66th anniversary of the glorious death of Jose Marti on the battle fields of Cuba. The philosophy of the Father of our Independence, who was also the Apostle of Americanism, continues to light the ways to ethical heights and to Freedom.

Many people ask themselves how it is possible that Communism has made so much progress, since it is a doctrine contrary to human nature and to the fundamental rights of man. There are many factors that produce this disconcerting phenomena. Among these factors are the brutality of the system that is found upon the employment of terror, deceit and force, that takes advantage of the weaknesses of the democratic system, and the tenacity of the fanatical members of the Communist Party, who obtained enormous advantages because of the indifference of free people. The Communists know this full well. I quote Dr. Dimitri Z. Manuilsky, a close associate of Stalin, who was also for many years a member of the Presidium of the Communist International, from a speech delivered before the Lenin School of Political Warfare in 1931: "Today we are not strong enough to attack. *Our time will come in twenty to thirty years.* In order to win we shall need the element of surprise. The bourgeoisie will have to be put to sleep, so we shall begin by launching the most spectacular peace movement on record. There

will be electrifying overtures and unheard concessions. The capitalist countries—meaning the democratic and free nations—stupid and decadent, will rejoice to cooperate in their own destruction. They will leap at another chance to be friends. *As soon as their guard is down, we shall smash them with our clenched fist.*”

By the intense, continuous and well-planned propaganda that Communism develops and the incessant activity of the members of the Party, some individuals have the false impression that nothing can impede the falling of the whole world under this barbarian domination. Nevertheless, all free men ought to be conscious of the fact that Communism is not invincible and that it has only been able to advance because of the weaknesses of democracy. Historic materialism is a theory without scientific foundation. It has not brought any benefit to the world, but it has brought uncertainty, slavery, terror and ruin. When it is necessary to resort to force to back an idea, as the Communists do, it is evident that the idea is wrong and contrary to reason. When the predominant tools are lies and deception, there is no doubt that somewhere there is truth, and in this case it is our truth. When a system of government must be imposed by the suppression of all freedom, it is a clear sign that the system does not have the backing of the majority of the governed. Much more is this true, when the people are denied the right to express their will in free and democratic elections, as it is in Cuba. Since they promote a permanent hostility against the democratic regimes, no one can discuss the totalitarian character of Com-

munist. A regime which denies God and despises the moral values of man cannot be invincible. Because of the weaknesses of democracy Communism today subjugates a part of the world. You have powerful weapons in your hands, but you manipulate them ineffectively against an enemy that is astute, cold, calculating, perverse and implacable. If we do not mobilize rapidly all the resources of democracy and decide upon a determined defense of freedom and human rights, the dire prediction of Dr. Manuilsky will come to pass. Our guard is down and they shall smash you with their clenched fist. We are at war and the war can only be gained by surpassing the adversary in offensive power.

The insidious propaganda of Communism appeals fundamentally to two classes of individuals: the abnormal and the conformists. The abnormal person is the embittered, the frustrated or the atheist, who finds in Communism an appropriate vehicle for expressing hate and resentment, and the false intellectuals dominated by a desire of exhibitionism, whose foolishness and ambition are easily stimulated by Communism. The conformist is weak of character, and incapable of reacting with valor when facing danger, and is accustomed to delegating to other persons responsibility. The conformist becomes so foolish and apathetic, that he does not stop to think upon the most grave consequences that may come because of a passive attitude in the great battle that is already being waged between the crusaders of liberty and the hordes of Communist barbarians. In this struggle no one can remain neutral. Those who wish to preserve their freedom and

the sanctity of their homes must deeply reflect upon the dangers that beset this country. We must meditate upon this question every day: **WHAT CAN I DO TO COMBAT COMMUNISM?** The answer should signify immediate and positive action. The hour calls for action, not inhibition; for sacrifice, not for selfishness; for whole-hearted endeavor, not for weakness and conformity.

No one would think of returning to the use of the sword and shield in order to oppose the enormous destructive power of the modern nuclear weapon. In the hot "cold war" that is being waged at this moment, the enemy has two powerful arms that we do not have the advantage of: unity and the fanaticism of the members of the Communist Party and a system of propaganda that has unsuspected powers of penetration and infiltration. Because of this we have the phenomena of the minorities imposing their will upon the great majorities and of the lie prevailing over the truth. Despite the fact that only a small minority defend the abominable Marx-Lenin doctrine, Communism poses a threat that is imminent to the security, the peace and the freedom of this continent. Already it has been able to establish a beachhead in Cuba and from our terrorized island in the Caribbean it is extending its tentacles throughout this hemisphere. Despite the fact that Communism leads to oppression, to misery, to terror, to slavery, and to the despising of human dignity and to the substitution of our religious faith by atheistic materialism and the fact that these diabolic objectives are at war with our devotion to freedom, with our economic, political and so-

cial progress, with our respect for human rights and with our religious creeds, Communism continues to undermine our institutions, both public and private, our universities, our schools. To defeat Communism we need unity. Reason and truth are on our side, but these are not enough. We must unite democratic forces and utilize inexhaustible resources in a vigorous unified action. The threat that hovers over us does not permit hesitation nor delay. Cuba is a hard, but helpful lesson.

To the shame of America, Russia enjoys a seat in the Organization of the American States through Castro's representatives. The Inter-American System supposes that all the Republics of this Hemisphere will unitedly face the attacks and the influence of any extra-hemispheric power, but Russia is injected into the system, with the obvious purpose of disturbing and destroying it. In Bogota in 1948, the Republics of this continent adopted the American Declaration of the Essential Rights and Duties of Man. All these Rights have been abolished in Cuba, which is today a colony of the sino-soviet imperialism, but no collective action has been taken. The satellite regime of Fidel Castro despises the Inter-American system and is promoting continental subversion in favor of Communism; it has prophesies that the hateful banner of the hammer and sickle will be raised in the highest peak of the Andes; it has suppressed in Cuba all freedom and our Fatherland lives under violence and terror; in a challenge without precedent to the Inter-American system Castro proclaimed officially that Cuba is a Communistic colony in America; he has villified and harassed

all the democratic regimes of America and utilizes his embassies and consulates as centers for spies, conspiracy and anti-democratic propaganda. Nevertheless, Russia continues to enjoy a representation, through Castro's regime in the OAS, to the offense and shame of all the nations of this continent. We do not know how much longer the OAS will suffer this situation nor how much longer this treachery will last, but I pray that the peoples of America will react quickly and energetically to the danger that threatens them.

Referring to America in its struggle for independence and political stability, Jose Marti pronounced in 1878 these wise words: "To what vulgar understanding or miserly heart is it necessary to say that upon our union depends our life?" Today we are confronted by a similar situation and it is urgent to promote unity among our peoples in order to safeguard our own survival and the fu-

ture of our children. Jose Marti, the Father of my country, whose death on the battle field we commemorate today pointed out to us the way of salvation: *UNITY*. Unity for an appropriate and firm defense of freedom and human rights. Unity to combat the abominable Communist doctrine. Unity to annihilate the forces of Communism wherever these may assume control and power or presume to do so. Unity to rescue the victims of Communist indoctrination. Masonry, which has been related so intimately in all times to the cause of Freedom, cannot be indifferent in this decisive battle for humanity.

As the dilemma is to preserve our liberty or to fall into opprobrious slavery, we should be reminded of the cry of Patrick Henry: "Is life so dear or peace so sweet, as to be purchased at the price of chains and slavery? Forbid, Almighty God! I know not what course others may take; as for me, *GIVE ME LIBERTY, OR GIVE ME DEATH!*"



With regard to the monetary contribution of Masons in this Jurisdiction through the Grand Lodge of the Philippines, it should be noted also that that is not the only contribution of Masons to the Rizal Centennial Fund. Many lodges and brethren have given direct to the Fund by mail, in person, through solicitors, schools, clubs, etc. It is known that Leonard Wood Lodge No. 105, Clark Field, Pampanga, sent a sizable amount to the Fund. This, in addition to their membership contributions collected through the Grand Lodge.

Slips do pass in the night. On page 21, July 1961 issue, it appears that MWB Juan S. Alano was born on Feb 8, 1961! That was when he celebrated his 70th birthday for he was born on Feb. 8, 1891. Since many believe, and we agree with them, that life begins at 70, we hope MWB Alano does not consider the typographical error too serious. In any case, every birthday beginning the 70th should be a day of great rejoicing for all concerned, their families and friends.



Masons and DeMolays at the Rizal Monument on the Luneta. As a part of the participation of Masons in the Rizal Day Celebration, representatives of the Grand Lodge and DeMolay chapters presented their floral offerings at the foot of the Rizal monument. In the picture, (L to R) are: VWB Manuel Crudo, MWB Esteban Munarriz, three DeMolay boys, and WB Julio F. Abarquez, Master of Bagumbayan Lodge No. 4.



COMPASSES — NOT COMPASS

This word is the plural of compass. It is from the Latin "com", meaning "together" and "passus", meaning a 'pass, step, way, or route'. Contrivance, cunning, encompass, pass, pace, are derived from the same roots. A circle was once described as a compass, because all the steps in making it were "together", that is of the same distance from the center; and the word, by a natural transition, became applied to the

familiar, two-legged instrument used in drawing a circle.

By some Masons the word is used in the singular as in "square and compass", but the plural form "square and compasses" is much preferable, especially since it immediately distinguishes the working tool from the mariner's compass with which it might be otherwise confused by the uninformed.

—Masonic Historiology.

In the Lord is all our Trust

By ESTEBAN GUILLERMO
Memorial Lodge No. 90

The quoted title of this article is in the seal of the Grand Lodge of Free and Accepted Masons in the Philippines. The seal is usually stamped at the bottom front cover of the Cable Tow. It is well to refresh every Mason with the noble and sacred spirit of this guiding light of Masonry. It is well to remember this thought as there are times in the life of a Mason when he tries to lean on his own. By keeping this thought in mind and in heart, like the prayers at the opening and closing of the Lodge and some other high and lofty tenets of Masonry, a Mason is always guided accordingly whether he is in or out of the Lodge. Putting ALL OUR TRUST in the Lord pays great dividends. A few persons who exemplified this trust in the Lord can be cited here.

The first one was Job, one of the noblest characters during the Old Testament times. In a very vivid way, he showed to us in his own life what this trust in the Lord is. He showed to us that it is not just a word or a feeling, or anything intangible. Job was harassed by cruel circumstances, yet he kept his trust in the Lord. First, he lost his 7,000 sheep together with his servants, except one, which were burned to ashes. Then his 300 camels, 500 yoke of oxen and 500 asses were taken by the marauding Sabians and Chaldeans. The next

time he was harassed was the tragedy met by his seven sons and three daughters, who, while eating and drinking in their eldest brother's house, a strong wind smote the house and it fell upon them and they all died. The third assault upon him was when he was smitten with boils. What do you think Job did for all these sufferings inflicted on him? Did he curse God for deserting him during his time of want and suffering? It is said of him in the Holy Scriptures that "In all these Job sinned not". Job had the greatest fortitude because he had maintained the greatest trust in the Lord.

Another man who placed his whole trust in the Lord was David. When he was confronted by the Philistine Goliath, he said, "Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the Lord of Hosts". Goliath was more than eleven feet tall. David was just an ordinary boy about five feet tall. With his unshaken trust in the Lord, he courageously met Goliath in a duel. And with a sling shot, he killed the giant.

There are other men of the Old Testament periods who have placed their whole trust in the Lord. The Holy Scriptures paid high tribute to three characters when it said, "Blessed be the God of Shadrach, Meshach

and Abednego, who hath sent angels, and delivered his servants that trusted in Him, and have changed the king's word, and shielded their bodies, that they might not serve nor worship any God, except their God". This was the time when the true faith and the trust of these men was tested. Nebuchadnezzar erected an image of gold on the plains of Dura in the province of Babylon, for the people to worship. But these three men of God defied the order to worship the image. They were caught and were cast into the fiery furnace which was seven times hotter than its usual heat. According to the story, those who threw them into the furnace were the ones burned while they saw the three walking in the burning furnace. People reading this story say that this is not possible. But Jesus said very implicitly, "With men this is impossible; but with God all things are possible". It must be admitted that there is a limitation to men's knowledge and power. Hence he cannot understand all the things of God. God's power has no limit, hence He can do wonderful things. He endowed Job, David and these three men with tremendous patience and trust in Him which made them victorious over all odds in life.

No atheist nor agnostic is accepted in Masonry. Belief in God is the first requirement of anyone who wants to enter the fraternity. This belief in God carries with it trust in Him. This trust in the Lord is important because man cannot please God without trusting Him. But God does not oblige men to trust Him. He helps only those who submit their trust in Him. He gives power, like those cited above, to those who place

their whole trust in Him. In the New Testament this trust in Him is further proved. A Centurion in Capernaum by the name of Cornelius, had great faith and trust in the Lord. Without asking Jesus to go to his house to heal his girl servant, only requested Him just to say the healing word and Jesus did say the word and that moment the girl's health was fully restored. Jesus very highly commended the trust of Cornelius. The palsy who was carried by his friends to Jesus, the woman by the well of Jacob whom Jesus met, both submitted themselves to Jesus' power and placed their trust in Him. Their trust in the Lord was compensated.

It is well that Masonry was founded upon this trust in the Lord. In the parable of the wise builder given by Jesus Christ as recorded in St. Matthew, it is said that "a wise man built his house upon a rock and the rain descended, and floods came, and winds blew, and beat upon that house; and it fell not for it was founded upon a rock". Masonry is founded upon this rock of the ages—God. The forerunners of this world fraternity had great foresight because they foresaw floods, earthquakes, strong winds, and the destructive forces that were to destroy the institution which they had planned to establish had they not built it upon the rock. They had great foresight because they did not depend upon their own material resources and their wisdom; they had foresight because they did not think of establishing a fraternity that would last only during their life time but for posterity; they had foresight because they did not think only of their mutual material benefits but for the be-

nefit of the people outside the fraternity; they had great foresight because they did not think of a fraternity exclusively for one particular race, for one country, for one nation, for the same social standing of people, for those in the same line of work or profession, and for those in the same political alignment. As they were to found an institution, a fraternity, that was to endure for posterity, it was necessary that they had to include all who believe in God and have their trust in Him, disregarding social, economic, political and intellectual situations of men, irrespective of race and country. As they thought of founding a fraternity that would be invulnerable and impregnable to destruction it was necessary to build it upon the rock of all time—God.

It is well to remember, that as Masons, we are traveling towards that unknown country, to that eternal abode, "not made with hands, eternal in the heavens", no one can escape meeting sufferings and troubles in life. To face them, it behooves us to hold the same trust in the Lord as those who have gone before us. In Him alone must we put our trust.



In Barnes Green, England, the winner of a competition to name "the most useful domestic gadget" was a woman who named her husband.

THE MASONIC SERVICE ASSOCIATION

of the United States
700 Tenth Street, N. W.
Washington 1, D. C.

August 4, 1961

Mr. Juan S. Alano, Grand Master
The Grand Lodge of the Philippines
Plaridel Masonic Temple
Manila, Philippine Islands
Most Worshipful Sir and Dear Brother Alano:

We gratefully acknowledge receipt of your *personal* contribution in the amount of \$100.00 to our Special Cuban Relief Fund. It will give me a great deal of pleasure to report in the Annual Report of our Executive Commission that this is a personal contribution. I am sure that our distressed Cuban Brothers, the Florida Grand Lodge Liaison Committee, and the Most Worshipful Grand Master of the Grand Lodge of Florida will join me in invoking God's richest blessings upon you and yours.

We shall be pleased to receive the contribution of \$500.00 from your Grand Lodge, and I assure you, Most Worshipful Sir, that when we publish the report of the Certified Public Accountant in our Annual Report to the Grand Lodges, the Grand Lodge of Free and Accepted Masons of the Philippine Islands will be well up on the list of contributors when we reduce the statistics to a per capita basis.

With renewed expressions of our appreciation and with sincere personal regards, I remain.

Fraternally,

(Sgd.) JOHN D. CUNNINGHAM
Executive Secretary

What Masonry Means To Me

By Bro. RAYMOND E. WILMARTH
Senior Warden, Biac na Bato Lodge No. 7

Masonry provides all men an opportunity to do and become something they could not otherwise do or become. When they kneel at the Altar to take the solemn obligation which elevates them from the profane, they leave behind their feeling of living for self alone. As they rise from the Altar they feel within their hearts an inexplicable urge toward goodness and an inspiration to work in unity for the Great Architect of the Universe. It is a transition from the feeling of "aloneness" to the feeling of "being a part" of something infinitely greater than words can describe. By this process Masonry converts individualism into fraternalism.

Masonry has evolved a system of philosophy which is taught to all brethren in its Lodges. These teachings imprint upon our memory the excellent tenets of our institution and from them we learn charity, toleration, courage, fortitude, justice, truth, brotherly love, relief, decency, patriotism, high-thinking, honor, honesty and helpfulness. Through practice of these teachings we all become better men, better citizens, better husbands, better fathers, better servants of God and our fellow men.

Masonry does not pretend to make men perfect. It offers a way by which men can attain more spiritual perfection by aid of other Masons than could generally be attained outside the fraternity. It establishes within

its Lodges an environment of goodness. But we must not lose sight of the fact that basically all Masons are human and suffer from human frailties. Whether a Brother chooses to improve himself depends entirely upon himself. There is no motive force in Masonry that compels a man to become a better man or a better Mason. Therefore, we must not be disillusioned when we discover among our brethren those who have not benefited by their Masonic experience. We must be content with the knowledge that for each of those who remain within our folds a Master Mason in title only but remains profane in heart, there are numberless others who through the practice of Masonry have raised themselves to a sublime level of spiritual perfection that is at least one step closer to the Divine Architect.

We meet and greet as "Brother" some men with whom we can experience no fraternal pleasure in the outside world. Our brethren come from all walks of life. But the Lodge is a world in itself. Within the Lodge we meet upon the level, regardless of the status we may hold in the outside world. The standards of classification of the profane do not apply within a Lodge. In the Lodge we meet our brother and greet him for what he is in his heart. Every true Master Mason comes to the Lodge with the same sincere desire,

to meet his fellow men within their Masonic home as brothers and to share with his brothers those precious moments that unite all brethren in their work in the service of the Great Architect of the Universe.

Masonic charity is generally misunderstood. It is not limited to material things. Masonry is not a benevolent organization. It is much greater than a mutual relief association. It ministers to the heart and mind rather than the body. Although every Mason contributes financially to charity, material aid is not the greatest Masonic charity. It is charity of thought and deed, rather than charity of money and material things, that demands a Mason's attention. A moment of a Mason's time devoted to a Masonic deed is often a greater contribution than a portion of his wealth.

Masonry demands belief in God, but does not interfere with the process of worship. Masonry is a search for truth without prescribing the limits of truth by preconceived definition. There is no Masonic standard of conscience and no required interpretation of things spiritual. Masonry inspires toleration and permits a brother to do, and say, and believe according to his conscience; and not according to another's. Masonry asks us only to believe. It leaves it entirely up to us to define and limit our God as we choose.

The real secrets of Masonry can never be told because the language designed for human tongue to speak can not adequately express them. The real secrets of Masonry are transmitted from the heart of one to the heart of another by silent deeds which are the manifestations of the love one man has for another.

There is nothing in this world worth having that man can get without making a sacrifice for it. If someone wants a formal education, it must be obtained through study. For a man to win election to a governmental office of importance requires much labor and service to the political party that sponsors him and the community that elects him to the office. For a man to become a Mason, he must be willing to work for and serve Masonry. No Mason values his Masonry for what he gets out of it, but for what he can give to it. The rewards of Masonry are seldom observed and never measured by material standards. They are rich in peace of mind and understanding, warm in friendship and sincerity, and enduring as time itself. "Seek and ye shall find, knock and it shall be opened unto you." The rewards of Masonry are as abundant as each Mason would allow them to be. He, and only He alone, can find them for himself through his work and service in Masonry.

In each Mason there is an ideal conception of what he should attain. The inner temple of one is not the same as the inner temple of another. We all become better men and better Masons from the building of our inner Masonry for ourselves. Although no man can teach another how to build his inner temple, he may teach him how to use his working tools better so that when that ultimate inner temple is built, it will be a satisfaction to the Mason who built it and a work of admiration for the Great Architect of the Universe to view with enjoyment.

U.S. AID TO PHILIPPINES HAILED BY VISITING MEDIC

by

OLIVER W. BROWN, JR.
Daily News Staff Writer

The United States' best approach to foreign aid is the technique that saved the Philippines—namely, help them help themselves—a physician from the islands said here yesterday.

Citing his country's rebound from the ravages of World War II with U.S. assistance, Dr. Marcelino T. Viduya added:

"There is nothing but friendly feeling in the Philippines toward the United States. I think we proved our loyalty during the war."

And Dr. Viduya has first-hand knowledge of war. He and his wife served in guerrilla forces which captured Gen. Tomayuki Yamashita, Japan's top army commander.

Dr. and Mrs. Viduya are here to attend the wedding Friday of their daughter, Carmen, to Edgar Lee Rapp, son of Mr. and Mrs. Irvin J. Rapp of 2311 Mayfair Rd.

Carmen has been studying nursing at Miami Valley hospital. Her fiancé was graduated last Friday from the school of architecture at the University of Cincinnati.

While visiting the United States for the first time in 12 years, Dr. Viduya will observe the latest trends in surgery and layman's church work.

He has been director of the 50-bed Bethany hospital at San Fernando, 150 miles north of Manila, since 1938.

Formerly a mission hospital of the Evangelical United Brethren church, it continues to receive some EUB support, but is administered by the

United Church of Christ in the Philippines.

The physician, a 1925 graduate of the University of Cincinnati medical school, is serving his third year as the first president of the United Church Men of the Philippines.

Yesterday Dr. Viduya visited the new headquarters building here of the Evangelical United Brethren church.

He also visited his nephew, Dr. Antonio Orencia, member of his hospital staff, who will return to the hospital in two months after a three-year residency in pathology at Miami Valley hospital.



RESTFUL PEACE BE HIS

Word has just been received that Bro. (Col.) Lloyd L. Smith, a member of Corregidor-Southern Cross Lodge No. 3, died on May 31, 1961 at the Veterans Hospital in Altoona, Pennsylvania. He was 86 years old at the time of his death. He is survived by a brother, Clarence Smith who lives in Little Silver, New Jersey and a nephew, Eastburn Smith, Santa Fe, New Mexico. His wife, Edith Conser, preceded him.

He was a retired U. S. Army doctor, saw service in the Philippines and in Europe during World War I. Prior to his death, he resided at 15 Jefferson St., Johnstown, Pennsylvania. He was born on Dec. 8, 1874.

THE FORGER OF THE
RIZAL "RETRACTION"

by

ILDEFONSO T. RUNES

and

LUCIANO DE LA ROSA

BR Book Company, Manila 1961.

Reviewed by

J. V. TACAL, JR.

Rafael Palma Lodge No. 147

Diliman, Quezon City

This is an "angry little volume", in the words of Mrs. Carmen Guerrero Nakpil, columnist of *The Manila Chronicle* ("My Humble Opinion") and indeed, it is. For within its thin covers is exposed the man "who committed an unpardonable crime against Rizal and the Filipino people... by forging the perfidious Rizal 'retraction'", a revelation that should evoke admiration for authors Runes and De la Rosa from those who maintain that the Filipino national hero had never retracted.

The Filipino culprit, who is, for the first time, courageously unmasked by the authors of the book, was the

same individual who, as "an 'expert' penman... was employed by Col. Funston to forge the signature of General Urbano Lacuna and which was used by the crafty American to capture Aguinaldo".

The book's revelations on these hitherto unknown happenings is capped by a comparison of the alleged "retraction" document reproduced in the works of three confirmed and rabid Roman Catholic partisans, Jose M. Hernandez, J. M. Cavana (a Spanish priest), and San Beda College. These three sources are reported to have caused one individual, Dr. H. Otley Beyer, to be puzzled and disappointed in spite of a previous position favorable to the genuineness of the retraction.

Runes and De la Rosa should, therefore, be commended for rendering a great service to the Filipino people by elucidating on an important aspect of our hero's life which many of our so-called historians have dealt with only superficially and with evident partisanship.



This article is in grateful appreciation and thankfulness of a Mason to a woman, Mrs. Maria Bush of the JOE BUSH CHEMICAL COMPANY, who during the Japanese occupation had daily furnished, on trust without any cash deposit, the undersigned with packets of dying colors of her Company, which I sold from house to house, which sales gave a little profit that had kept me and my family from the woes of starvation.

I am a Chinese who immigrated to this Country in 1907 and I had been a Mason since 1918. I was,

since my arrival in Manila, a dealer in forest products, but my store was burned during the occupation.

I am now 70 years old, and as a token of gratefulness, I want to thank, through the columns of THE CABLETOW, Mrs. Maria Bush for her act of helpfulness and trust to a man who is a Mason.

(Sgd.) PAW PIA CHI
Life Member
KASILAWAN LODGE
No. 77, F. & A. M.
1440 San Fernando,
Manila

The Grip of the Lion's Paw

JOSE S. GATMAITAN

Malolos Lodge No. 46, F. & A. M.

In 1891, Dr. Jose Rizal, in the spring of his life in Europe wrote on the Greatness of Man in his *El Filibusterismo*:

(Simoun a Basilio): "La grandeza del hombre no esta en anticiparse a su siglo, cosa imposible por demas, sino en adivinar sus deseos, responder a sus necesidades y guiarle a marchar adelante. Los genios que el vulgo cree se han adelantado al suyo, solo aperecen asi porque el que los juzga los ve desde muy lejos, o toma por siglo la cola en que marchar los rezagados!"

Dr. Rizal then was already a master mason.

The attainment of higher education gives the mind a better concept of faith. Faith alone develops personality which is god-like in man, for without faith, man withers and dies. When one arrives at the conviction that envy is ignorance; that imitation is suicide, and that one must take the better, for worse, for his part, then the deplorable state of this world today could be solved by devoutly encompassing evil in the fervent quest for good. When the first civilizations of the ancient world existed, human race suffered from an injury—war—from which it has not yet recovered. That injury still plays an active part in our lives as when punitive man's power like ours to-

day, had suddenly expanded, capping most of our hopeful dreams about human improvement with nightmares of destruction. Those are the spots of the leopard and, for what good shall a leopard be without his spots?

We have an occasional and fleeting glimpse of the history of our people which has been the subject of much unrestrained writings and novels by our national heroes. They wrote best because they suffered most. It is part of our legacy which has taken roots in history, language, songs and drama—all the sentimental ties that still bind us to old Spain. Yet there is no more lamentable lesson to be culled from such history than that of intolerance taught us with unquestioned sincerity and fervent desire in our accepted religion. Intolerance is the very breath of our religion and—when the power is present—this intolerance never fails to express itself in persecution. Thus, when freemasonry first crept into our shores, when masons assembled and celebrated their rites in secret, just as we do today, their mysteriousness, evoked suspicion and masons were denounced for atheism, insubordination, and public disorder. That was the tragic role played by our departed brothers during the Inquisition similar to the unholy acts of faith imposed upon and suffered by the ancient Jews of Jerusalem.

And the Filipinos, frustrated by the gospel of love taught them by the early missionaries, divested of their gold which filled the Spanish galleons and denied of justice by the church and state, these same Filipinos of the nineteenth century, after centuries of subjugation, became indolent and desperate. Said a famous writer:

"Nations do not die by wealth—but by injuries. Progress stops when a single class appropriates its rights by unfair laws; throttles the masses by suppression and consumes in luxury that is taken in greed. Then there is a gradual loss of productive energy and increasing bitterness and distrust—a lessening sense of duty and devotion to country. Exploitation creates poverty and poverty is followed by physical decline. Internal convulsion will finally reveal the state of this decay."

"In the last resort the only hope is in the moral forces which can be called to the rescue. If there are men and women who set truth and justice above selfish advancement, if their call finds a response in the great mass of the people; if a new tide of faith and moral enthusiasm creates new standards of duty and a new capacity for self-sacrifice—if the rich and the strong direct their power to the uplifting of the people—then the inroads of vested wrong will disappear and a reborn nation can look forward to a glorious future."

But life is worth living. When we consider the tragic experience

which we have undergone and the wars which we have fought against the invaders as well as with our former sumurai masters, the pains that we endure, the sorrows of accidents and death which we meet; we begin to see that the question as to the worthwhileness of life is not perhaps so futile and wicked after all—for the honor lies in the struggle, not the prize. History will someday hear the roll call of these nameless soldiers who died in defeat with honor and above these defeat rises forever the incense of victory reverberated in the forests and jungles of our Bataan and our Corregidor. Now that the king's caprices are no longer law, when slaves are none where there are no tyrants, when we know that death is the great equalizer—for even kings, monarchs and presidents die; when we are already in the age of space, locked up with the power struggle between two conflicting forces and ideologies which may sooner or later shatter the world, now focussed at the crisis in West Berlin, it is but time to ponder on what Bro. Thomas E. Dewey said:

"Our problem is within ourselves. We have found the means to blow the world apart. Spiritually we have yet to find the means to put together the world's broken pieces."

Nature has endowed man with pride, not false but with dignity. Having come from dust and to dust he will go, man is ever apprehensive of his status on earth. Being mortal, he has his faults. Who can say that that brother is exemplary? Nobody is blameless; we have our shortcomings, our sins. But man

man strives towards perfection to become a better man. It may be difficult but we have travelled the rough and rugged roads before. We should learn to detect and watch the gleam of light which flashes across the mind from within more than the luster of the firmament of bards and sages. When one rebukes with pride, and invites with most tender and persuasive language, none can refrain from joining in sympathy with him—when his word and deed, being elegant, towers his characteristics of so exalted a being. It is vain to defend an action polluted with corruption and surrounded by mysteries; and... improper to use any means to bolster a false pride or to support any false pretense—not even in strengthening the authority of the Greek Oracles or the high priests of Ammon. We do not believe in false prophets nor in the pretense to infallibility. Gone are the days of the fabulous pharaoh and the divine rights of kings. Such state of things could only endure at the cost of arresting man's intellectual progress.

Freemasonry has its beautiful Man of Galilee, who was himself a master mason. Masonry, like society, has its conventions and its formalities. A proper deference to these conventionalities, whether in social circles or masonic relationship marks one as possessing the traits of good breeding. Of course, no penalties are inflicted upon brethren who may through ignorance or thoughtlessness be guilty of violating lodge courtesies, but the observance of such decorum has long been recognized. Our ancient brethren looked upon their masonry seriously because, to them, masonry as an institution was found-

ed upon piety and virtue. This institution, though, has not changed like those footprints planted on the sands of time; and, "the great lessons taught through the conferring of degrees never seemed to grow common place with our ancient brethren and their hearts and minds were open and alert for the receipt of truth which they received and which became part and parcel of their lives."

I stand for a more sober sense of duty to our Craft. Let us advance inwards, not outwards. Let there be more masonry in men, not more men in masonry, and more incorruptible bundle of adventurous minds to strive to rediscover the "WORD" that was lost. And because masonic etiquette is from the heart and that courtesy and decorum are experiences of the heart and mind, brotherly love binds us, when one meets a brother, by *the grip of the lion's paw*, a greeting with a pleasant smile, and felt by the warm clasp of hands.

For Masonry and its moral teachings has always been subjected, since the advent of the building of King Solomon's Temple, to microscopic examination.



Freedom rests, and always will, on individual responsibility, individual integrity, individual effort, individual courage, and individual religious faith. It rests with you and me.

—Ed Lipscomb.

Capitalism is the unequal distribution of blessings; socialism is the equal distribution of misery.

Arguments In My Defense

By Bro. JOSE RIZAL

The following quotation of Bro. Rizal's "Additional Arguments in My Defense" is from the well-known book **THE TRAGIC FARCE** by Dr. Juan C. Orendain, prominent Manila lawyer and newspaperman. Our gratitude to Dr. Orendain for allowing **The Cable Tow** to re-print this portion.

To help in the reader's orientation, it is probably well that a short resume of Bro Rizal's trial be given as a sort of foreword.

At Hong Kong on June 21, 1892, Rizal wrote to Gov. Eulogio Despujol in Manila informing him of his (Rizal's) coming to Manila to clear up matters regarding Rizal's Borneo colonization project, establishment of "Liga Filipina", and giving proofs against the attacks on him (Rizal) by Eduardo de Lete, a Filipino patriot living in Hong Kong. On the same day, June 21, 1892, on orders of Gov. Despujol, a case was secretly filed against Rizal in Manila for anti-religious and anti-patriotic agitation.

Rizal arrived in Manila on June 26, 1892. On July 7, he was arrested and exiled in Dapitan. There he lived as a gentleman prisoner from July 17, 1892 to July 31, 1896. Shortly after Gov. Ramon Blanco decided to grant Rizal's request to go to Cuba as an army surgeon to help Spain in the fighting going on at the time. (It will be recalled that the United States was an easy victor in that little war and subsequently took Cuba as a colony and later give it independence.)

Through the importunings of Col. Olive, a former captain of civil guards in Calamba years before, Rizal was ordered to return to Manila while he was on his way to Cuba. In Manila Gov. Blanco appointed Rafael Dominguez special judge to conduct the preliminary investigation on the testimonies and documentary evidence fished out by Col. Olive. The investigation started on Dec. 3, 1896 and on Dec. 5, 1896 Dominguez submitted the findings; "The accused, Jose Rizal Mercado, appears to be the spirit and principal organizer of the insurrection in the Philippines; he is founder of societies, author of books and newspaper articles written for the purpose of encouraging and spreading rebellion and sedition among the people, and the principal leader of separatism movement as proved by their declarations."

On Dec. 7 1896 Rizal was committed to Fort Santiago by the Governor with instructions that the prisoner shall have right of counsel only by an officer of the army and that the judge institute a writ of attachment on the Rizal properties to the amount of one million pesos.

Rizal, a civilian, was tried by a court martial (concejo de guerra) and was arraigned on Dec. 11, 1896. He was prosecuted by Fiscal Enrique de Alcocer and defended by Lt. Luis Taviel de Andrade. The trial commenced on Dec. 17 and ended on Dec. 26 when Rizal made his final plea after a brilliant but futile defense by Andrade.

Although bound with his elbows behind his back like a felon, Rizal towered above his judges in manly stature as, with a voice ringing like silver bells in a quiet room, he opened —.

“Don Jose Rizal y Alonzo respectfully requests the *Concejo de Guerra* to consider with justice the following circumstances:

“*First — With respect to the Rebellion:* Since July 6, 1892, I have absolutely kept out of anything political in nature up to July 1, this year, when I was advised by Don Pio Valenzuela that there was a plan of uprising. This I opposed, attempting to convince him with sound reasons. Don Pio Valenzuela left me apparently convinced, and instead of joining the rebellion, he submitted himself to the authorities.

“*Second —* To show that I did not have any political dealing with anyone, that what some people said, that I sent letters in the care of my family, is false, they had to send Don Pio Valenzuela under an assumed name and at a great expense, when there were in the same ship five members of my family with their two servants who came to join me. If what they alleged were true, then what was the purpose of Don Pio to have come to see me and subject himself to a great expense? Furthermore, the mere fact that Dr. Pio Valenzuela came to inform me of their plan, is a clear proof that I was not in correspondence with them, since if I were, everyone would have been aware of it. A general uprising was too grave a matter to be hidden from me. When they took steps to send me Dr. Valenzuela, it was

an undeniable proof that they perfectly realized that I was ignorant of their plan, that I never was in correspondence with them. Further conclusive proof was the fact that not a single letter of mine which could implicate me could be produced by my accusers.

“*Third —* My name was cruelly abused and they wanted to surprise me at the last hour. Why did they not communicate with me beforehand? They had doubtless learned that although not contented I was resigned to my fate (banishment) for I had refused various offers from many persons to help me leave that place (Dapitan). It is only within these last months when as a result of certain domestic troubles and differences I had with a Missionary Father, that I requested for a leave, offering my services as a volunteer to Cuba. Don Pio Valenzuela came to apprise me of what was going on to prepare me as he was afraid that I would be involved in their plot. As I was fully ignorant and unaware of how and when the rebellion was to take place (thinking that I had convinced Dr. Valenzuela), I did not take any precaution, instead when the letter of the Governor General came advising me of my departure to Cuba, I embarked immediately abandoning all my interests. This was done in spite of the fact that I could have gone somewhere else, or had simply remained in Dapitan, since the letter of His Excellency was conditional, saying: “If you still insist on your going to Cuba...” When the rebellion took place, I was on board the *Castilla*, and I submitted myself unconditionally to His Excellency.

Twelve or fourteen days later, we sailed for Europe and if I entertained some mental reservations, I could have escaped from any port of call, especially in Singapore where I landed and where other passengers who had passports to the Peninsula remained. But I was possessed of a tranquil and clear conscience and I expected to get to Cuba.

"Fourth — In Dapitan I had boats and was permitted to take excursions which lasted all the time I wanted, at times one week. Had I wanted to engage in matters political, I would have sailed on the *vintas* of the Moros whom I knew in the different plantations around. If these were so, I would not have established my small hospital, neither bought lands nor invited my family to join me where I was.

"Fifth — Someone said that I was the chief. What kind of a chief is he who takes no part in plans and strategies and is informed only so that he may escape? What kind of a chief is he who when he says 'no', they say to him 'yes'?

"With respect to the *Liga*:

"Sixth — It is true that I prepared its articles and by-laws whose purposes were to encourage commerce, industry, the arts, etcetera, through united efforts. Those were confirmed by disinterested witnesses who declared to the contrary not withstanding, any imputation of guilt against me.

"Seventh — The *Liga* did not have the chance to live or to get established, since after the first meeting it died as I was deported a few days thereafter.

"Eighth — If it were organized by other persons nine months later, as

they say now, I had nothing to do with it.

"Ninth — The *Liga* was not an organization with illicit intentions as shown by the fact that it was abandoned shortly after and some of those who belonged to it organized the *Katipunan* instead, which answered the purpose they intended. Even if the *Liga* could have rendered little toward the rebellion, they should not have left it, but merely modified it, since they alleged I was the chief and in deference to me and the prestige my name gave it, they should have kept its name: *La Liga*. The fact that it was left to die they created *The Katipunan* is clear proof that they did not depend on me, neither did the *Liga* serve their objectives, since it would be folly to organize another association when one already existed.

"Tenth — With respect to my letters, I ask the Council to consider that if they contained some bitter denunciations, there was a lapse of considerable time since I have written them (1890). At that time we were dispossessed of our homes, granaries, lands, etcetera, the authorities exiled besides my own brother and my brothers-in-law, as a result of the litigation we had against the Department of Finance which according to our lawyer, Mr. Linares Rivas we had a good cause on our part.

"Eleventh — That I had suffered with resignation my deportation, not on the ground alleged, which is not true, but for what I had written. As for my conduct during those four years of exile, they should inquire

(Continued on page 56)

Dagupan City Lodge No. 158

By Bros. ALEJANDRO CRUZ, F. FLORESCA & JOSE ABAD

Many years ago, a group of men of courage, tolerant, free, God-fearing and abundantly filled with the spirit of "brotherly love, relief and truth" gathered together and organized the now old and ever living Pangasinan Lodge No 56, Free and Accepted Masons.

Most of these brethren featured prominently in public service not only locally but also nationally and internationally.

Guided by the principal tenets of Masonry, they did not find difficulty to serve the country and our people.

Today we remember those brethren who have already received their just reward in that "unknown country from whose bourne no travelers return."

To them we bow with great tribute and reverence, for work well done. To those who carry on to this day, the spirit and life of the Lodge, we also give our tribute and appreciation for their zeal, loyalty and fidelity. Since then Pangasinan Lodge No. 56 has grown in membership. One year ago it recorded 138 members.

Some of the brethren have felt the need for closer fellowship which can only be possible by dividing the group to smaller units.

Conscious of the urgent need for expansion of masonry's mission and at the same time effect a closer tie with brother masons in this valley, a group of brethren headed by Bro-

thers Eutiquiano P. Nava, Lee Sin, J. R. Abad, Filemon F. Floresca, Domiciano Zuñiga, Victorino G. Daroya, Vicente Lee, Francisco Ong, Teofilo Goyena, all of Pangasinan Lodge No. 56, and Brother Alejandro D. Cruz of Mayon Lodge No. 61, F. and AM, Legaspi City, met informally and discussed the organization of a sister lodge in Dagupan City.

Things worked fast. The Grand Secretary, Most Worshipful Brother Esteban Munarriz was invited to this City for a luncheon meeting. Inspired by the green light given by the Grand Secretary, a petition to the Grand Lodge for dispensation to form a Lodge was approved on July 1, 1960.

The following signed the Petition and are considered charter members: Filemon F. Floresca, Eutiquiano P. Nava, Lee Sin, Jacinto R. Abad, Benito Tan, Felipe T. Tan, Jose F. Bernabe Dy, Francisco Ong Kenam, Domingo Chua, Alejandro D. Cruz, Tan Bun Pin, Vicente Lee, Victorino C. Daroya, Domiciano Zuñiga, Anselmo Olaer, Loreto F. Mondero, Hermagoras Bañez, Marmerto A. Heramia, Pio L. Coquia, Antonio P. Maniacop, Jose T. Zabala, Faustino Co, Johnny Lo Guan Kay, Jose Ang Ka Tong, Chua Cho, Jose Yuchongtian, Chua Tiong, Marmerto Ong, Tock Mun, Ang Gui Chan (Oscar Chan) and Teofilo Goyena.

The Grand Master, reposing full confidence in the recommendation

he has received, appointed Brother Eutiquiano P. Nava to be the first Master, Brother Jacinto R. Abad, the first Senior Warden and Brother Anselmo Olaer, to be the first Junior Warden of the new lodge.

A new Lodge was born on July 1, 1960 in Dagupan City—DAGUPAN CITY LODGE (UD) F. and A. M. A “lauriat” dinner was held at the Kingsway Restaurant, Dagupan City to celebrate the occasion and also honor one of its members, Worshipful Brother Teofilo Goyena for his appointment as Deputy Grand Master for Masonic District No. 5. The event was graced by the presence of members of the family of the new lodge and other distinguished masons.

The first regular meeting of the Lodge under U. D. was held on August 3, 1960 at the air-conditioned office of the General Manager of the Carried Lumber Co., Worshipful Brother Lee Sin, Master of Pangasinan Lodge No. 56, F. and A.M.

Bro. Lee Sin provided and donated all the lodge paraphernalia. Since then all meetings were held in the same place. During the period of dispensation, the new lodge initiated and raised to the sublime degree of masonry, 7 candidates, namely, Bros. Ang Cho Tee, Cua Han Pian, Justino Jabanés, Perfecto Lim Chiu, Pedro Lee Mañez, Eligio R. Morante, and Juanito Ong.

In the meantime the dynamic and energetic Wor. Bro. Lee Sin thru the constant guidance of Bro. Nava has been moving heaven and earth to acquire a lot for the site of the future temple.

On August 9, 1960 the new lodge purchased 1,591 sq. meters of land located at Tapuac District of this

City for ₱12,728.00. The amount was advanced by Wor. Bro. Lee Sin who donated the sum of ₱8,000 for the cost of the property and the balance was paid by the rest of the members.

In a few days the plan of the temple was prepared, presented to the Grand Lodge and was approved.

On January 17, 1961 construction was started under the strict and constant supervision of Brother Jacinto R. Abad who stuck to his duty until the end of May, this year when construction came to the finishing touches.

So far the members of the new Lodge have contributed the total sum of ₱20,000.00 for temple construction which is estimated to cost ₱30,000.00.

On May 8, 1961 the Grand Lodge of Free and Accepted Masons of the Philippines, thru the Most Worshipful Grand Master, Juan S. Alano, has “authorized, constituted and appointed” the above mentioned “three lights” and the CHARTER of DAGUPAN CITY LODGE NO. 158.

In the meantime “FREEMASONRY BUILDS ITS TEMPLE IN THE HEARTS OF MEN AND AMONG NATIONS.”



In Japan, where there are more U. S. Navy, Army and Air Force bases than there are in the Philippines, two out of every twenty-seven eligible men in the armed services there are joining Masonry. This accounts for the increasing number of members in the lodges there under the jurisdictions of the Grand Lodge of Japan and the Grand Lodge of the Philippines.

ARGUMENTS IN . . .

from the commanding officers of the politico-military district, from the town people and even from the missionary themselves, despite my difference of opinion with one of them.

"*Twelfth* — All these facts disprove all the false charges brought against me and I plead that the Court consider them. It is not possible, and no one can believe it, that in one single night I could have gathered all the separatists in one meeting wherein I talked of commerce, etcetera, an assembly which died out after its initial meeting. If the few who had attended took my words seriously, they would not have left the *Liga* to die. Can it be possible that those who took part in the meeting that night also created the *Katipunan*? I do not believe so. Those who created the *Katipunan* are persons entirely unknown to me. Why did they not send me a man known to me who could have won my confidence? The reason for it is that those who knew me, fully realized that I had abandoned politics and knowing my ways of thinking with respect to the rebellion, they considered the step futile to talk of revolution to me further.

"I trust I have shown that I have not organized an association with revolutionary intentions, neither have I taken part in others of the same category, nor have I made an overt act in the present rebellion, which on the contrary I strongly opposed, as I have demonstrated by the publication of my private conversation with a particular person.

"Royal Fortress of Santiago, December 26, 1896.

JOSE RIZAL

AGUSAN LODGE IS CONSTITUTED

Agusan Valley Lodge No. 160 in Butuan City was constituted on September 2, 1961 with RWB Pedro Gimenez, Grand Senior Warden, as the presiding officer. With RWB Gimenez in the party were MWB Esteban Munarriz, Grand Secretary; VWB Hermogenes Oliveros, Senior Grand Lecturer; and VWB Augusto Santos. Were it not for the PAL strike which grounded most of the airline's planes at the time, many more could have been with the party from the Grand Lodge.

Many brethren from Mindanao however, were able to be present at the constitution rites. Some of them came from Davao, Cagayan de Oro, Iligan & Misamis. The rites were held at the public high school gymnasium with a big public in attendance. Bro. Oliveros was Master of Ceremonies; Bro. Gimenez installed the officers; and Bro. (Gen.) Aguirre, commanding officer of the Mindanao military area, was the guest speaker.

The officers of the new lodge are: WB Manuel Cap, Worshipful Master; Bro. Felicisimo Maisog, Senior Warden; Bro. Santiago Tan, Junior Warden; Bro. Pedro Calo, Secretary; and Bro. Simeon C. Santos, Treasurer. The newest lodge in this jurisdiction started with fifteen charter members, but in time it will grow fast because it is located in north-eastern Mindanao, one of the most progressive areas of the island.



About Cuban Masonry

A few words about Cuban Masonry. At this time, by proclamation of Grand Master Jose Trajano Gonzales, the Grand Lodge of Cuba is in recess in Cuba but in residence as a Grand Lodge in exile in Florida. The Grand Lodge of Florida has recognized the Grand Lodge of Cuba in exile, with its see, for the time being, in Miami Beach. The Grand Master, Grand Treasurer and the Grand Secretary are among those who evacuated to Florida to escape Castro's dominion.

However, it is known that the Castro government has not outlawed Masonry as yet, though it is probable that something like that may be done at some future time. We recall that at the time of the Castro revolution, and acting in the interest of freedom and reforms, some Masons helped Castro overthrow the Batista dictatorship. After a few months of Castro, Masons then with him deserted him because he turned communist.

As a matter of fact, a few lodges continue to meet in Cuba with the

Senior Grand Warden acting as Grand Master of Masons there. The other Grand Lodge officers, it is presumed, if they have not yet evacuated to the United States, may still be in Cuba. Let it be known that Caribbean Naval Lodge in Guantanamo Naval Base, composed of U.S. Navy personnel, are meeting unhampered there. It would be unfortunate if total recognition is given to the Grand Lodge of Cuba in exile and therewith automatically "unrecognize" the lodge of U. S. Navy men which owes allegiance to the one and only Grand Lodge of Cuba of yesteryears.

The California Freemason of October-December 1961 suggests that more time should elapse before final commitments are made and that the lodge of U. S. Navy men be permitted to continue its work, either by exempting it from the recess declared by the Grand Lodge officers now in the United States or by temporary transfer of its charter as will permit it to work under the Grand Lodge of Florida.



The average man that I encounter all over the country regards government as a sort of great milk cow,

with its head in the clouds coting air, and growing a full teat for everybody on earth.

—Clarence E. Manion

Tell Us About Overseas Masonry

By Bro. LEO A. HATTEN
Member, Okinawa Lodge No. 118

Again it is a pleasure to use this media, *The Cable Tow*, to greet the Brethren of the Philippine jurisdiction. We are indeed fortunate to have a publication of this type that accepts articles by those of us who are among the "ranks," and who do not necessarily have to be literary geniuses to qualify.

It has been two years since my military duty required my transfer from Okinawa, and thus out of the Philippine jurisdiction, though I still hold membership there. Some very fond memories came with me, and I never miss a chance to laud the fine work you have done and are still doing there. Every assignment that looks like there is the remotest chance of my coming back over there, I volunteer for it.

You really may have no idea over there just how much interest the Brethren in the Lodges in the United States have in you and your work. As I brought out in a previous letter, at every Lodge where I visited immediately on my return from Okinawa in 1959, I was invariably asked to give a lecture about Philippine Masonry. Of course, there is an exchange of business, ideas, and communication at the top levels of administration where our Grand Masters of Symbolic Lodges, and the high ranking officers of the York and Scottish Rite get together, but I am speaking of the farmers, mechanics, salesman — the everyday

workers in a town — who do not have the opportunity to get to one of these impressive functions.

Again just this summer I visited a Lodge while on vacation, near San Jacinto, Texas (the cradle of Texas Independence). No sooner had I signed the visitors register than the Master and Wardens noticed that I was from the Philippine jurisdiction. They were very insistent that I give a talk to the Lodge about Masonry in the Philippines, and of course they did not have to insist very long.

It seems to me that I read an article in the *Cable Tow* not long ago (1958 probably) about the history of Masonry in the Philippines. I do not have the article at present and would appreciate it if some Brother would cite the reference to me so that I can improve my background material. Since the Grand Lodge of the Philippines is a member of the Masonic Service Association in Washington, D. C., possibly someone would agree to compile an article summarizing the subject for publication by the Association. There is a Short Talk Bulletin published monthly in Washington, about 2500 words in length, that would be an invaluable media by which the word could be spread. Then it would become available to all of the subscribers to the Bulletin.

You have a very interesting story to tell to the world about Masonry

in the Philippine Islands. The writers there have done more than their share of work telling the story the Masonic hero Rizal, just as the United States has for its Mason Washington, and the State of Texas has done for its Mason Sam Houston. (Houston at the head of the Texas Army surprised and over-ran the Mexican Army under General Santa Ana (a Mason also) at the Battle of San Jacinto on April 21, 1836. Masonic History records that Houston saved Santa Ana's life because the Mexican General was a Mason).

In telling the Philippine Masonic History, please include the fact of your early work in China, Japan, and some of other Asiatic countries, as well as the present aims toward combatting Communism in the Far East. These are timely subjects, and it makes such interesting reading that the story should be consolidated and re-told in one booklet if it has not already been done. Just as an example, at the little Lodge I attended in Maryland, they are still talking about a Chinaman who presented himself at the Lodge several years ago. The Committee was in a quandary about who would attempt to glean an intelligence from him. It turned out that the Chinaman spoke better English than the Committee!

Of course in the Lodges scattered around the Country there are a few Veterans who saw duty in the Philippines, the Marianas, and Okinawa with the Armed Forces, but these are in a minority. During the time they were overseas they did not engage too much in Masonic work either.

The purpose of this little communique is to encourage someone to compile a handy document that sums up the history of Masonry in the Philippines, and get it out to the members outside the Philippine jurisdiction through the Grand Lodge mail. I am sure that many members would agree to assist with the cost of publishing and mailing it, if it is determined that the cost is too great to be borne by the Grand Lodge. Just remember that the cry is still there to "tell us about overseas Masonry," and those of us traveling around the country can do a job you will be proud of if we have the reference material to work with. I am proud to be a member of your group.



WORRIES

It appears that statisticians of the University of Wisconsin have been giving some consideration to the things that cause worry. Classifying them under various categories, they have learned that the average person's worries can be placed under four heads.

First, there are things that never happen... They constitute 40 per cent of the worries.

Second, there are things over and past that could not be changed by all the worry that one could hatch up. Nevertheless, they constitute 30 per cent of the total.

Third, there are petty and needless worries... They add up to 22 per cent.

Fourth, there are legitimate worries and they are only 8 per cent of the whole.

Sayings of Rizal

“The great difficulty which every enterprise met in the administration also contributed no little to killing every commercial and industrial movement. All Filipinos know and all who in the Philippines devoted themselves to business know how much red tape, how much coming and going, how much paper work, and how much patience one needed in order to obtain from the government a permission for any enterprise. One must secure the friendship of this official, the influence of that person, with a good bribe for another in order that the papers may not be indefinitely delayed...

“When there are wealth and abundance, there is less discontent, less complaint and the government... has more means of sustaining itself.

“I have always loved my poor country, and I am sure I shall love her to the last moment, even though men are perhaps unjust to me; my future, my life, my joys — all these I have sacrificed for my love of her. Whatever my fate may be, I shall die blessing her and longing for the dawn of her redemption.

“Let those who deny our patriotism know that we know how to die for our duty and our convictions.

I have duties to my conscience above all, I have obligations to the families who suffer, to my aged parents, whose sighs pierce my heart.”

SWORN STATEMENT

(Required by Act 2580)

The undersigned, N. B. MELOCOTON, Managing Editor of **THE CABLE TOW**, published quarterly in English, at 1440 San Marcelino, Manila, after having been duly sworn in accordance with law, hereby submits the following statement of ownership, management, circulation, etc., which is required by Act 2580, as amended by Commonwealth Act No. 201.

NAME	ADDRESS
Editor, Juan S. Alano	1440 San Marcelino, Manila
Managing Editor, N. B. Melocoton	1440 San Marcelino, Manila
Business Manager, Jose Domingo	1440 San Marcelino, Manila
Owner, Grand Lodge of the Philippines	1440 San Marcelino, Manila
Publisher, Grand Lodge of the Philippines	1440 San Marcelino, Manila
Printer, Bookman Printing House	49 Quezon Blvd., Quezon City
Office of Publication	1440 San Marcelino, Manila

If publication is owned by a corporation, stockholders owning one per cent or more of the total amount of stocks:

Grand Lodge of the Philippines 1440 San Marcelino, Manila

Bondholders, mortgagees, or other security holders owning one per cent or more of total amount of security:

None

In case of daily publication, average number of copies printed and circulated of each issue during the preceding month. Not Applicable.

In case of publication other than daily, total number of copies printed and circulated of the last issue dated July 1961.

1. Sent to paid subscribers	10,500
2. Sent to others than paid subscribers	None

T o t a l 10,500

(Sgd.) NESTORIO B. MELOCOTON
 Managing Editor

SUBSCRIBED AND SWORN to before me this 2nd day of October 1961 at Manila, the affiant exhibiting his Residence Certificate No. A-5300593 issued at Quezon City, on February 14, 1961.

(Sgd.) M. B. ARANDA
 Post Office Inspector

Act 2580 requires that this sworn statement be filed with the Bureau of Posts on April 1, and October 1, of each year.

NOTE: This form is exempt from the payment of documentary stamp tax.



PAST GRAND ORATOR PASSES AWAY

VWB Dr. Emilio M. Javier, Past Grand Orator, died on Sept. 23, 1961 at the Mary Johnston Hospital, a victim of cancer. He was 68 years old, having been born in Iloilo on September 13, 1893.

He was Past Master of Mt. Kaladiaz Lodge No. 90 of Dumaguete City, and a dual member of Bagumbayan Lodge No. 4 in Manila. He held the position of Grand Orator of the Grand Lodge in 1957. He was a member of Luzon Bodies of the Ancient and Accepted Scottish Rite of Freemasonry and was decorated with the rank and decoration of Knight Commander of the Court of Honor on Feb. 10, 1956.

In civic, charity and educational work, he was active and held prominent positions. He was Past President of the Rotary Club of Manila; one of the organizers of the Rotary Club of Dumaguete; and Past Governor of Rotary District No. 385 comprising the Philippines.

He was at one time a member of the National Board of the YMCA of the Philippines; Past President of the Philippine Band of Mercy.

He taught law courses in the Philippine Law School, Far Eastern University, University of the Philippines; was the founder and first dean of the College of Law of Silliman University; and the first Filipino president of Philippine Christian Colleges. He authored four books on Law.

Grand Lodge Committees for 1961-1962

Committee on Jurisprudence

MWB Antonio Gonzalez (5) Chairman
 MWB Macario M. Ofilada (12) Member
 MWB Cenon C. Cervantes (56) Member

Committee on Accounts

WB Avelino Baltazar (148) Chairman
 WB Abundio C. del Rosario .. (95) Member
 WB Benjamin T. Araniego .. (21) Member

Committee on Correspondence

MWB Michael Goldenberg (80) Chairman
 WB Sinforos Padilla (4) Member
 WB Macario C. Navia (88) Member

Committee on Credentials

WB Dominador R. Escosa .. (82) Chairman
 WB Ramon C. Gonzales (12) Member
 WB Alberto C. Donor (5) Member

Committee on Custodian of the Works

MWB Macario M. Ofilada (12) Chairman
 WB Mariano Gonzalez (13) Member
 WB Jose C. Velo (4) Member

Committee on Cemetery

WB Primo I. Guzman (77) Chairman
 WM Florencio A. R. Ilagan ... (19) Member
 WB Manuel T. Paz (4) Member

Committee on Masonic Temples

MWB Howard R. Hick (1) Chairman
 MWB Vicente Y. Orosa (53) Member
 MWB Werner P. Schetelig (25) Member
 MWB Macario M. Ofilada (12) Member
 MWB Emilio P. Virata (17) Member

Committee on Charity

MWB Michael Goldenberg (80) Chairman
 VWB Hermogenes P. Oliveros .. (82) Member
 WB Adeeb Hamra (80) Member

Committee on Administration of Lodges

MWB Werner P. Schetelig (25) Chairman
 VWB Hermogenes P. Oliveros .. (82) Member
 WB Macario C. Navia (88) Member

Committee on Youth

VWB Manuel M. Crudo (4) Chairman
 WB Nestorio Melocoton (29) Member
 WB Pablo V. Ilagan (122) Member
 WB Bayani C. Salcedo (18) Member
 WB Albert Parsons (3) Member

Committee on Finance

WB Francisco Santiago (4) Chairman
 WB Leandro F. Cruz (16) Member
 B Castor I. Silvestre (7) Member

Committee on Grievances

MWB Cenon S. Cervantes (56) Chairman
 VWB Mateo D. Cipriano (14) Member
 WB Teofilo Abejo (21) Member

Committee on Returns

VWB Manuel K. Torres (12) Chairman
 WB Alberto C. Donor (5) Member
 WB Gregorio G. Niduaza (79) Member

Committee on Acacia Island

VWB Teofilo Goyena (56) Chairman
 WB Evaristo S. Quila (56) Member
 WB Ramon Labo (56) Member

Committee on Necrology

WB Patricio E. del Rosario .. (12) Chairman
 WB Pablo V. Ilagan (122) Member
 VWB Manuel M. Crudo (4) Member

Committee on Public Functions

WB Adeeb J. Hamra (80) Chairman
 VWB Hermogenes P. Oliveros .. (82) Member
 WB Daniel L. Kolipano (79) Member
 WB Godofredo P. Ricafort ... (88) Member
 WB Filemon Asuncion (7) Member

Committee on Cabletow

MWB Macario M. Ofilada (12) Chairman
 VWB Mateo D. Cipriano (14) Member
 WB Macario G. Navia (88) Member
 WB Jose C. Velo (4) Member
 WB Nestorio Melocoton (29) Member

Committee on Reception

VWB Jose Ma. Cajumom, Sr. ... (95) Chairman
 VWB Emilio M. Asistores (7) Member
 WB Francisco Olizon (21) Member

Committee on Music and Literary Program

WB Teofilo Abejo (21) Chairman
 WB Sesenio Rivera (79) Member
 WB Filemon Asuncion (7) Member
 WB Daniel L. Kolipano (79) Member

Placement Committee

MWB Howard R. Hick (1) Chairman
 WB Victor L. Stater (9) Member
 WB Macario C. Navia (88) Member

Committee on Building and Grounds

MWB Macario M. Ofilada (12) Chairman
 VWB Hermogenes P. Oliveros .. (82) Member
 VWB Jose Ma. Cajumom (95) Member
 VWB Mateo D. Cipriano (14) Member

Committee on Athletics

MWB Macario M. Ofilada (12) Chairman
 VWB Hermogenes P. Oliveros .. (82) Member
 WB Patricio Gonzales (12) Member