

The Cable

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES

Rizal to Fr. Pastells:

AT ANY RATE, I DO NOT ASPIRE TO ETERNAL FAME OR RENOWN. NEITHER DO I ASPIRE TO EQUAL OTHERS WHOSE CONDITIONS, FACULTIES, AND CIRCUMSTANCES COULD BE AND ARE, IN FACT, DIFFERENT FROM MINE. MY ONLY WISH IS TO DO WHAT IS POSSIBLE, WHAT IS WITHIN MY POWER, WHAT IS MOST NECESSARY. I HAVE PERCEIVED A LITTLE LIGHT AND I BELIEVE IT IS MY DUTY TO SHOW IT TO MY COUNTRYMEN.

*From "Rizal's Unread Legacy", by
Juan Collas, pp. 15 & 16*

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Grand Master's Message

The legendary history of Masonry starts when the Infinite Master at the early dawn of the morning of time said: "Let there be light." And there was light.

As we know speculative Masonry was developed in the British Isles and dates from A.D. 1717, and the Masonry we practice today is founded on that of 1717. The Masonry founded by the British was also based on the principles of Masonry of A.D. 52, introduced into Britain by the Roman Builders attached to Caesar's army when it made the conquest of that country.

Both operative and speculative Masonry have always been democratic in their processes. It is moral and intellectual worth that count in Masonry. Generally speaking, the leaders of Masonry are not born to the purple but are chosen as a reward of merit. "To be good men and true" is the first lesson taught in Masonry.

It is not surprising that our British brethren refused to fight their brothers in America so that it was necessary for King George III to hire Hessian troops to a very large extent to fight in America during the Revolutionary War. America had powerful friends in the Parliament and even many of the common people were against the Revolutionary War. It should be mentioned that a few decades previous to the outbreak of the war, George III was a German prince. He spoke English with difficulty and believed in the divine right of kings and of might.

Masonry's propaganda of liberty, equality, and fraternity extended from the Old World across the Atlantic to the New, and was in a great measure, one of the big factors in bringing about the Declaration of Independence and the Constitution of the United States. The principles of Masonry had a greater growth in the United States than in any country of the world; in fact, the total membership in the United States at the present day is larger than that of all the members of the other countries combined. The United States government with its free institutions owes much to Masonry. It is also believed that this same condition of affairs obtains in the Philippines, and we should not lose sight of the fact that members of our fraternity in this country played an important part in formulating the Constitution of the Philippines. It is believed that there is no country in Asia where Masonry has grown so rapidly as in the Philippines. It is worthy of note that Masonry always thrives among liberty-loving people.

Free Masonry was transplanted on American soil long before the present government was established in the United States. In 1730 our Mother Grand Lodge of England constituted the first Grand Lodge

(Please turn to inside back cover)

ANNOUNCEMENT

The registration of delegates will start on Saturday, April 22nd, at 9:00 a.m. and will continue daily until 3:30 p.m. on Tuesday, April 25th. To avoid unnecessary snags and facilitate the work of the Committee on Credentials, delegates from Manila and suburbs are enjoined to register as early as possible to give way to delegates from distant Lodges. Delegates from Provincial Lodges are also enjoined to register immediately on arrival at the Plaridel Masonic Temple.

Only a limited number of delegates can be billeted gratis at the Grand Lodge dormitory. Accommodations will be on first-come first-served basis. Dinner at the Plaridel Masonic Temple on Tuesday, Wednesday and Thursday evenings will be served free to all delegates and members. The Grand Lodge Canteen will serve meals at moderate cost. Coffee and soft drinks will be served free during the communications.

There will be a bus on April 26 at the Plaridel Masonic Temple from 9:00 a.m. to 12:00 noon to take visiting brothers sightseeing in and around Manila. Wor. Bro. Florencio Ilagan, Chief Administrative Officer, office of the Grand Secretary, will be in-charge.

Delegates who are tennis enthusiasts can avail themselves of the use of our two tennis courts.

The Bowling Alleys will also be available for delegates from 9:00 a.m. to 12:00 noon daily during the communication.

Everything is being done to make your stay with us as comfortable and as enjoyable as possible. If there is anything else we can do toward that end, please do not hesitate to tell us. If you have any complaint to make, by all means please do so freely. Do not keep it in your breast.

We repeat, we want you to enjoy your visit and stay with us to the fullest extent.

PROGRAM

Saturday, April 22	— 9:00 A.M.) Registration of Delegates with the
	to) Committee on Credentials
Tuesday, April 25	— 3:30 P.M.)
Sunday, April 23	— 7:30 A.M.	— Tennis Tournament
	9:00 A.M.	— Bowling Tournament
		(Those interested kindly register with the office of the Grand Secretary)
Monday, April 24	— 7:00 P.M.	— Grand Master's Banquet in honor of the Grand Lodge officers, District Deputy Grand Masters and Lodge Inspectors.
Tuesday, April 25	— 8:30 A.M.	— Lodge of Instruction
	2:30 P.M.	— Conferring of Past Master's Degree (Please register with the office of the Grand Secretary)
	3:15 P.M.	— Laying of Wreath of Flowers at the monument of Brother Jose Rizal at the foyer of the Plaridel Masonic Temple.
	3:45 P.M.	— All Delegates to be in the Lodge-room
	4:00 P.M.	— Opening of the Grand Lodge
Wednesday, April 26	— 9:00 A.M.	— Sightseeing
	1:30 P.M.	— De Molay Degree work
	4:00 P.M.	— Resume Session
Thursday, April 27	— 2:00 P.M.	— Forum on Masonic Education
	4:00 P.M.	— Resume Session
	8:00 P.M.	— Installation of Grand Lodge Officers

Note:

Delegates will please present their Credential cards to the Grand Tyler when requested.

Non-Delegates will kindly present their 1961 Dues Cards to the Grand Tyler on entering the Lodge.

THE BRIDGE TO THE FUTURE OF MASONRY

BRO. CAPT. EMORY CLARK SMITH, USN

Asst. Chief of Staff for Legal Affairs

COMNAV-PHIL, Sangley, Cavite

First, I want to state, and I think I express the sentiments of all American Masons in the Philippines, particularly those American Masons at the U. S. Naval Station at Sangley Point, our heartfelt gratitude for the opportunity to be nurtured in our practice of Masonry at the rich feasting table of Philippine Masonry. To be with you is always an inspiration by which we are able to rededicate ourselves to the eternal tenets of Masonry when visiting this wonderful lodge. I congratulate the officers just installed in this impressive ceremony. After the effective and brilliant charge and admonition given each officer by Brother Donado, you do not need me to remind you of the grave responsibilities now thrust upon you. We all have every confidence that you will rise to the challenge posed by your new duties.

For want of a better one, I have chosen as my topic tonight the Bridge to the Future of Masonry. My remarks will be few, but I hope you will find them pungent enough that you will share my own feelings regarding the challenges and new horizons that face all Masons tomorrow.

First, we should examine what Masons have been doing in the past, what Masons must do tomorrow.

During past years we have devoted much effort to our charities, looking after each other, our widows and orphans, the sick and infirm and numerous other worthwhile activities. Of this work we can all take pride.

How about today? We are doing our best to continue those good works of yesteryear. We have also sought to expand our membership. We have encouraged our companion and subsidiary organizations such as the DeMolay, Job's Daughters, and the Eastern Star, but we know that what we are doing today at this Christmas time of 1960 is not enough.

What then is our challenge for tomorrow — What, also are the new horizons which will face us tomorrow? I am no seer or a clairvoyant, but some of these things I do see: First, our current activities must be intensified and expanded. Yes, we have more destitute widows and orphans than ever before, we must do all we can to further the cause of public education for all, since it is in the hands of our children that the future of the free world lies. We must prepare the way for them. We must do all we can to promote those things that will insure full employment for all. We must drive poverty from the face of

the earth, we must insure equality of opportunity to all, we must be certain that our institutions and our personal lives are so directed to insure social justice for all.

Why have all these things so suddenly confronted us, and to which we must now face-up? I can give a partial answer: Some of these challenges or problems have been the result of our own derelictions. Some of them have resulted from misguided custom stretching over generations and we are now just reaching the point in a complex and sophisticated society where we can perceive some of the errors of our old habits, traditions and customs.

But of all the challenges facing us in our time is the paramount and transcendent challenge of World Peace.

We find this year, as is customary, the distinguished officers of this lodge sworn in at the time of the Birthday of the Prince of Peace. But even at this glorious moment we can hear the voices of free men everywhere calling out for peace. But we find the Mad dogs of Communism in Peiping and Moscow, blustering, bullying, threatening, flatly refusing to sit with the leaders of the free nations to even discuss peace. There would be no need for a NATO or a SEATO or an ANZUS or a single American military base overseas if free men had not felt it necessary to protect themselves against the cannibalistic claws of Communism.

It was not free men who divided Germany;

It was not free men who halved Korea and Indo-China by bloody conflict;

It was not free men who conducted the murder, pillage and enslavement of Tibet:

It was not free men who slammed an Iron Curtain around Eastern Europe and who butchered the Hungarians for wanting freedom;

It was not free men who after enslaving Tibet now seek to encroach on India's borders;

It was not free men who have invaded Laos;

It was not free men who conspired and aspired to spread a tyranny which recognizes neither God nor humanity;

It was not free men who started the arms race — they have better things than arms on which to spend their energy and wealth;

It was not free men who plundered and conquered territories and held millions in misery for years;

But it was free men who produced the Atlantic Charter of human rights;

It was free men who founded the United Nations Organization;

It was free men who have striven to aid the under-developed nations, to succor the sick and hungry people of the World;

And one thing we can all be sure of is that it *WAS* free men who founded FREE MASONRY!

Then how can you and I obtain peace? We know that by keeping ourselves militarily strong this can go a long way toward avoiding bloody conflict. This, we must see that our respective nations do. But what is needed today more than military hardware is an awareness by all of us of just what and where the real arena of battle is located and *the moral strength to enter that battle and fight it to the victory of everlasting peace.* We know that as long as we keep militarily strong no communist jackal will dare attack you



Capt. E. C. Smith

and I, but instead will employ its customary weapons of deceit, misrepresentation, fraud, infiltration, distortion, subversion and the BIG LIE! That is what it is doing today. This means that the battle is raging about us night and day in the home, in the factory, and in our social institutions to the end that discord and strife will be fomented within the fortress of democracy which are calculated to weaken all of us to the point where we will be pushovers for Communist enslavement. Of all the free institutions hated most by the Communists, Free Masonry probably heads their list. In short the battle ground is men's minds.

As we all know, democracy contains the seeds of its own destruction. When people look forward to the great promise that democracy possesses and see irresponsible and corrupt

leadership — to them it is the triumph of evil over good and when this happens they look to something else that they feel offers them a better life and their susceptibility to communism's wiles increases.

The *friends of Communism* are poverty, ignorance, unemployment, social inequality, lack of equal opportunity, graft and corruption in government, lack of adequate education to mention a few. It is in these areas that the great challenge to Masonry lies, for it is we who are Masons who can lead the fight to create an invincible moral and social armament which will be impervious to the onslaught of Communist subversion.

Before we can do this, however, we must have a searching self-examination. You and I must develop in ourselves a dedicated, if not indeed, a fanatical, sense of mission. Having done that then what do we do? I can tell you that we can do what Masons have done for thousands of years — We can go back to the very foundation stones of Masonry embodied in the Sermon on the Mount and the Ten Commandments. A re-dedication to these principles we well know gives us moral strength and courage. Without them our fight would be lost before it started.

Next, we can dwell upon what the brotherhood of Masonry really means. What that companionship or rather brotherly companionship really means. Except for the close relationship of husband and wife, brotherly companionship as known to Masons, is perhaps the closest of all human relationships; it is that treading together along life's pathway to eternity.

We must also thoroughly examine the structure of our own lodges and rid our lodges of those who be-

long only as a matter of personal convenience. Self-sacrifice and humility are the hall-marks of the true Mason.

We must not seek members simply for the sake of numbers, we must seek members of the highest and toughest moral fiber. Better to have 10 members who are true and dedicated practicing Masons than a 100 who only give lip service to this cherished organization and consort with concubines and corruption as a mode of life. Once having cleansed and rededicated ourselves we thus command the *respect* of everyone be he *friend* or *enemy*. Hand in hand with *respect* would go *leadership* and with *leadership*, Masons, in the application of Masonic principle, can be certain that they have done their part; that you and I as Masons, have fought the good fight to protect the imperishable ideals of a free democracy. We will have *won* the fight for everlasting peace. Yet, also we will have built the Bridge for future generations who will follow us. So it is that we must meet the challenges and New Horizons of tommorrow.

An old man going a lone highway,
Came in the evening cold and gray,

To a chasm vast and deep and wide,
The old man crossed in the twilight dim,

The sullen stream had no fear for him;

But he turned when safe, on the other side,

And built a bridge to stem the tide.
"Old man," said a fellow-pilgrim near,

"You are wasting your strength in building here;

Your journey will end with the ending day,

You never again will pass this way;
You've crossed the chasm deep and wide,

Why build you this bridge at evening tide?"

The buidler lifted his old gray head,

"Good friend, in the way I've come," he said,

"There followeth after me today,
A youth whose feet must pass this way.

The sullen stream was naught to me,

To that fair-haired youth may a pitfall be;

Good friend, I am building the bridge for him."



MEMORIAL LODGE NO. 90

Munoz, Nueva Ecija

The newly elected and appointed officers of Memorial Lodge No. 90 for the Masonic year 1961 were installed on January 14, 1961, at the Memorial Lodge Hall. Most Worshipful Bro. Macario M. Ofilada, Past Grand Master (12), was the installing officer. Very Worshipful Bro. Hermogenes P. Oliveros, was the Master of Ceremonies. Worshipful Bro. Patricio A. del Rosario (12), Grand Lodge Inspector was the guest speaker. He was introduced by Worshipful Bro. Marianito Q. Tinio, Grand Lodge Inspector (53). The installing officer gave the citation and presented the Past Masters jewel to Worshipful Bro. Onofre B. Padolina, four times Worshipful Master of this Lodge — 1953, 1957, 1959, 1960). Very Wor. Bro. Doroteo M. Josen (53), District Deputy Grand Master, 6th. Masonic District of the Philippines, gave the closing remarks.

You Gave Me the Gavel

WB RICARDO BUENAFE, MASTER
Pinagsabitan Lodge #26, Santa Cruz, Laguna

You have conferred upon me tonight the highest position within your power to give — that of the Oriental Chair during this Masonic year. This benevolent gesture on your part is a manifestation of your trust and confidence in me which I will cherish and remember as long as I live. In all humility and gratitude, I accept the honor and privilege of being your Worshipful Master. I am aware of the multifarious and heavy responsibilities that now rest upon my shoulders. I may not be equal to this heavy, but important task in view of my physical and intellectual limitations; however, I will consider the position as a challenge and in order that I may be able to acquit myself creditably in the performance of what is expected of me, I will always bear in mind the following doctrine:

“Let no man take wages or fees for a job that he cannot do, or cannot with probability undertake; or in some sense profitably, and with ease, or with advantage manage. Let no man appropriate to his own use, what God, by a special mercy, or the Republic hath made common; for that is against Justice and Charity.”

As I look at your faces tonight, I can discern that they still reflect the spirit of the Yuletide season. This emboldens me then to discourse on

some unrestricted aspects of Masonry which I hope would find fertile fields and the seeds of which will lodge in the hearts of many of our non-member guests who sympathize with our cause.

As Masons, we love God and believe in Him. Before going into any important undertaking, we seek Divine guidance and help. The Mason believes and so holds that “no man has any right in any way to interfere with the religious belief of another. Each man is absolutely sovereign as to his own belief, tho that belief is absolutely foreign to all who do not entertain the same belief; and that, if there were any right of persecution at all, it would in all cases be a mutual right; because one party has the same right as the other to sit as judge in his own case; and God is the only magistrate that can rightfully decide between them. To that great Judge, Masonry refers the matter; and opening wide its portals, it invites to enter there and live in peace and harmony, the Protestant, the Catholic, the Jew, the Moslem.

We love our country; we have pride in our state; we love our homes. These are forces of immense power which we encourage our brethren to

possess and practise and insist them upon those in the public service.

Masonry is not interested in partisan politics. As a matter of fact the discussion of the matter is prohibited in our lodge meetings. Yet despite this inhibition that we must and should uphold, we as inevitable part and parcel of society, which is the ultimate and the very government itself, must be frawn to elect a government that is conducted with the highest degree of efficiency and honesty. However, in this consideration allow me to clarify that our fraternal organization is not peculiar in the election of a particular candidate of a political party, so long as those elected to take hold of the rein of government are the best qualified, honest and have the welfare of the people at heart. To this extent we are duty-bound.

As the river flowing through a busy city or town may be polluted thus making its water undrinkable and unfit for domestic consumption, so may our government be saddled with irregularities and venalities committed by certain public officials, thereby causing the people to lose faith and confidence in it. Yet, no matter how polluted the river may become, the source at its fountainhead is cool and crystal clear. Despite the shortcomings, errors and omissions willfully or unwittingly committed by certain public servants, our form of government is still among the best in the world today. We should zealously guard our government against all evils, especially the inroads of the communist ideology, if we want to preserve our democratic way of life. It is therefore incumbent upon us to elect the best

men for by them and through them the democratic way of life which we now enjoy will be enhanced. Masonry thrives best in a democracy but seldom if ever in a dictatorship.

Masonry works not for reward or aggrandisement for it believes that the highest contributions to life are those obscurely given without benefit of honorific rewards, newspaper space or monetary considerations. Many among our brethren trudge the lowly paths of service the better to render little things that mean a lot to the poor, the distressed or the oppressed. We cannot all achieve fame, but we can all help in doing things no matter how insignificant, that will cause progress in any given endeavor. So, whether our stations be exalted and our responsibilities heavy; or, whether our stations be humble and our responsibilities light, let us think, give, do and follow the best in us. If only our traditional Filipino custom "bayanihan" can be exploited to the fullest extent, more and bigger things could be easily achieved.

Brethren, as Captain of the ship of state of our fraternity, it is my intention to follow the course chartered by my distinguished predecessors. Our Pinagsabitan Lodge No. 26 of F & A M, under the jurisdiction of the Most Worshipful Grand Lodge of the Philippines, has, for many years, retained the distinction of being one of the foremost blue lodges in Southern Luzon and, undoubtedly, you share with me the desire not only to maintain and preserve the honor and prestige accredited to our Lodge but also to do better. I, therefore, Masonically appeal to all my brethren of Pinagsabitan Lodge No.

26 to give me their wholehearted support and unstinted cooperation. What I ask from you is not much and is within your easy reach to give. Let us all attend our regular monthly stated meetings, conferrals, yearly conventions, and other activities of the Lodge. By improving our Lodge attendance with regularity and punctuality, there would be more intimacy and fellowship among brethren, brotherly love and affection would be more firmly cemented, and ultimately, we would be more closely knitted in working together Masonically for loftier heights and greater achievements.

In conclusion, I do hope that our distinguished guests and brethren in the East will find their brief sojourn to our humble province a pleasant one. I reiterate my profound gratitude to my brethren for giving me the opportunity to serve our Pinagsabitan Lodge No. 26 in an exalted capacity as Worshipful Master. I convey to all of you belated but heartfelt greetings of the season and may you leave this hall contented, happy, and imbued with the spirit of the brotherhood of man under the Fatherhood of God.

ACACIA MUTUAL AID
SOCIETY, INC.

Statement of Investments Deposits

Investments in Stocks & Bonds:

7% San Miguel Brewery Prof.	₱ 10,150.00
4% Philipp'ne Government Bonds	13,000.00
50 Shares, Phil. Banking Corp.	5,000.00
Loans on Real Estate ...	₱ 500.00

**PROCLAMATION OF MASONIC
HEROES OF ILOCOS SUR**

By virtue of the Resolutions of the Vigan Lodge No. 63, Free and Accepted Masons, I hereby proclaim the following deceased Masons of Ilocos Sur as heroes and patriots for their humaritarian achievements, in the Masonic World, namely:

1. Ex-Governor Alejandro Quirolico — of Caoayan, I. Sur
2. Dr. Paulo Claro Palencia — of Burgos, Ilocos Norte
3. Ex-Major Urbano Crisologo Banez — of Bangued, Abra
4. Atty. Severino D. Dagdag, Sr. — of Bantay, I. Sur
5. Ex-Mayor Macario Tolentino— of Magsingal, I. Sur
6. Dr. Cornelio Dato Julian — of Sta. Maria, Ilocos Sur

At Vigan, Ilocos Sur, this 30th day of December, 1960.

(Sgd.) Graciano P. Pada, P.M.
Secretary

Bank Deposits:

Savings Acct., Phil. Nat. Bank	₱ 1,144.66
Savings Acct., Phil. Banking Corp.	4,121.36
Current Acct., Phil. Nat. Bank	1,628.34
TOTAL INVESTMENTS AND BANK DEPOSITS ..	₱ 35,544.36

The foregoing report was sent to us by the secretary of the Society, WB. Araniego. We congratulate the society, small and young as it is, for the efficiency and honesty in which its affairs are conducted. It is planning to distribute dividends to its members in the future.

The Past is Right!

BRO. ESTEBAN GUILLERMO
Memorial Lodge #90

According to the Holy Scriptures, Enoch was a man who did not see death and was not found. This man Enoch passed away without suffering death. Reason: His past was right; his moral and spiritual conduct here on earth were right.

Another man, Elijah of the same Old Testament period, "went up . . . into heaven." By what right and privilege did this man get to heaven? After reading the story of his life while here on earth, one finds that he lived an exemplary, clean, unspotted life. His past being right, the good Lord gave his due reward.

A poor man, named Lazarus, during the New Testament period "was carried by the angels into Abraham's bosom" when he passed away. What did this poor beggar do that he was carried to the bosom of God when he left the earth? Did he send gifts to God previous to his departure from the earth? Or, was Lazarus the compadre of one of the angels who brought him to the bosom of God? Or, was Lazarus related personally to the angels? No, none of these. He was nobody here, materially, while living. He just lived a simple ordinary life. Although poor, he lived a righteous life, maintained kind feelings and good-will towards his fellowmen, even those who ridiculed and derided him, he loved them. That kind of a past was right. At the final accounting of his life, God

was pleased to give the compensation due him.

The next man worth mentioning is Stephen, one of the seven deacons chosen by the early Christians to take care of the economic and financial affairs of the church and the first Christian martyr. It is said of Stephen that he was "a man full of faith and of the Holy Ghost", and his selection as one of the seven deacons was due to his honesty. This cardinal Christian virtue is much needed in the high echelon of our government today. There is much to learn from the early Christians. In their selection of men who led their organization, honesty and loyalty to Christ were their main considerations. It was not personal favor or relationships that influenced them to choose the men who were entrusted in handling the great affairs of the church. It is believed that even Masons have to take due notice from this election of the early Christian church. We cannot be complacent with our present procedure of electing and choosing the officers of the fraternity. While it is true that before election, lodges are reminded to give due observance to the constitutional rule of electing officers, we have to be vigilant against the forces of evil.

Stephen, according to the Scriptures, "did great wonders and mir-

acles among the people". The miracle he did was the conversion of sinners to righteous living. Besides being a financial steward of the early church, Stephen engaged in evangelistic worth — the drawing of people to the fold of the Christian church. Because of his dynamic preaching and witnessing, there was an enormous multiplication of Christian converts in Jerusalem in spite of the stubborn opposition of the Libertines, the Cyrenians and the Alexandrians and those of Cilicia and Asia. His unabated zeal and courage in preaching and in witnessing for Christ led to his untimely death. It is said that when he passed away "he fell asleep". From this and from other Scripture records regarding him, we can conclude that "his past was right".

The last man, and many more can be cited belonging to this tribe, whose "past is right", and worth emulating, is an army officer of the Italian band, named Cornelius, a centurion. He was highly commended by Jesus himself because of his devotion to duty, his adherence to the high principle of moral and spiritual conduct, his charitableness in giving alms to people worth helping. Cornelius, no doubt, practiced and lived up the three high tenets of Masonry — Brotherly Love, Relief and Truth. Cornelius was a soldier of the first order. Unlike Hitler and his tribe, he was not arrogant. He did not think of conquering the whole world and put it as his subject. He had in his heart what Jesus Christ said, "for what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul." Read-

ing the life story of Cornelius, one finds that his whole past was right.

The past life of a person, particularly his moral conduct, is very important. It is important when one enters Masonry. It is one of the bases for making appraisal of the moral and spiritual worth of an applicant for membership in this ancient fraternity. It is the basis for evaluating his loyalty. One who vacillates in his moral conduct cannot be loyal to high tenets of Masonry. Hence the fraternity is very careful in admitting applicants. Their pasts have to be carefully studied and evaluated.

There are seemingly good people who tried to enter the Fraternity but were rejected because their past moral behaviour were such that they did not merit their entrance or admission into the fellowship. It is important that one's past moral conduct must be beyond reproach if one desires admission into the Fraternity. This is different from Christianity. Christianity seeks the sinners, bring them to its fellowship. Masonry neither seeks nor invites people to become members into its fellowship. And only people whose "past is right" — good people applying of their own volition are admitted. These good people entering the Fraternity become better citizens of their country and God.

There was a mistaken idea that one can enter the fraternity if he has money. Contrary to this belief Masonry is not a Fraternity of the moneyed and wealthy classes, neither the intellectual nor the professional groups alone. It is not a Fraternity confined to one racial group or to

The Big Fishermen

This is not about the Apostle Peter of the first century. But, in this twentieth century, Christ's admonition to Peter and his companions would still be good for the CAFA — to cast their nets on the other side of their boat. Not at the University of the Philippines. Perhaps now as in the case of the Apostles of old, the CAFA fishermen would find their nets full of fish, especially the pink and the red.

One cannot help being entertained thus far by the propositions and conclusions brought out by the fishing. Communists do not believe in God; Dr. Pascual does not believe in God; Therefore, Dr. Pascual is a communist. From the very testimony of Dr. Pascual himself, he is an agnostic; he cannot as yet affirm the existence of God; neither does he deny the existence of God; for he is still searching for proofs that would satisfy him.

So, Dr. Pascual doubts the existence of God. That is natural for people, thinking people especially. Many times in our lives, we who believe in God, have entertained doubts about His Existence. We recall that even Christ, the son of God, cried out: "My God, My God, why hast Thou forsaken me?"

Or, is Dr. Pascual being pilloried because he wrote many years ago, "Rizal Beyond the Grave", and proved Rizal's retraction a pious fraud? It is to the credit of Dr. Pascual that he has not forced his own doubts about God on any one, least of all his students and even members of his family. He allows them to have their own religious beliefs. In fact, he sends his children to religious

(Continued on page 126)

one country alone. It is not a Fraternity of peoples who have the same religious affiliation. It is a Fraternity of all peoples around the globe, without racial distinction (for there is only one race — the human race) and without regard to any land of abode, and without regard to economic and financial standing or religious affiliation. It is a Fraternity of peoples whose PAST IS RIGHT and who are determined to pursue RIGHTEOUSNESS, live an exemplary moral conduct. This is an important requirement that must be met — THE PAST RIGHT. It is in this particular that Masonry is aristocratic, but very democratic in its dealings with all men.

From this — THE PAST IS RIGHT, some good lessons are derived:

First, it is advantageous for one who lives a righteous life. This is shown by the Biblical characters cited above.

Second, there is always a reward for a life that is lived righteously here and now.

Third, that Masonry makes a good man a better citizen of his country and his God.

Fourth, that it is the will and pleasure of God that we obey His laws. Obeying His laws will make THE PAST RIGHT. When our PAST IS RIGHT at the time we pass to the great beyond, we shall hear Him say, "Well done, thou good and faithful servant: thou hast been faithful over a few things: enter thou into the joy of thy Lord."



Degree Work, a Pedagogical Process

WB ALFREDO M. ESTACION, PM
Mt. Kaladias Lodge #91

The landmarks and tenets of Masonry are ideological in composition and nature. Being spiritual and moral in origin and general in adaptability, they will forever remain true for all time. The transmission of these tenets and landmarks in all degree work follow the pattern of pedagogy most useful and impressive, thus all kinds of aids are used. Visual aids, in the form of symbols; audio, in sound effects; spiritual and moral by religious and moral implements; are all taken advantage of in the degree work to leave lasting impressions in the mind and soul of the neophyte, each aid being used at the proper time and calculated to emphasize each detail. All instructions are done in all solemnity to tune the mind and soul to the lessons thus imparted, to leave impressions unforgettable.

Freemasonry, therefore, has established customs which are to be held intact, and we are enjoined never to deviate from them. Deviation from our established customs would result in deviation from our tenets and landmarks, hence all efforts must be centered on the proper impression on the minds and souls of the learners the principles of Freemasonry can be ingrained and become their second nature. Our rituals, instruments for the establishment of such customs, are universal in com-

position and acceptability hence their fundamentals should not be deviated from, yet being pedagogical instruments they may be enriched as dictated by time and circumstance. But enriched as they are, the fundamentals must ever be present and clearly defined to be clearly understandable in all languages and where ever found, for being universal in acceptance and used in examinations for proficiency, deviations from the fundamentals will produce confusion. Thus is the ritual closely followed, not because the rituals teach the established customs or tenets, but because their universality is proof of proficiency and identity of masons.

Even our own rituals have enriched certain fundamentals in the form of optionals if time permits and prevailing condition necessitates. The apron being an emblem of innocence and a badge among masons can never be understood as such unless the enriched portion is thus recited and at that particular instance when the candidate is in the mood to receive it. Or the ballot box being inviolably secret and the casting being equivalent to that sacred promise to cast it in accordance with the obligation can never be understood as such unless explained and explained in a manner and time when the brother is in that mood and setting to understand

it. Enriching them that way would never be deviating from our established customs, rather hastens and makes lasting the learning of our customs to live cleanly and vote broadly, forgetting and relegating self for the good of our God, Country, and Mankind. Even in appendant bodies of Masonry, we either communicate these customs and tenets or enrich the transmission by full form and insertion of beautiful phraseology in degree work to make impressions more lasting.

Sticking to the exact wordings of the ritual on delivery when not thoroughly memorized is sacrilegious to our beautiful and meaningful tenets. The candidate will be jarred out of the ethical and psychical condition into which the work has placed him to receive a particular lesson if a brother fumbles for words inadvertently lost, delivery becoming more of a mockery because of promptings from all sides causing confusion to the brother delivering it and making him an object of pity by all the brethren including the candidate to whom said lesson is to be imparted.

In all degree work, the central point, the element to be most considered is the candidate. Is he receiving the lessons that degree work desires him to learn? Has the work given him impressively the kind of reactions to conditions, in short, the customs to habituate? Is he getting the tenets and landmarks of the fraternity so that he should never deviate from them? Or, are we sacrificing him to show our ability in being able to memorize the rituals or go through the floor work with perfection? Or still, is the degree work done in a matter-of-fact way as if it

has got to be done to boost the candidate to that degree without regard to spiritual and moral integration desired in the personality of the candidate?

In education, the learner is the most important element, so is the candidate the most important consideration in all kinds of degree work. The fundamentals of the rituals should never be changed nor deviated from because these are universally accepted, but surely they should be enriched if necessary in order to have effect on the candidate so desired by the rituals. Sticking to the ritual even how poorly delivered or preventing enrichment thereof to better impart learning of established customs and way of life of a mason, are formalisms bordering on dogmatism and regimentation which we should trample underfoot wheresoever found.

Such is the pedagogical order in our degree work, our ritualistic ceremonies as instruments of learning to teach customs, tenets and landmarks from which we should never deviate and the utmost effort at producing the moral and spiritual integration within the candidate so desired by our rituals and so aimed at by our ceremonies. The candidate must learn the lessons at all cost, to make him a better man; not that the formality of teaching be the be-all and end-all as if the ritual is far above the soul of man. For did not the Scriptures say, "The Sabbath is made for man and not man for the Sabbath?" In the same manner, the ritual is made for the Mason and not the Mason for the ritual.

“A Tree is known by its Fruits”

WB VICTORIANO TIROL, PM

Dagohoy Lodge #84

Rt. Worshipful Deputy Grand Master, Most Worshipful Grand Secretary, Very Worshipful District Deputy Grand Master, Worshipful Sirs, and Brethren:

In the name of Dagohoy Lodge No. 84 and in my own, I welcome you all. I hasten to add that I feel honored to be the keynote speaker of this convention.

I shall not speak to you on the ideals and principles of Free Masonry which are all known to you.

I shall not attempt to repeat here the glorious history of our venerable fraternity in its efforts to liberate mankind from fanaticism, bigotry and slavery. That too is familiar to us all. The story of the triumph of the principles of liberty, equality and fraternity is practically the story of Free Masonry. The steady light that guided and finally liberated mankind from darkness during the dark ages was the light furnished by our fraternity. That too is a familiar story.

I shall not recount here all over again the noble and glorious deeds of our great brothers which affected or changed even the destinies of nations; of such brothers as Jose Rizal, Washington, Marcelo H. del Pilar, Emilio Aguinaldo, Jose Abad Santos, Manuel Roxas, Douglas McArthur and thousands of others. Their achievements belong to history.

Rather, I shall repeat here by way of reminding myself and my fellow

brothers of the quiet, simple truth uttered almost two thousands years ago by Jesus of Nazareth, “A tree is known by its fruits,” “By their fruits ye shall know them.”

Free Masonry for ages has been known for its leading members and by the achievements of its pillars as they met the challenges of their times. But again, I do not propose to speak of the spectacular or of the unusual.

I will rather limit myself to the ordinary, simple day to day acts of the ordinary Mason as he goes on living his even tenor of life.

As ordinary individual Masons, do we try to live up to the ideals and principles of Masonry?

We speak of brotherhood of men, do we regard those with whom we deal in the spirit of a brother? How do we treat our servants, our workers or employees? Do we meet them on the level, or do we exploit them if we have the chance for our own selfish interests? In this respect, don't we know of brother Masons who are far below standard and who seem to be a disgrace to the fraternity? Don't we know of brother Masons who will go as far as to exploit another brother?

We speak of charity, of love. How do we treat our fellowmen, even our brethren? How far or near are we to the standard of Jesus Christ, “Thou shalt love thy neighbors as

thyself," or "Thou shall love one another as I love you?" Don't we sometimes malign our fellow-beings, or even speak ill of our brothers?

We are expected to help one another, specially the worthy distressed brother, but how often do we cause the distress of our brethren ourselves?

We speak of the fatherhood of God and yet in our actions in every day life, we often bear no resemblance to the heavenly father.

We enjoy ourselves to square our actions, yet we sometimes behave as if our squares have no right angles.

We are taught to be sincere and to avoid hypocrisy, yet how many of our brothers hide their identities for purposes of convenience?

We boast of walking upright in rectitude as by the plumb, yet in every day life we often see ourselves or our brethren very much bent, far from the upright, a disgrace to morality and decency. These inconsistencies and many more, are seen by many if not by all, for Masons are as a "city set on a hill and can not be hid".

These inconsistencies, these weaknesses, are stains to the honor and prestige of our fraternity. Do we wonder then that our enemies, and we have legions of them, take advantage of our weaknesses and inconsistencies which could have been avoided by being more sincere to our obligations as Masons? These enemies of ours distort our motives and thereby destroy our effectiveness.

Certainly, in times like this, when good, honest and sincere men are rare specimens, we as Masons need to travel by the plumb, act by the square and meet people on the level in our daily lives. In so doing we shall live real Masonic lives, bearing the blessed fruits of brotherly love, relief and

truth. In other words, all we need is to remind ourselves that as a tree is "known by its' fruits" a Mason is known by his deeds.

This Convention will bear fruitful results if we who come here pause and meditate on the pure ideals and lofty principles of Free Masonry and live and act by them. If we do, we shall become real Masons in ideals, words and deeds.

Now, as in the days of Brother Rizal, every Mason is needed in day to day nation building and unless we strive to be worthy to the challenges of the present as Brother Rizal and our other heroes were in their times, we shall have failed to be worthy of the expectations and dreams of our great martyred brothers who died that we may live.



RIZAL DAY IN ILOCOS

On Rizal Day, December 30, 1960, Vigan Lodge No. 63, F. & A.M. sponsored a program honoring Dr. Jose Rizal at the new monument to Rizal in Vigan, Ilocos Sur. This was very significant since Vigan never had a monument to Rizal before.

Also significant was the coming of Junior Grand Warden Pedro Gimenez as main guest speaker. Though only a small crowd came, some important people were present. The Governor of Ilocos Sur, Godofredo Reyes, welcomed us and was so impressed that he spoke of wanting to become a Mason himself.

DeMolay boys and others brought musical and folk dance numbers.

HUBERT REYNOLDS
Worshipful Master, Vigan Lodge No. 63.

Retired to be More Active

WB GASPAR M. LLAMAS, PM
Makabugwas Lodge #47

RIGHT WORSHIPFUL
BROTHER QUASHA,
BRETHREN, LADIES
AND GENTLEMEN:

Again I stand before you to deliver my valedictory address. I am graduating from the Institution of Freedom and Learning and that is the University of Freemasonry. I first saw the light of Masonry on November 10, 1952. From then on I served this University in different capacities; and the last office was the Master-ship.

Tonight, with this Past Master's Jewel, I am a graduate; but this is not the end of the road. It was the Most Worshipful Past Grand Master Vicente Orosa who said: "Once a mason has ceased to be a Worshipful Master, his work is just beginning."

It is my sad duty to report that the angel of death entered our ranks. More than a month after my return from the Grand Annual Communication in Manila to Tacloban City, our beloved Wor. Bro. Alberto Santa Cruz was summoned to the Celestial Lodge above last June 15, 1960. In obedience to his wish in his Last Will and Testament we performed the Masonic burial rites over his remains and buried him in our Masonic Cemetery. It is therefore fitting, that we all stand at this time and pause for a moment of silent prayer to honor his memory. Requiescat in pace. We love him liv-

ing — we love him dead.

We all know the old age and infirmity of our temple atop the hill. The hill is not ours. We bought a lovely site. The Masonic Temple Association was contrived in wisdom by our Lodge. It needs strength and more strength to erect the temple. It will be a beauty to finish it as early as possible.

Let us give encouragement to our Worshipful Master, Dr. Manuel Bernardo, so that, with inspiration upon the Trestle Board of the Master—with the working tools of courage of the Past Masters—and with the perfect ashlar of support from the brethren, there will be no sound of the ax of apathy, of the hammer of hesitation at the building of our new temple at Padre Burgos Street of Tacloban City. Let us have courage and cheerfulness. Let us work together.

My administration ends. When I think of it I feel how fortunate I have been. I have the loyalty and help of all the brethren. It was my good fortune to be on a team of two beehive brethren, industrious and intelligent. I refer to Bro. Federico V. Larraga, our Treasurer who receives the money with question; and to Bro. Celestino Elefaño, our Secretary who collects it with admonition. They are graceful in age and youthful in deeds. I am glad they are re-elected because they are familiar with Freemasonry. In short,

they are the molave pillars of Masonry in Tacloban City.

A year ago I was installed Worshipful Master by Right Worshipful Brother William H. Quasha. Tonight he installed me a humble Tyler. This is democracy in action. To me this presentation of the Past Master's Jewel, like my installation, I will never forget and will always be an outstanding memory of my life. I am jeweled with joy.

Mrs. Llamas joins me in thanking you for this beautiful jewel. It is pinned on my breathing bosom, so that from my heart I want to give you the assurance that my future, in thoughts and actions, will be dedicated to the furtherance of our Ancient and Venerable Fraternity—to the enthronement of truth and reason under the sovereignty of conscience and charity.



DEMOLAY IN ILOCOS

On January 2, 1961, EXCELSIOR CHAPTER, ORDER OF DEMOLAY, came to life under the sponsorship of Vigan Lodge No. 63 F. & A.M. Brother Manuel M. Crudo, 33° head of De Molay in the Philippines, brought a degree team of twenty to Vigan from Manila. They have to travel by night both ways, but they did it with a song in their hearts.

Brother Manuel M. Crudo is to be commended for the enthusiasm he has for DeMolay. He inspires confidence and responsibility in the boys. Would that there were many more like Brother Crudo in Manila and all

Honors For Scottish Rite Masons

Fourteen Scottish Rite Masons were recently elected inspectors general honorary while 31 were made Knights Commander of the Court of Honor.

The new inspectors general honorary are Manuel M. Crudo, Isaias N. Garcia, Yok Su Lim, Felipe M. Sinaguinan, Angel C. Villazor, Victor L. Stater, Daniel L. Kolipano, Danaso C. Tria, Sinforoso G. Padilla, Mateo D. Cipriano, Marcelino T. Viduya, George A. Malcolm, Cirilo D. Constantino, and Nicasio S. Valderrosa.

The following were elected KCCH: David Guisinga, Reginaldo A. Pascual, Mariano Llanera, Eustaquio A. Asuzano, Felipe Urtola, George Reid, Florencio A. Medina, Julio J. Alano, Eugene J. Kneebone, Raymond W. Dunne, Alberto C. Donor, Felix M. Sun, Manuel T. Espinosa, Adeeb J. Hamra, Felicisimo Gatmaytan, Manuel Bumaat, Gregorio P. Domagas, Roman B. Ramos, Vicente Ripalda, Olimpio R. Navarro, Demetrio Navarro, Sr., Noli M. Cortes, Rumulo Y. Mendoza, Domingo F. Domingo, Emiliano A. Valdez, Esteban T. Cruz, Ruben Mendoza, Esteban R. Diokno, Antonino Luansing, Jose B. Perez, Sisenando Ilagan, and Angel N. Mendoza.

over the Philippines wherever we have Lodges, so that the future of liberty and Philippine Democracy would be assured.

Rizal and the Woman of Enigma

MASAHIRO SASAGAWA
Staff Member, *Asahi Evening News*

On December 30 last year, officials of the Philippine Embassy in Tokyo placed a bouquet of flowers on a grave at Zoshigaya Cemetery in Tokyo. The inscription on the tombstone reads: "Alfred Charlton and His Wife Sei-ko."

The man who knew the significance of this visit is Ki Kimura, a novelist-historian who took the Filipino officials to the tomb.

To the Philippine officials, December 30 was the date when Jose Rizal, the Father of the Philippines, was shot 65 years ago by a Spanish firing squad. Sei-ko was a Japanese lady who left an indelible memory in the mind of young Rizal when he came to Japan as an exile. The Embassy officials were recalling their hero's romance when Rizal's centennial was scheduled for June this year.

A centennial celebrating the birth of the Philippine patriot will be held in Manila on June 19 this year, which falls on Rizal's birthday. Various activities, including an international academic conference in memory of the Philippine nationalist, are scheduled. The Philippine Embassy, which is busy collecting data on Rizal's footmarks in Japan as part of their Government's world-wide investigation, has only recently identified "Osei-san," as she was referred to in Rizal's diary — a girl called "Woman of Enigma" by Philippine

historians and a name hitherto unknown even to Ambassador Adeva in Tokyo.

According to Ki Kimura, who helped the embassy identify the girl, Rizal arrived in Tokyo in the spring of 1888 for a brief stay from March to early April. During his month and a half stay, Rizal visited various places. He went to Hakone, Nikko, Kyoto, Nara and Osaka. He took delight in the cherry blossoms, visited shrines and temples, attended Kabuki performances — which he appreciated more highly than the Chinese plays he saw in Hong Kong on the way, and was touched by "Sendaihagi" and "Chushingura," it is recorded.

Rizal's heart must have been heavy, however. For, he was on his way to exile in Europe after his novel "Noli Me Tangere" (Don't Touch Me) had angered the then Spanish authorities in Manila, who branded the book as "revolutionary." Actually, he was under constant watch by the Spanish legation in Tokyo.

Nevertheless, being a genius gifted with an artistic talent, he practised Japanese painting and it is said that he painted a picture shown in the photo. He was also a linguist and learned to speak Japanese fairly well during the short stay and even took lessons in judo, which art he demonstrated in Europe later.

It was during this tour of Japan that he met "Osei-san" as a guide-interpreter. And this encounter proved to be the beginning of a Platonic love which he confessed in his diary preserved by the National Library of Manila and partly copied by Ki Kimura during the last war when he went to Manila. Mr. Kimura said that most of his reminiscences of his stay in Japan recorded in his diary consisted of confessions of his intimate feelings toward "Osei-san." Mr. Kimura lost the copy but a Japanese translation of that part of Rizal's diary written in English is available, which, translated back into English, runs as follows:

" . . . Osei-san, sayonara, sayonara!



Seiko Usui

I spent a valuable month shining like gold. Will such a wonderful life be repeated in my life? . . . To think that I should be giving it up and going on a trip filled with the unknown and uncertainties when I am offered a chance to live a peaceful life filled with admiration and love. . . (Note: the Japanese Government offered him a job.)

"Osei-san, I devote to you the last chapter of the memories of my youth. No other girl ever loved me more than you did. And, no other girl have been more devoted than you were. You are pure, fresh and chaste. Sayonara, sayonara . . . "

According to Mr. Kimura, his search for the identification of Osei-san started during the war when he was dispatched to the Philippines by the Army Air Force to write for a Japanese newspaper. He frequently visited the National Library and inspected Rizal's diary and other documents connected with the Philippine patriot. It was there that he found the photo of Osei-san! It proved to have been preserved by Trinidad, a younger sister of Rizal.

After Mr. Kimura returned home from Manila, where he stayed for three months, he made inquiries to identify Osei-san and found likely persons, who proved to be wrong persons. Meanwhile, the war ended.

Last May, Josefa M. Saniel, a woman professor of history, University of the Philippines, came here as a Fulbright Professor to conduct research on Japan-Philippine relations to provide data for the centennial this year. Mr. Kimura helped her with research and it was then that the "Woman of



*Scholars at the grave of Seiko Usui.
At the right are Ki Kimura and Prof.
Samiel of U.P.*

Enigma" was identified as a fine Japanese lady.

Motomu Hashimoto, a former managing editor of the Kodansha Publishing Company who happened to know of Mr. Kimura's interest in Osei-san, informed him that he (Mr. Hashimoto) used to be a boarder at Osei-san's home for three years in his university student days and that he knew where Osei-san's grave was located. Another man, Takiguchi by name, who was married to one of Osei-san's daughters, was also tracked down.

According to Mr. Kimura's research and these persons' recollections, Osei-san's real name was Seiko Usui and she was born in 1865, three

years before the Meiji Restoration, in Edo (now Tokyo) to a samurai, who became a trader in Yokohama after the Restoration. She was 23 when she met 27-year-old Rizal. She married an Englishman, Alfred Charlton, who taught chemistry at the Peers' School, received honors from the Japanese Government and died in 1925. She lived until 1947 and died in Hagi City in Yamaguchi Prefecture in western Japan where she had moved during the war from Tokyo to avoid bombing.

She could speak English and French and was especially good at English. According to Mr. Hashimoto, who knew Osei-san as the wife of Professor Charlton, she spoke a clear-cut English but the couple seldom talked in English, because Mr. Charlton, who was a real friend of Japan, preferred to speak Japanese. Mr. Takiguchi said that he had to admit in spite of her being his mother-in-law that she was a beautiful woman. Both old Japanese gentlemen agreed that she was modest and kind, and that she especially took care of young university students. In particular, Mr. Takiguchi, emphasizing the fact that she revealed her memories of Rizal only after her encounter with the patriot was reported in a vernacular paper by Mr. Kimura during the war and Mr. Takiguchi, who suspected, asked her (unidentified then) if the story referred to herself, said that she hated her private affairs being publicized and that she would not welcome being publicized again — as this story is actually doing it — if she were alive. (He showed his understanding later).



A Japanese painting of Rizal

Osei-san, however, was not the only girl that Rizal loved in his life. She was the second girl out of three the "Great Lover," as he is called by the Filipinos, loved during his brief life on earth. Mr. Kimura indicated that one of the reasons why he gave up Osei-san and left for San Francisco was Leonor, the girl of his first love whom he still loved. The third and last girl was Josephine, with whom he made a dramatic marriage in prison on the very morning of December 30, 1896, when he was executed. Josephine joined General Aguinaldo's Revolutionary Army which was inspired by Rizal's execution and rose up against the Spanish in the next year.

As the June centennial to be held in Manila approaches, various things, usually dwarfed by the more important history of Japan-Philippine relations, are being recalled.

One is Rizal's episode during his Pacific voyage after he left Osei-san. Aboard the *Belgic*, an English steamer, he happened to meet Tetcho Suehiro, a first-rate journalist in those days, who first took the great Filipino as a Japanese because he looked one. They became friends and Rizal initiated Tetcho, who was ignorant of Western customs and manners, in the art of how to eat, live and dress in Western ways. The encounter gave Tetcho a motive to write a political novel "Great Waves in the South Seas" with Rizal as its hero.

It is also recalled that Rizal's "Noli Me Tangere" was translated, although in summary, into Japanese by a novelist Bimyo Yamada and published in 1902, 17 years after the publication of the original in Berlin. The book, which describes oppression of the Filipinos by the Spanish officials and Catholics, is not widely read here but Mr. Kimura, who is a novelist, praised the book as one that can compare with Dostoevski, Balzac or Melville.

Another episode, which is not directly connected with Rizal but is worth recalling on this occasion, is a little-known fact that some Japanese volunteers joined Aguinaldo's Army and even tried to send ammunition to the general by a Japanese boat,

Nunobiki Maru, which was shipwrecked on the way and could not reach the destination.

Meanwhile, the Philippine Embassy is planning to erect a statue of Rizal or a marker on the site of the "Tokyo Hotel," where Rizal stayed. Ambassador Adeva met Governor Azuma of Tokyo on December 21 last year and asked for permission, with official decision being awaited. The Embassy wants the plan to be carried out as a project supported by private citizens of the two countries to make it a chance to cement Japan-Philippine friendly relations. Records, however, suggest that the hotel existed across the tracks of the Metropolitan Streetcar System between Hibiya Park and the Imperial Hotel.

△ △ △



At left, the author of the foregoing article, Mr. Sasagawa. (Photo: Asahi Evening News)

New Building of Mindoro Lodge No. 157

Preparations are being made for the laying of the cornerstone of Mindoro Lodge No. 157 at San Jose, Occidental Mindoro which will be held on June 10, 1961. The lot as well as the building are donated by Col. Bro. Flaviano L. Ramirez, well-known local philanthropist, who in the past has given both cash and real estate for public use and charity. The new Lodge will be constructed in the heart of the town, on a lot of about 500 square meters. The lot is ideally situated, a stone's throw from the new municipal building, and in the immediate vicinity of Mina de Oro Rural Bank and the new building of the Development Bank of the Philippines now under construction. The famous Balalaika Hotel and Club owned by and where Bro Ramirez lives is just across the road from the proposed site. Bro Ramirez was made a Mason in 1960, but at the rate he is helping the Fraternity, he will eventually be one of the most outstanding members of the Craft in a short period.

The proposed building will be an all-concrete two-storey affair. The first floor will be used for recreational purposes while the upper floor will be used exclusively by the Lodge.

At the laying of the cornerstone, prominent brethren from the MW Grand Lodge of Free and Accepted Masons of the Philippines will be invited to attend and officiate.—LNT.

Strengthen the Home Front

WB RUFINO G. TOLENTINO, P.M.

Pintong Bato Lodge No. 51

The practical object of Masonry, according to a great Masonic writer, is the physical and moral amelioration, and the intellectual and spiritual improvement, of individuals and society. As neither objective can be effected except by the dissemination of truth, we masons spread truth and light fighting lies and falsehoods for that purpose. It is falsehood in doctrines and fallacies in principles to which most of the miseries of humanity and misfortunes of nations are owing. Side by side with the dissemination of truth, masons practice charity in all its forms, helping the needy and the distressed within their capacity, and bringing joy and happiness to those who are sick and low in spirit. It is common knowledge that the masonic fraternity as a public service is maintaining a Hospital for Crippled Children, where children of masons and non-masons who are suffering from deformities are treated free of charge. We try to make these unfortunate beings useful again in society instead of being a burden. Masons contribute to the home of the aged, to the Children's Garden in Taytay where children without parents or relatives are looked after, taken care of and given education. Masons take part in civic movements, assist in the formulation of legislation calculated to be be-

neficial to our people or to our country and do a lot of other good things not generally known by many because we do not advertise our good deeds, preferring to remain anonymous.

In spite of all the good things Masons have done and are doing, there are certain elements in our country who fight Masonry and try their best to discredit us Masons, even resorting to lies and falsehoods to attain their ends. They secretly tell people going to their churches and students attending their schools that Masons are Godless and are followers of the devil, that they trample upon the crucifix or whip the image of Jesus Christ. Nothing can be farther from the truth. We believe in God, the Creator of heaven and earth, the source and origin of all that is; and we offer prayers to Him. How can they say we are godless and servants of the devil? Those of you who have attended a funeral or necrological service must have seen the crucifix used as a sacred symbol in the ceremonies. We certainly will not trample it. And we can not treat with disrespect any image of Jesus Christ because He was a member of the fraternity. The Holy Bible you will recall gives an account of His life from birth to the twelfth year, and from the time

He was baptized in the river Jordan by Saint John the Baptist when. He had already attained full manhood up to the end of His ministry on earth and ascension to heaven. During the interval, of which nothing is mentioned in the Holy Bible about Him, He attended school at Mount Carmel in Palestine after which He traveled abroad, visiting the different centers of learning in India, Tibet, Assyria, Persia, Greece and Egypt. It was during His sojourn in Egypt that He joined the fraternity.. It is recorded that the ceremonies took place in the highest chamber inside the Great Pyramid which was reached after passing through several lower chambers, and that during the conferring of the Master's degree, while Joseph (that was the name He used at the time) knelt before the altar, when the period of silence and meditation was coming to a close, a great light filled the chamber which was otherwise lighted only by candles and three torches. A white dove descended in the light and rested on the head of Joseph while the Hierophant rose and various bells in the chambers beneath began pealing the great announcement to the world. A slight figure rising behind the Hierophant like an angelic being, commanded Joseph to rise while the voice of this being proclaimed "this is Jesus, the Christ, arise! and all within the chamber united in saying "Amen!" It is known that no such happening during a ceremony had ever occurred before or after the event, in the history of the fraternity.

Brethren, as I was saying there are certain elements that fight the Masons, and they carry the fight most-

ly through our women. You have heard of the sad case of a daughter of a brother mason who refused to eat on the same table with her father's guest simply because the guest happened to be a mason. There is no doubt that the mind of that daughter had been poisoned by her teachers who told her evil things against masons. That poor girl without knowing anything about masonry or about masons blindly believed what she was told. We could imagine the embarrassment, and perhaps the shame, of the father of the house whose guest had been insulted in his own home and by his own daughter.

There is another case where an active brother mason who died was not given a masonic funeral service because the widow refused to permit it. We could see nothing objectionable in a masonic funeral service. I think it is more solemn and more impressive than a church service.

Then there is the case of a former high government official, a Past Grand Master of our Grand Lodge, who during his last illness was visited by a priest. And this priest tried to induce the family of the sick brother to make the latter abjure masonry and renounce his masonic connections. Luckily for us, neither the brother nor his family acceded to the request.

Brethren, the cases I have cited clearly show that the enemies of Masonry are invading the homes of masons. It is high time for us to strengthen the Home Front. Let us make our women who appear to be

In Memoriam

WB CLAYTON W. ROBERTS

On February 3, 1961, at Sukiran, Okinawa, Worshipful Brother Clayton W. Roberts, P. M., Secretary of Okinawa Lodge No. 118 suffered a heart attack and died suddenly.

Once again, our Lodge has been host to that "Unwelcome Guest" that stilled the breath of a beloved Brother and left us saddened and pensive. We are human and we grieve despite the teachings of our Faith, and our profound belief in the repeated promises of our Saviour that a better life awaits us when we "shed our mortal shell." Even God among us was not exempt from this very human trait, for we have recorded in the Scriptures that Christ wept at the passing of his beloved friend Lazarus (John 11:35) even though He knew that Lazarus' death, from which he would be raised, was but a means by which a miracle of God would be performed, that the Disciples and witnesses might more truly believe.

Perhaps Jesus was not so much sorrowed at the mere fact of Lazarus' death, for certainly Jesus knew that Lazarus would be restored to the living. Rather, He was moved out of compassion for the grief and suffering of those he loved who did not understand fully the Divine significance of the situation. We should not confine ourselves to thinking that Jesus was there at that time, performed his wonderful act, felt the sorrow he did, and that it ended that day—or at the Cross. We should cling to the firm belief that He is still with

Strengthen...

the most common objectives if enemy attacks take more interest in matters masonic. Let us convince our wives, sons and daughters, our mothers and sisters, and the widows of masons, to become members of organizations related to Masonry like the Order of Rainbow for Girls, the Order of Job's Daughters, the Order of De Molay for boys, the Order of the Eastern Star, the Order of the Amaranth. These orders for women and young boys teach love of God and country, love of parents, and love of our fellowmen. They practice charity by helping the poor and the needy. Our women will find in these organizations many things that will interest them and will cause them to take more active part in civic work. Our boys will find in the Order of De Molay useful outlet for their excess energy which will train them in good citizenship and leadership.

Brethren, I repeat, let us strengthen our Home Front,

those of us who mourn, and is moved by the same Divine compassion as he was that day at Lazarus' grave.

Martha, the sister of Lazarus, was comforted by a resounding message from Jesus before her brother emerged from death to life. Our comfort is in this same message as Jesus tells us also, "I am the resurrection and the life; he who believes in me, though he die, yet shall he live, and whoever lives and believes in me shall never die."

Leo A. Hatten

Grand Master Luther B. Bewley's **YEAR IN REVIEW**



Distributing Xmas gifts to indigents. Pintong Bato Lodge No. 51, Bacoor, Cavite.

The Grand Lodge Year, 1960-61, under the stewardship of Most Wor. Bro. Luther B. Bewley, is essentially a year of education. At that, integrated education of the Mason, his family, his friends, and the officials of his government in things Masonic.

In these propitious days, Most Wor. Bro. Bewley has exerted his efforts at bringing about a better knowledge of the problems of education in the country. The Grand

Lodge, directly and indirectly, and in conjunction with other groups also interested in the problems, has been at work in encouraging people to request their lawmakers to enact a law that would put an end to the yearly public school crises by stabilizing the financing thereof. A number of lodges under this grand jurisdiction have helped with resolutions to this effect. Among them are Araw Lodge No. 18, Mindoro Lodge No. 157 and others.

Then there is the education of the public about Masonry. It is to the credit of local lodges that more of them hold public functions such as

in opportune times, Masons have not forgotten the widows and orphans of the brethren who have since gone to the Celestial Lodge.



Gifts for Widows and Orphans of Masons. Cavite Lodge No. 2, Cavite City.

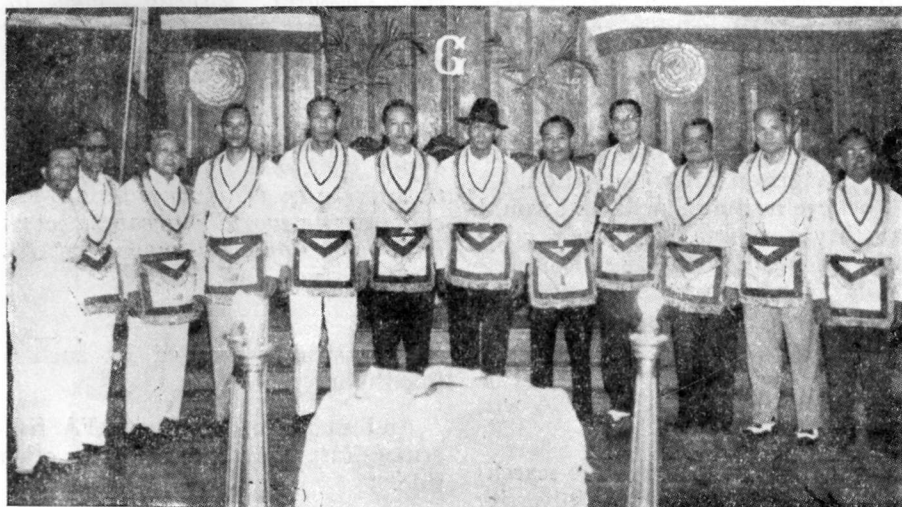
installations and services to which non-members are invited. In this way, people who are suspicious of Masonry have realized that any doubts or suspicions they had were proved unfounded.

Ever conscious of his responsibilities as his brother's keeper, the Mason has kept up with his charities. In cases of fire, flood and other misfortunes of other people, Masons have proved helpful as usual. And,

In the matter of civic duties, Masons have not been remiss for indeed, besides being true to his vows for the Craft, a Mason will not neglect the duties he owes to his country. And so, he has proved active in community projects for the good of the citizenry. This year being the Rizal Centennial Year, he has contributed not only his money, but his time and energy as well toward making local celebrations to commemorate the life of Rizal, the Mason and the great Malayan.



WB. and Defense Secretary Alejo Santos with officers and members of Balintawak Lodge No. 28, Gumaca, Quezon.



Newly installed officers of Primera Luz Filipina Lodge No. 69, Kawit, Cavite.

THE BIG FISHERMEN . . .

instruction classes in the University of the Philippines.

Now, is a man who tags himself a Christian and can prove it by a certificate of baptism or by pious attendance in masses and services, but who cheats his government and his fellow men thru the devious ways of influence peddling, graft and corruption, really a Christian, a believer in God? Can being a Christian, even a Roman Catholic Christian, be a sure-fire immunity from communism? Then, why of all places, outside Russia, Italy, with the presence of the Vatican and the Pope, has the largest communist party of the countries of the free world?

It should be noted that there are still many Christians in Russia. Many churches, Roman Catholic, Protestant, Orthodox, and others are still allowed to hold masses and services. So, after all, godlessness is not the only basis for communist membership; neither does belief in God prevent a man from being a communist.

It is to the credit of the proper agencies in the government that they have tracked down the real communists in our midst, brought them to trial and prison after conviction. I still believe in the agencies and would that they continue with their good work. It is not good for non-professionals to take over their functions and thereby cause confusion. If there are communists in the University of the Philippines, in other schools, colleges and universities, the NICA will find them.

The CAFA, by turning the searchlight of publicity on the University of the Philippines, may be allowing the communists in our midst to lurk

Prayer is one of the most powerful forms of energy that one can generate. The influence of prayer of the human mind and body is as demonstrable as that of secreting glands. Its results can be measured in terms of increased physical bouyancy, greater intellectual vigor, moral stamina and a deeper understanding of the realities underlying human relationships. True prayer is a way of life; the truest life is literally a way of prayer.

Bro. Dr. Alexis Carrell



So you're getting along in years and haven't yet made a name for yourself? Here are some of the words of comfort from researchers who looked into the histories of some 400 famous men, each one of the most outstanding statesman, painter, warrior, poet or writer of his time. Of the group's greatest achievements, 35 per cent came when the men were between 60 and 70; 23 per cent came when they were between 70 and 80; and 8 per cent when they were more than 80. In other words, 66 per cent of the world's greatest work has been done by men past 60. Now, do you feel better?

in the shadows caused by such a floodlight.

And so again, let the CAFA fishermen cast their nets on the other side.

N. B. MELOCOTON,
316-E Quezon Blvd., Q.C.

GOING AND COMING

The truth has out. We went to Japan, *gomen nasai*. Not only once, but three times last year. Since they were dubbed as business trips, we shall not write anything about business.

Being a beginner, we took a boat and the first port of call en route was Hong Kong. Previously, we had carried on correspondence with a brother Mason, Bro. Wing W. Kwong, who had a share in the establishment of the Grand Lodge of China in Shanghai some thirteen years back. He escaped the communist regime and settled in Hong Kong where he set up an import-export business.

Because we are a pen-pusher for the Cable Tow, as if you did not know that, we were welcome to a small group of brethren in the crown colony. So, it was lunch at Alexandra House with Bros. Peter T. H. Chao, William Choy, Y. K. Yang, R. Y. Cheng, and of course, Bro. Kwong, who knows his way around Hong Kong, being known in government and YMCA circles also. I missed my fellow Zapotero, WB Ruben Mendoza, Adm. Officer of the Philippine Consulate, the first time. He had official business to attend to then, but in my second trip in August, Bro. Kwong and we caught up with him; we three had lunch together with Mr. Salmengo, the commercial attache there and now assigned to Tokyo.

At the Alexandra House gathering, we had a chance to learn about Masonry in Hong Kong. There are some fifteen Lodges there under the

Grand Lodges of England and Scotland who welcome brethren from other Grand Lodges recognized land who welcome brethren from the Grand Lodges of the Philippines and China, however, prefer to be together among themselves. Since 1949 they have banded together as a "Square Club" for social and fraternal purposes. The club has a membership of over one hundred; they meet once a month, but do not do degree work. I find in the roll six brethren from Island-Luz-Minerva 5, Mencius 93, Cebu 128, and Noli Me Tangere 148. The rest are members of Lodges of the Grand Lodge of China, all of which are now meeting in Taipeh and also other Grand Lodges. When possible some of the brethren go to Taipeh for stated meetings. If they cannot, they satisfy themselves with their monthly gatherings of the Square Club. Some of the members who maintain memberships in Lodges recognized by the Grand Ldges of England and Scotland, can attend lodge meetings in Hong Kong.

At Yokosuka, Japan we attended a meeting of the Eastern Star chapter there. We were agreeably surprised to find WB Norman Karschner, the District Deputy Grand Master, who was last year's Worthy Patron of the Eastern Star chapter. Historically-inclined persons will associate Yokosuka as the first port where Commodore Perry landed in 1860 bringing with him a letter from the President of the United States asking Japan to open her ports for

trading with other countries.

Beginning in June 1960, the Japanese celebrated the 100th anniversary of their trade and cultural relations with the United States; oddly enough, with a labor group asking that President Eisenhower do not visit Japan. We were told, however, that it was not the sentiment of the majority of the Japanese people; but to avoid embarrassment, the Kishi government had to accede to the importunings of the vocal and militant group.

But back to Yokosuka and Commodore Perry. It will be recalled that Count Masahiro Hotta, premier at that time, welcomed the Commodore in Yokosuka. It has been a big naval base and is presently maintained by the U. S. Navy and in part used by the navy group of the Japan Defense Forces. It is a long way from Yokosuka to Sakura City; but in Sakura we were taken around the feudal estate of Count Hotta and saw the ruins of his castle. The big estate has, since the establishment of land reforms in Japan, been divided and sold to former tenants and workers.

When one has been a teacher for over a quarter of a century, he has a tendency to revert to type on short notice. After a visit to the schools of the city, we were asked to speak to senior high school students and later made an honorary citizen of Sakura city by no less than Mayor Hotta, the great-grandson of Count Hotta.

At Tokyo, we met many brethren, but did not have a chance to attend any of the lodge and chapter meetings. There was the summer recess in August and in December winter, in below zero weather outside, the temptation was too great to stay in

the hotel room. We made friendship with a former Lions Club secretary and organizer who asked about Masonry. It was not until he asked a third time that we took it upon ourself to introduce him to WB Murayama of the Japan Times and a Past Master of Kanto Lodge. That was in the summer and when we came back in winter, we found the friend due for initiation a week after our leaving.

The daughter of a late brother, an active and loyal Mason in Bulacan, herself a singer of note in America and Europe, had planned a concert in Tokyo last October. Her friends, both Filipinos and Japanese there were wondering how best to get newspaper publicity for her concert. Having been asked by one of them, we contacted staff members of Japan Times and Asahi Evening News, already known to us, to see about the publicity.

The third trip was easily an adventure in Rizaliana. We got permission to reprint two articles on Rizal by two Japanese writers; the first one in this issue by Masahiro Sasagawa of the Asahi Evening News and the second in the coming July issue by Tatsumaro Tezuka of the Tokyo Metropolitan Historiography Institute.

We were able to do some researches which will be written up in the future. Just to get the feel of it, we stood several times on the site of the Tokyo hotel where Rizal stayed. We had to dodge streetcars because the site is now the center of the tracks. We spent hours at the Metropolitan Historiography Institute, read the original reports and accounts, looked at the maps and pictures of the places visited by Bro. Dr. Rizal when he was there in March 1888.

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*I try to be as philosophical as
the old lady from Vermont who
said that the best thing about the
future is that it only comes one
day at a time.*

—Dean Acheson

*Hell begins on the day when
God grants us a clear vision of all
that we might have achieved, of
all the gifts which we have wasted,
of all that we might have done
which we did not do.*

—Gian Carlo Menotti

Grand Master's Message . . .

in America, composed of what were then called the Provinces of New York, New Jersey, and Pennsylvania. It is significant that the Mother Grand Lodge of England gave its American daughter complete independence.

Long before the cardinal principles were set forth in the Charter of our liberties and had become the acknowledged textbook of freedom, they were taught around the altars of our lodges. The official jewel of the Senior Warden is to us the familiar emblem of that equality mentioned in the American Declaration of Independence—"All men are created equal." That all governments derive their just powers from the consent of the governed is a fundamental principle of Masonry.

We know that 52 of the 56 men who signed the American Declaration of Independence were Masons. Also, it is a matter of record that all of Washington's officers in the Revolutionary War above the rank of major were Masons with the exception of Benedict Arnold. In the army of the Revolution, the practice of Masonry was not omitted. Authentic records of "Washington Lodge" of which General Patterson was the Master, and which was constituted by the Grand Lodge of Massachusetts as a Traveling Lodge in the Revolutionary War army are extant. In that great struggle, it was not unusual for Washington and his copatriots to assemble in some secure tent, open a lodge and offer up their devotions to the Deity.

One thing that is impressive to Masons in reading the history of the Revolutionary War is that during the dark days at Valley Forge when Washington's troops were suffering from lack of sufficient clothing and starvation he did not fail to fix a certain time each day when he would kneel and offer up his supplications for divine guidance and victory.

I do not wish to convey the impression that Masonry attempted to control legislation or shape government policies, but I do unhesitatingly express the belief that the Masonic life and learning of many of the framers of the American Constitution and its early amendments played a large part in giving vigor and beauty to that immortal document, the Declaration of Independence.

We have only to look at the map of the modern world to see that in all countries where democracy is the established form of government Masonry flourishes, and more significant yet is the fact that Masonry has been the pioneer in democracy.

H. C. Wells once said: "The future holds for us either education or catastrophe." The Supreme Council and the Grand Lodge of the Republic of the Philippines may not have had this particular quotation in mind, however, they launched a joint program for the improvement of the Public School System of the Philippines in order to make it financially stable. If the legislative bill that our committee has prepared, prospers, it will show that the Masons of the Philippines have made a contribution to democracy and education in this country.

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