

The Bobble

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES
SINCE 1923.



RAFAEL PALMA, 1874-1939
*Past Grand Master, Educator,
Statesman, Patriot.*

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MASONS OF THE PHILIPPINES

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Grand Master's Message

As previously announced, we will publish an up-to-date edition of the Constitution of the Grand Lodge of F. & A. M. of the Philippines. This will not be a mere reprint of the previous edition. Our previous issue was very difficult to use, principally because much of the material was hard to find. Even those who were well acquainted with the Constitution found it difficult to find the precise rule of law applicable to a specific situation. This is because many of the provisions are intertwined with other provisions. The situation became additionally complicated when one had to consider one part of the Constitution in relation to another part.

We have taken several steps to cure this situation:

First, all cross-references are indicated by Paragraph Numbers rather than by the previous complicated method. All Paragraph Numbers are now printed in bold type and are easily identifiable.

Second, we have eliminated all obsolete material which not only cluttered up the book but was often confusing to one who was not intimately familiar with Grand Lodge Procedures.

Third, we have abstracted all resolutions, decisions and opinions, and have stated the substance of each item; consequently, it will not be necessary for one to read a great deal of irrelevant material in order to find out what the law is.

Fourth, insofar as possible, we placed decisions, resolutions and opinions as a footnote to the Paragraph to which they relate. Thus when one is searching for a point of law, he will no longer be required to scan the entire book to find what he wants.

Fifth, we have endeavored to simplify the index system and at the same time to make it more comprehensive.

We will publish the new Constitution in two editions: ordinary and deluxe. The ordinary edition will be sold at

a prepublication price of ₱3.00 in quantities of not less than 20. No orders will be taken before publication for smaller quantities. After publication, the price will be ₱3.50 per single copy and ₱3.25 per copy for quantities of 20 or more. All prices are plus postage. The deluxe edition will cost approximately ₱11.00 per copy. We will take individual orders for the deluxe edition but will not accept payment until after publication. The deluxe edition will have a hard cover and will be printed on more expensive paper. It will also be possible to have one's name printed on the cover of the deluxe edition.

We have ordered 4,500 copies of the ordinary edition and 500 copies of the deluxe edition. We hope that these will be off the press in time for distribution at our Golden Jubilee Communication on December 19th and 20th, 1962, so that the brethren who sent in their orders will be able to collect them when they come to Manila at that time.

This has turned out to be a monumental task and one to which we in the Grand Lodge have been devoting a tremendous amount of time. V. W. Bro. Hermogenes P. Oliveros and I spend a portion of each day on this project. It is my fervent hope that all Masons in this jurisdiction will want to buy a copy. We are publishing an inexpensive edition so that its cost would be within the reach of every brother. You will recall our previous edition sold for ₱7.50 per copy. Now, in spite of increased costs, we have found a way to produce a Constitution at a price that we hope every brother will be able to afford.

All our efforts, however, will be for naught if the brethren do not read the Constitution after they have purchased it. We want every Mason to become fully familiar with the Constitution and would appreciate it if every Worshipful Master would devote a part of each Stated Meeting to a discussion of a few of the provisions of the Constitution. In this way, we shall improve the administration of our Lodges, and every Mason will become increasingly interested in the way with which our fraternity is being managed. It is my belief that unless the people know the law, it is difficult to expect them to follow it.

Editorial . . .

THE SIZE OF A MAN

What is the size of a man? Is it how tall he stands above the ground or the width of his shoulders? Is it the weight he balances on a scale or the area of his shadow? Materially speaking, these are the physical dimensions of a man but they do not delineate the man within.

Goodness of heart and generosity are not restricted to the physical features of a man. Understanding and tolerance may extend far beyond external appearances, or may be tightly squeezed into a remote and seldom opened chamber of the mind.

Consideration of others before consideration of self, sacrifice of pride to show others the way into harmony, and the manifestation of brotherly love instead of speaking empty words about it are measurements of the man within.

The small man within must always be right because any concession would reduce further his smallness but the big man within has so much consideration, understanding, tolerance, generosity, and goodness of heart that he can grant concession without loss to himself, in fact each concession that he grants makes him a still bigger man within.

No, it is not the physical dimensions of a man that determine his real size. It is the image that a man creates in the eyes of his brothers that determines his true size.

As Masons we live and act according to the dictates of our inner selves. Let us reexamine our Masonic deeds and estimate the size of the man within and the image we create in the eyes of our brothers.

REW

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Grand Master's Message — (Cont.)

Although this has turned out to be much more difficult task than I previously envisioned, I am pleased to say that the brethren can now rest assured that the new edition of our Constitution will be published in the immediate future.

WILLIAM H. QUASHA
Grand Master

The First Grand Lodge Communication

By Wor. Bro. AURELIO LEYNES CORCUERA

[Upon the request of the Managing Editor, Wor. Bro. Corcuera has graciously consented to compile a History of the Grand Lodge of the Philippines. This is the first article taken from that work.]

At the time of the organization of the Grand Lodge of the Philippine Islands (this was its original title) militant Latin Masonry practiced on the Continent of Europe under the name of Scottish Rite was represented by 36 Spanish-speaking Lodges and passive Anglo-Saxon Masonry practiced in the United Kingdom and the United States and generally known as York Rite, by 5 Lodges. The Spanish-speaking Lodges were the older, some having been organized in the early nineties. They had to suspend labor during the height of the persecutions by the Spanish authorities but resumed labor after the occupation of the Philippines by the American forces in 1898. The Grande Oriente Español (Spanish Grand Orient) through the Gran Logia Regional de Filipinas (Regional Grand Lodge of the Philippines) organized in 1906 had under its jurisdiction 29 Lodges. The Gran Oriente de España (Grand Orient of Spain) 6 Lodges and the Gran Oriente Lusitano (Portuguese Grand Orient) 1 Lodge.

The Grand Lodge of California had under its jurisdiction three Lodges — Manila Lodge No. 342

(1900), Cavite Lodge No. 350 (1902) and Corregidor Lodge No. 385 (1907). The Grand Lodge of Scotland had two — Lodge Perla del Oriente No. 1034 (1907) and Lodge Cebu No. 1106 (1912).

On November 17, A.D. 1912, A.L. 5912, at 10 o'clock in the morning, a meeting was held as the result of the following Resolution:

Whereas, it is the inherent prerogative of any three subordinate Masonic Lodges in territory, like the Philippine, Masonically free, to organize, through their representatives, a Grand Lodge, and

Whereas, there have existed in the Philippines for some years, such Lodges of sufficient number to exercise said prerogative, and

Whereas, such a step would assure the permanency and promote the progress, harmony, and efficiency of legitimate and Ancient Craft Masonry in the Philippines: therefore,

Be it resolved, that a committee of three, preferably the Master and Wardens of this Lodge, be and they hereby are, authorized to meet with the Masters and Wardens of not less than two other such Lodges, in Convention at the Masonic Temple in the City of Manila, at a time to be agreed upon by said representatives, to organize a Grand Lodge of the Philippines, and that this Lodge authorize any further steps that may be necessary and lawful to perfect the organization thereof.

Copies of this Resolution were addressed and forwarded to Manila Lodge No. 342, Manila, P.I., Cavite Lodge No. 350, Cavite, P.I., Corregidor Lodge No. 386, Manila, P.I., all holding Charters from the Grand Lodge of California; Lodge Perla del Oriente No. 1034, Manila, P.I., Lodge Cebu No. 1106, Cebu, P.I., both holding Charters from the Grand Lodge of Scotland.

The meeting was attended by Bros. Charles J. Kindler, W.M., Guy Clinton, S.W., and Charles S. Banks, J.W., of Manila Lodge No. 342, Bro. Burton Whitecomb, W.M., and Emmanuel Valmas, P.M., of Corregidor Lodge No. 350; and Bros. L.C. O'Donnel, W.M., J.F. Bromfield, S.W., and George R. Harvey, P.M., of Corregidor Lodge No. 386. Neither Lodge Perla del Orient No. 1034 nor Lodge Cebu No. 1106 were represented.

The Master of Manila Lodge, Bro. Charles J. Kindler, stated the purpose of the meeting to be the discussion of the necessary preliminary steps leading to the first Convention of the delegates from the various Lodges for the organization of a Grand Lodge of Free and Accepted Masons for the Philippine Islands, and to fix the date for holding the convention.

Bro. George R. Harvey, P.M. of Corregidor Lodge No. 386, was asked to preside as Chairman *pro-tempore*. The meeting being informal and preliminary the appointment of a Secretary *pro-tempore* was dispensed with.

In the discussion of the matter of fixing a date for the First Convention of the delegates selected and to be selected for the purpose of considering the organization of a Grand

Lodge, the fact was established that Manila Lodge No. 342, Cavite Lodge No. 350, and Corregidor Lodge No. 386 had already, by formal action, approved the proposition of organizing such a Grand Lodge, but that action had not yet been taken by Lodge Perla del Oriente No. 1034 and Lodge Cebu No. 1106, Scottish Constitution.

To give the last two mentioned Lodges an opportunity of taking some action upon the proposition at their next stated meeting, it was unanimously decided to hold the First Convention for the organization of the Grand Lodge on December 11, 1912, at 8 o'clock in the evening, in the Masonic Temple, Manila, P.I.

Before adjourning *sine die* a resolution was approved to send an invitation to all the Past Masters of the Lodges which might send delegates to the Convention, to be present at said Convention.

On December 11, A.D. 1912, A.L. 5912, at 8:30 P.M., the Convention assembled at the Masonic Temple, Manila, P.I. Bro. George R. Harvey, P.M., Corregidor Lodge No. 386, was unanimously elected Chairman of the Convention, and Bro. Charles S. Banks, S.W., Manila Lodge No. 342, was appointed Secretary. The Committee on Credentials composed of the Masters of the three Lodges unanimously approved:

1. That Manila Lodge No. 342 received its Charter from the Grand Lodge of California dated October 10, A.D. 1901, A.L. 5901; duly constituted and opened on November 14, 1901 and has been in continuous operation to the date of the Convention. It was represented by Bros.

Charles J. Kindler, Master; Guy Clinton, Senior Warden; and Charles S. Banks, Junior Warden whose credentials were found to be in due form. Past Masters H. Eugene Stafford, Amos G. Bellis, George N. Hurd, and Luther A. Renner were also present.

2. That Cavite Lodge No. 350 received its Charter from the Grand Lodge of California on October 15, A.D. 1903, A.L. 5903; duly constituted and opened in Cavite, P.I., on November 24, 1903 and has been in continuous operation to the date of the Convention. It was represented by Bros. Burton Whitcomb Riley, Master, and Emmanuel Valmas, Past Master, W.E. Wichman (absent) whose credential were found to be in order.

3. That Corregidor Lodge No. 386 received its Charter from the Grand Lodge of California on October 10, A.D. 1907, A.L. 5907; duly constituted and opened in Manila on December 11, 1907 and has been in continuous operation to the date of the Convention. It was represented by Bros. L. C. O'Connell, Master; J.F. Bromfield, Senior Warden; George R. Harvey, Past Master, whose credentials were found in order. There was present beside Bro. Newton C. Comfort, Past Master.

By virtue of a resolution duly approved all the Past Masters present but not delegates were invited to take part in the deliberations of the Convention.

The following preamble was unanimously approved:

Whereas, The representatives of the several Lodges of Free and Accepted Masons working in the Philippine Islands, assembled in the City of Manila on the eleventh day of

December, A.L. 5912, have assurance that there are in successful operation in the Philippine Islands the requisite number of duly chartered and constituted Lodges to authorize the formation of a Grand Lodge for the Philippine Islands in accordance with precedence already established and recognized as a Masonic right, and especially in accordance with Decision No. 367* of the Grand Lodge of California the *alma mater* of the Lodges here represented;

And whereas, It has been made to appear that the delegates from said Lodges are now present, clothed with sufficient authority to organize and constitute such a Grand Lodge — it is therefore

Resolved, That the representatives of the several duly chartered and constituted Lodges now in operation in the Philippine Islands, and present at this assemblage, proceed to the organization of a Convention for the formation of a Grand Lodge for the Philippine Islands; and be it further

Resolved, That the representatives here present constitute themselves a Committee of the Whole for the purpose of drafting a Constitution for the Grand Lodge of the Philippine Islands.

** In the United States it is universally recognized as the law of Masonry, that whenever there are three chartered Lodges in any State or Territory in which no Grand Lodge has been established, those Lodges have the absolute right to meet in convention and organize a Grand Lodge for such State or Territory; and that no other Grand Lodge or Grand Body can establish new Lodges within the territorial jurisdiction of the Grand Lodge so organized, or can maintain*

jurisdiction over a Lodge therein to which it may have granted a charter. From the moment of the organization of the new Grand Lodge its jurisdiction becomes absolute over the entire territory, and all Lodges and all Masons there must acknowledge it and yield obedience to it, and their allegiance with the Mother Grand Lodge ceases, — Proceedings of Grand Lodge of California, Vol. GII, p. 112.

The Convention then adjourned until 8 P.M., Wednesday, December 18, 1812.

The Convention assembled at 8 P.M. on December 18, 1912, at the Masonic Temple, Manila, P.I., with Bro. George R. Harvey, P.M. presiding. Bros. Charles J. Kindler, Guy Clinton, and Charles S. Banks, Representatives of Manila Lodge No. 342; Bros. Burton Whitecomb, Emanuel Valmas, and W.E. Wichman, Representatives of Cavite Lodge No. 350; and Bros. L.C. O'Donnell, J. F. Bromfield, and George R. Harvey, Representatives of Corregidor Lodge No. 386 were present. The following Past Masters were also present: H. Eugene Stafford, Milton E. Springer, Amos G. Bellis, Newton C. Comfort, George N. Hurd, and Luther A. Renner.

The Convention resolved itself into a Committee of the Whole for the purpose of continuing its labors in drafting a Constitution. The Committee on Constitution reported that they had concluded their labors, and presented a completed Constitution for the consideration of the Convention. The Constitution as drafted by the Committee was, except for changes made to adapt it to local conditions, the same as the Constitution of the Grand Lodge of Califor-

nia. After discussion and adoption by Sections, the Constitution was unanimously adopted. The original Constitution as adopted is found in the Proceedings of the Grand Lodge of the Philippine Islands, 1912, pp. 10-69.

The Constitution as adopted contained this provisional article.

WHEREAS, The Delegates present are clothed with power to adopt a Constitution and to organize a Grand Lodge — therefore

Upon the adoption of this Constitution, an election shall be held for officers of the Grand Lodge, who shall hold their respective offices until the Annual Communication to be held in February, A.L. five thousand, nine hundred and thirteen.

In compliance with this provisional article, on motion it was

RESOLVED, That a Lodge of Master Masons be opened for the purpose of organizing and opening in Masonic form, the Grand Lodge of Free and Accepted Masons of the Philippine Islands.

The following brethren were appointed to fill the stations and places:

Bro. George R. Harvey ... Worshipful Master;
Bro. Charles J. Kindler Senior Warden
Bro. Burton Whitecomb Junior Warden;
Bro. Charles S. Banks Secretary;
Bro. Louis C. O'Donnell Senior Deacon;
Bro. Emmanuel Valmas Junior Deacon;
Bro. William E. Wichman Tyler

— and the Lodge was opened in ancient Masonic form.

On motion, it was unanimously RESOLVED, That an election for Grand Officers be held forthwith.

The Worshipful Master announced the result of the election as follows:

Bro. H. Eugene Stafford . . . MW Grand Master;
 Bro. George R. Harvey . . . RW Deputy Grand
 Master
 Bro. Burton Whitcomb . . . RW Senior Warden;
 Bro. Charles J. Kindler . . . RW Junior Warden;
 Bro. Joseph F. Bromfield . . . VW Grand Treas.
 Bro. Amos G. Bellis VW Grand Secretary
 Bro. Newton C. Comfort . . . VW Grand Lecturer.

On motion it was

RESOLVED, That the Lodge proceed to the installation of the officers elect. Bro. Luther A. Renner, P.M. of Manila Lodge No. 342 acted as Installing Officer.

The Grand Master elect after his installation by Bro. Renner announced the appointment of the following brethren to fill the various other offices.

Bro. Guy Clinton VR Grand Chaplain;
 Bro. Charles C. Cohn W Grand Orator;
 Bro. William E. Wichman . . . W Grand Marshal;
 Bro. Luther A. Renner W Senior Grand
 Deacon;
 Bro. Louis C. O'Donnell W Junior Grand
 Deacon;
 Bro. Emmanuel Valmas W Grand Tyler

The M.W. Grand Master directed Bro. Renner to proceed to the installation of the other officers elected and appointed, with the exception of the Grand Orator who was absent. The Deputy Grand Master installed Bro. Renner as Senior Grand Deacon.

The Lodge of Master Masons was then closed in ancient Masonic form. The Convention having completed the business for which it had been assembled, was adjourned sine die, at 12:45 A.M., December 19, A.L. 5912.

The first communication of the Grand Lodge of Free and Accepted Masons of the Philippine Islands was held, in the Masonic Temple, at 1:00 A.M., Thursday. The Most Worshipful Grand Master being obliged to retire on account of illness, the

Lodge was opened in DUE FORM.
 The officers present were:

RW George R. Harvey . . . Deputy Grand Master;
 RW Burton Whitcomb . . . Senior Grand Warden;
 RW Charles J. Kindler . . . Junior Grand Warden;
 RW Joseph F. Bromfield . . . Grand Treasurer;
 VW Amos G. Bellis Grand Secretary;
 VW Newton C. Comfort Grand Lecturer;
 VR Guy Clinton Grand Chaplain;
 W William E. Wichman Grand Marshal;
 W Luther A. Renner . . . Senior Grand Deacon;
 W Louis C. O'Donnell . . . Junior Grand Warden;
 W Charles S. Banks Grand Pursuivant;
 W Emmanuel Valmas Grand Tyler.

On separate motions of the Masters of Manila Lodge No. 342, Cavite Lodge No. 350, and Corregidor Lodge No. 386 the following Order was endorsed on the backs of their respective Charters:

This Charter having been submitted to the Grand Lodge of the Philippine Islands — It is hereby

ORDERED, That the Lodge be recognized as a legally constituted Lodge under the jurisdiction of the Grand Lodge aforesaid, by the name of _____ Lodge; and that this order be signed by the Most Worshipful Grand Master, Right Worshipful Deputy Grand Master, and Grand Wardens and counter-signed by the Very Worshipful Grand Secretary.

It is to be noted that by an oversight the Lodges were not numbered although it was assumed that Manila Lodge would be No. 1, Cavite Lodge No. 2, and Corregidor Lodge No. 3. This oversight was later corrected. Proceedings, First Annual Communication, 1913, P. 6.

On motion it was resolved that a charge of Fifty Pesos (₱50.00) be made for the endorsement on each of the Charters of Manila, Cavite, and Corregidor Lodges.

It was also resolved to request the M.W. Grand Master to send a cable to the M.W. Grand Master of Masons of California notifying him of the formation of the Grand Lodge of the Philippine Islands.

The Grand Lodge was called off until 8 P.M. Monday, December 23, A.L. 5912.

When the Grand Lodge was called at 8 P.M. the Deputy Grand Master was presiding and all the officers were present and occupied their stations and places.

The Committee on Credentials consisting of Bros. Luther A. Renner and Guy Clinton reported the following brethren from Manila Lodge to be present and entitled to seats in the Grand Lodge: Robert E. Clarke, Senior Warden, Frederick W. Abele, Junior Warden, and George N. Hurd, Past Master.

It was resolved that a committee of three be appointed for the purpose of designing and securing a seal for the Grand Lodge, subject to the approval of the Grand Master.

It was further resolved that the Grand Secretary be authorized to draw a warrant for the payment of the seal.

The question was brought up about the necessity of securing some funds with which to pay the immediate and necessary expenses of the Grand Lodge and it was suggested that the subordinate Lodges might be able to advance some money to the Grand Lodge on account. In view of this it was resolved that the Grand Secretary be instructed to receive any funds that might be advanced to the Grand Lodge by the subordinate Lodges, to place such funds to their credit in their several

accounts and to give receipts therefor.

On motion it was resolved that 800 copies of the Proceedings of the Convention and of the Constitution and the Proceedings of the Grand Lodge be published by the Grand Secretary in pamphlet form for distribution.

It was likewise resolved that for the present, the subordinate Lodges under the jurisdiction of the Grand Lodge of the Philippine Islands be authorized by the M. W. Grand Lodge of California until such a time as the Grand Lodge might publish a Manual.

It was resolved on motion that the Grand Lecturer be instructed by the Grand Lodge to continue the present ritualistic work in supervising the work of the subordinate Lodges, subject to his censure and discretion. It was also resolved that a committee of three, of which the Grand Lecturer shall be one, be appointed to examine and report upon a uniform ritualistic work for the subordinate Lodges.

The Deputy Grand Master appointed on the Committee on Ritualistic Work the following brethren: Newton C. Comfort, Grand Lecturer, Luther A. Renner, and Joseph F. Bromfield. The compiler understands that the Grand Lecturer actually made a trip California that he might perfect himself in the work as given in that jurisdiction.

On motion it was resolved that the Grand Lodge express its regret by a rising vote, at the inability of the Grand Master to be present at the communication on account of illness.

It was resolved on motion that a

committee of one be appointed to confer with the Directors of the Masonic Temple Association with reference to the terms upon which the Grand Lodge could make use of the Masonic Temple. The Grand Secretary, V. W. Amos G. Bellis was appointed by the Deputy Grand Master.

On motion it was resolved that a committee of three be appointed for the purpose of securing the necessary regalia for the use of the Grand Lodge, subject to the approval of the Grand Master. The following brethren were appointed on this committee: Charles S. Banks, Burton Whitecomb, and Emmanuel Valmas.

The Deputy Grand Master appointed the following additional officers of the Grand Lodge, and he immediately installed them in their respective places.

W George N. Hurd Grand Bible Bearer;
W Robert E. Clarke . . Senior Grand Steward;
W Frederick W. Abele . Junior Grand Steward.

The Deputy Grand Master then announced that he would later on appoint the members of the Standing Committees as provided in the Constitution, and that the members thereof would be notified by the Grand Secretary.

After prayer by the Grand Chaplain, the Grand Lodge of the Philippine Islands was closed in DUE FORM.



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RAFAEL PALMA: PATRIOT

By JOSE V. TACAL, JR.
Rafael Palma Lodge No. 147
Diliman, Quezon City

RAFAEL PALMA, man of letters, historian, philosopher, journalist, educator, statesman, and patriot, product of the Old Generation yet so affectionately claimed by the New, handing to the present the heritage of the past, serving the country under three regimes in whom the State University which he guided for ten years, is indebted for having so immeasurably enriched it.

Thus, in this one short paragraph (his citation on the conferral upon him on December 17, 1938, of the degree of Doctor of Laws, *honoris causa*, by the University of the Philippines) was epitomized the life of one of the greatest Filipinos to have graced the pages of our history — “a man of character and integrity and firmness of conviction, and a sincere nationalist in politics and education . . . a true and inspiring leader of our people” and who, “in these days of moral relaxation and disintegration . . . should be a source of inspiration and thought to all Filipinos”.

Of him, S.P. Lopez, former Philippine ambassador to France and now Under-Secretary of Foreign Affairs, wrote some years back: “Of other men you can say that they are the idols of the populace, that they are peerless spell-binders, that their personalities are magnetic, that they have a personal charm

that is irresistible. Of Rafael Palma, you can say not that he entirely lacks the qualities of a popular idol, but that he is a man of principles and you feel certain that in that affirmation you have sized him up for all time and indicated the principal virtue for which posterity may well remember him.

“For Rafael Palma belongs to that type of men whom their most violent enemies will honor in private because they are men of mettle, men who cannot be swayed by mercenary temptations from a point of view honestly arrived at, men who cannot be bought. . . .”

This month, on the occasion of his 88th birthday anniversary, it is but fitting that we pay homage and render tribute to a man who was molded with the same stuff of which Rizal and other Filipino heroes were made; “a national hero,” in the words of Judge Guillermo Guevara, “who did not seek to profit materially from his nationalism.”

His Early Years

Born of humble parents from a middle class family on October 24, 1874, in Tondo, Manila, Rafael Palma was the third of four children (that included Jose Palma, the youngest, who distinguished himself as the author of the lyrics of the Philippine National Anthem). His father was Hermogenes Palma, an

equally patriotic and nationalistic Filipino, while his mother, who died when he was only seven years old, was Hilaria Velasquez y Vicente.

Rafael Palma obtained his early education by entering the public school then called the *Escuela Municipal de Tondo*, in June, 1882. After passing the entrance examinations in June, 1885, he transferred to the Ateneo Municipal where he graduated in 1891 with a Bachelor of Arts degree. He also finished a short commercial course from the same school in 1894. From 1891 to 1897, he was enrolled in the law course at the University of Santo Tomas, but on account of the outbreak of the second phase of the Philippine revolution the following year when he was due to graduate, he was unable to secure his diploma as the university closed. Although a devout Catholic and a pro-Spaniard while a student, his patriotism soon impelled him to join the revolutionary movement at the resumption of hostilities in 1898 as a reporter of *La Independencia*, the first Filipino daily newspaper founded by General Antonio Luna, and whose staff-members included such literary greats as Fernando Ma. Guerrero, Cecilio Apostol, Epifanio delos Santos, Jose Palma, and Clemente Zulueta. The paper came out with its first issue on September 3, 1898.

At first the newspaper was printed in Gen. Luna's house in Binondo but with the outbreak of the Philippine-American War in 1899, and the subsequent advance of the American troops toward the revolutionary capital of Malolos, its printing press was installed on a railroad coach and soon assumed an ambulatory na-

ture. After the treacherous assassination of General Luna and his aide-de-camp, Colonel Francisco (Paco) Roman, Palma's first cousin, on June 5, 1899 at Cabanatuan, the latter assumed the paper's editorship and continued as such until it was no longer possible to keep up with the paper's publication. With Malolos already in enemy control and General Emilio Aguinaldo in full flight, the staff of *La Independencia* burned the printing press under the ground near the Bautista (Pangasinan) Railway Station and then these brave men disbanded. Palma and two companions fled to Camiling, Tarlac, and there they put out the last two issues of the newspaper in "miniature form — a living picture of the unhappy state into which we had been reduced". When the town finally fell to the Americans, *La Independencia* ceased to exist.

The Birth of El Renacimiento

With the defeat of the badly-organized, ill-fed, and ill-equipped Filipino army by the superior-armed and well-disciplined American forces under Otis already a *fait accompli*, Rafael Palma returned to Manila where he was soon persuaded by Sergio Osmeña, another young revolutionist, to go with the latter to his native Cebu and with Jaime C. de Veyra, the trio founded in February, 1900, the first daily newspaper in that province, *El Nuevo Dia*. He returned, however, to Manila before the year ended to take the bar examinations scheduled in August, 1901.

After passing the bar he collected money and founded *El Renacimiento*, instead of going into law prac-

tice, "in order to revive the national longings of the Filipinos for independence and to counteract the tenet of the Federal Party which was organized to work for the annexation of the Islands to the United States".

With Palma as its first editor, this newspaper which was to become the most popular during its time, put out its first issue on September 3, 1901. His stint with *El Renacimiento*, dubbed as the "Champion of Filipino Nationalism", lasted for only about a year and a half because of his marriage to Carolina Ocampo on February 1, 1902 and to support his growing family, he quit in 1903 and went back to law practice.

Palma Enters Politics

In 1907, he transferred his residence to Cavite and in recognition of his and Juan Sumulong's earlier defense in *El Renacimiento* of the Caviteños against the abuses of certain officers of the Philippine Constabulary, he was elected in August, 1907 as the province's representative to the First Philippine Assembly inaugurated on October 16 of that same year. While serving in this capacity, he was appointed by then Governor-General James A. Smith in June, 1909, to the Second Philippine Commission. Incidentally, while a member of this important body during the incumbency of W. Cameron Forbes, he convinced the former to order the restoration of Dr. Jose Rizal's relief map of the country which was constructed in front of the Dapitan church in Zamboanga, as well as the conversion of the place where our national hero stayed in the outskirts of the town into a national park.

He stayed with the Commission until the organization of the Philippine Senate in 1916 by virtue of the Jones Law when he tossed in his candidacy for senator for the fourth senatorial district comprising the provinces of Rizal, Laguna, Bataan, and the City of Manila under the banner of the Nationalista party. He was elected with his running mate, Pedro Guevara. And although the term called for six years, he was appointed in 1917 by Governor-General Francis Burton Harrison to the Cabinet as Secretary of the Interior, a post which he assumed without relinquishing his legislative position and which he held until his resignation from the government service on July 31, 1920.

Aside from the above positions, he served also as vice-chairman of the First Philippine Independence Mission to the United States, which was headed by Quezon himself and which left the country on February 23, 1919.

Assumes U.P. Presidency

His leave from the limelight of public service was short, however, for in 1923, after the resignation of Guy Potter Benton as President of the State University, he was persuaded by the former to serve in his stead in an acting capacity. Two years later, in June, 1925, he was inaugurated as the University of the Philippines' fourth president, the second Filipino to assume this honored and much-respected position, after thrice rejecting it. Of his acceptance, he wrote much later: "I never accepted a post with more fear and trepidation and with very little confidence in my capacity as I did that of the Presidency

of the University." He was not a stranger to this institution nor to its problems though for since the founding of the University on June 18, 1908, he had continuously been a member of its Board of Regents. In fact, with Jose Escaler, they were the first Filipinos in the University's ruling body.

As U.P. executive, he improved the physical plant of the University, fostered student activity, encouraged scientific research among the faculty, and acquired for the University the Basilan Land Grant.

Furthermore, he stood out as an "unflinching fighter for the independence of the State University from political interference" declaring that "..... unlike the institutions of religion and politics, the University is open-minded, willing to hear and discuss and improve. It encourages criticism, deprecates bigotry, and leads in clarity....." He buttressed his convictions on academic freedom especially with regard to the right of its faculty members to air their views on important national issues when, soon after his resignation from the University on December 31, 1933, he wrote:

"Political, economic, and governmental matters cannot be exempted from the academic freedom of professors. x x x as citizens, imbued with democratic spirit, they ought to be interested in good government and wise administration of public affairs. x x If the professional groups were not so suppressed but allowed more freedom to take part in public discussions of political questions, there would doubtless exist a favorable influence in the management of our public offices because then

the government can count with the vigilance, criticism, and counsel of that group of good citizens whose zeal is to stick to the truth without fear or favor."

These were his convictions and for them he stood even at the cost not only of his presidency of the State University, but also his popularity with the people. It had been his belief that the Hare-Hawes Cutting Act which the 1931 Osmeña-Roxas Independence Mission brought back to the Islands in 1933 was the most favorable piece of legislation that could promise independence to the Filipino people obtainable from the U.S. Congress at that time and thus, he openly expressed his views.

This opinion was, however, opposite the view taken by the then Senate President Quezon, who headed those opposed to the HHC Act popularly known as the *Antis* and as a consequence, Palma found himself under pressure from the Quezon-controlled legislature. Afraid that the University might suffer if he stuck to his position, he resigned, thus, culminating a decade of unselfish service to the cause of education of the Filipino youth.

As an educator, his views on this field have become classic in this country. Of education in general, he stated in 1929:

"Education implies the idea of improving ourselves in order to be useful not only for our own benefit but also for the good of others. x x x Education furnishes the instrumentalities through which a person by becoming useful to himself may better work for the prosperity and aggrandizement of his country."

Again, in a speech before the

graduating class of the Far Eastern College (now University) on March 27, 1929, he declared:

"..... one of the many-sided functions of college education is to train the reasoning power so as to enable it to analyze and investigate the whys and wherefores of things, to develop a mind open to all kinds of truths and doctrines, ready to consider all questions from a universal vantage point, regardless of local prejudices, racial, sectarian or otherwise, and rationally tolerant of the opinion, advice, and counsel of others. Education would fall short of its mission if it did not impart other information than that necessary to the exercise of a calling or profession, if it did not open the vision of the student to what lie beyond the horizons of his country, and if it did not stimulate him to think of what he himself can do toward enrichment of the stock of human knowledge and the promotion of human welfare on earth."

Of education for freedom, he further observed:

"The best that education can do in our times is to train the individual for freedom in order that he may make use of it and not misuse it. Training for freedom requires a constant and methodical exercise of the will in order to control the bad instincts and stimulate good ones."

Palma Loses the Election

Outside the University, Palma decided to fight for his convictions and what could have been a better place than the field of political combat? Therefore, in the elections of 1934, he ran for the Senate without concealing the fact that he favored

the Hare-Hawes-Cutting Act. And he was sure of victory.

Quezon, on the other hand, had not merely opposed the H.H.C. Act but he himself went to Washington to get a better independence law. This strategy proved decisive as a little more than a month before the elections, he triumphantly returned to Manila with the Tydings-McDuffie Law. The results of that election was disastrous not only to Palma but to the *Pros* as well. It has been claimed that Palma was so disappointed for this was his first defeat in his entire political career, but he did not feel any resentment toward the electorate.

Member of the Constitutional Convention

He was partly vindicated, however, when one month later in that same year, he was elected as a delegate to the Constitutional Convention which met on July 30, 1934. Soon after the approval of the Charter, he began to experience difficulties he had heretofore not known. And although he was appointed as a lecturer in Legal Ethics at the U.P. College of Law in June, 1935, his poverty worsened. Nevertheless, he endured this uncomplainingly.

In 1937, he was the recipient from the University of Manila the honorary degree of Doctor of Laws and a year later, he received from the institution which he had served so well, the same signal honor.

Reduced to penury and suffering a great deal from cancer of the brain, he did not falter and took them all with the same measure of greatness as his eminent predecessors: Burgos, Rizal, Plaridel, and all. He conti-

nued to write, however, and his efforts bore fruit when he won the first place with a cash award of P3,000 in the 1938 Commonwealth Biography Contest with his magnificent biography of Dr. Jose Rizal (which was later translated from the original Spanish by ex-Justice Roman Ozaeta and published as *The Pride of the Malay Race* and now required reading in the nation's public schools). The government also purchased his *Social History of the Philippines* but until now it has not yet been published — a lamentable situation.

The Death of Palma

Finally, in the evening of May 24, 1939, Palma, who at that time was chairman of the National Council of Education, an advisory body created to "study the various changes expected to be made in the Philippine educational system", found his peace in death¹ and on that day, the Philippines lost a dedicated and honest son, a politician who wielded so much power at the pinnacle of his career but who, with all candor, declared:

"I detest fraud and hypocrisy and prefer to speak the truth even though it displeases friends. I admire civic

spirit, sacrifice, and self-abnegation for public service. For this reason, I suffer morally at people seeking public office for the sole purpose of profit for themselves and their friends."

His death was aptly described by a newspaperman who wrote:

"When he died the nation grieved. His body lay in state at the Session Hall of the National Assembly, wrapped in the Filipino and American flags. Commonwealth President Manuel Quezon, Vice-President Sergio Osmeña, and Speaker Jose Yulo were at the head of those who paid him the Supreme final tributes. Flags all over the land were flown at half-mast. He was given a State funeral. Most important men of the time were his pallbearers."

In recalling him several years ago, the late President Sergio Osmeña wrote:

"....Honesty, sincerity, and integrity.... are the personification of the character of Rafael Palma — a man who gave the best years of his life in the service of his country, yet who left little material wealth to his family, the while he bequeathed to his people the rich spiritual

¹ It is generally known that the Jesuits tried unsuccessfully to make him retract his Masonic affiliation while he lay dying.

MWB Antonio Gonzalez, PGM-PGS, furnishes a most enlightening insight into the Masonic life and character of MWB Rafael Palma in his article, "Rafael Palma, the Mason" (*Souvenir Program, Grand Master's Official Visitation to all Rizal & Quezon City Lodges, 2nd Annual Convention of Lodges in Masonic Dist. No. 9 & 7th Annual Con-*

vention of Rizal & Quezon City Lodges, Dec. 30, 1960). Briefly summarized, the following are the most important highlights in MWB Palma's life as a member of the Craft, as given by MWB Gonzalez:

"He received the degrees of Masonry in Bagong Buhay Lodge in Cavite, then the capital of Cavite province. He was initiated on September 10, 1907; passed to the Fellow Craft Degree on July 4, 1908; and raised as a Master Mason on July 8, 1908. To be more active in

heritage of a high civic virtue, a pure and dauntless patriotism and a clean record of public service that has made him the recipient of his country's lasting gratitude."

Masonry, he affiliated with Sinukuan Lodge, then under the jurisdiction of the Gran Oriente Español. Became Master in 1914-1915.

"Closely identified with the strong movement to unite the Lodges under the Grand Oriente Español with the Grand Lodge of the Philippine Islands, in cooperation with the then leaders of Masonry in the Philippines, such as our late President Manuel L. Quezon, Teodoro M. Kalaw and others, Rafael Palma was elected Junior Grand Warden of the Grand Lodge of the Philippines in 1917; Senior Grand Warden in 1918; Deputy Grand Master in 1919; and Grand Master in 1920, in acknowledgment of his efficient and valuable work in Masonry for its unification.

"Rafael Palma was also very active in Scottish Rite Masonry. He was a member of Lakandula Lodge of Perfection, Philippine Bodies, A.A.S.R., Past Wise Master of Burgos Chapter of Rose Croix, a sub-Preceptor of Malcampo Council of Knights Kadosh, and a member of Rizal Consistory. In October, 1921, Bro. Rafael Palma was elected a Knight Commander of the Court of Honor, and on June 30, 1928, was coronated an Inspector General Honorary."



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Superstition And Ignorance

Wor. Bro. ISAAC E. DIZON

IT IS heartening to note a big number of delegates and brethren attending this the fifth annual convention of Lodges of Masonic Regional District No. 5. It is a healthy sign of the steady increase in membership of the Fraternity. It also shows that the people, as contradistinguished from the mob and populace, are beginning to realize the true objectives and principles on which Masonry stands and the resultant benefits derived therefrom by the people themselves.

There are several contributing factors to this token advance and progress of Masonry. One is, as I have said earlier, the spontaneous response of the masses to embrace Masonry, because they have recognized that the realization of its objectives will ultimately redound to their welfare and benefit. The other is, through teachings and examples by the Masons themselves in their daily contacts and dealings with the members of their own families, their friends and countrymen.

When the first masonic lodge in the Philippines — *La Primera Luz Filipina* — was founded in Cavite in the year 1856, history tells us that we, as a people, were already blinded by Superstition, defenseless through Ignorance, and Serfs of a church. As a consequence of which, there were some such victims of circumstance who, not long ago, because of blind faith and ignorance, had committed acts inimical to peace and order; had de-

fied constituted authorities; violated the laws of the land and the Commandments of God. I am referring to that unfortunate incident in an area where a lodge was under the jurisdiction of this Regional District No. 5: the so-called *colorum* uprising in Tayug, Pangasinan, where "Agno Lodge No. 75" is presently located.

Some thirty years ago, or to be more exact on January 10, 1931, about a hundred peasants, mostly women, upon the instigation of their spiritual leaders, took to arms against the constituted authorities in that peaceful town of Tayug. They were enticed to do such an illegal and sanguinary act, and were made to believe that their so-called "god" or "guardian" would help and protect them; that they would be immune or saved from any harm or injury because the bullets of the police and constabulary soldiers would melt or converted into "mud". Emboldened by that promise and manifestation of falsehood, and with their mind already poisoned by superstitious beliefs, those poor, helpless and blind souls, armed with bolos as their only weapons, attacked and were able to take possession of the municipal building and constabulary barracks, and had held Government authorities at bay for more than twenty-four hours until the arrival of reinforcement the next day.

Now, the townspeople of Tayug and suburban areas are peaceful and

law-abiding; they are happy, prosperous and contented; they believe and worship in only one God, and dedicate themselves to the welfare of their fellows and the community in which they live. As contradistinguished from that unfortunate incident, they are now living a life raised from the death of vassalage and ignorance to that of freedom and intelligence.

There is no gainsaying the fact that it was due, mainly, to our brethren of "Agn Lodge No. 75". It cannot be doubted that Masonry had played an important role, partly, if not wholly, in restoring to those misled, ignorant and superstitious souls their innate Love of God, Love of Home and Love of Country, and had helped crush the triple-headed serpent of Superstition, Falsehood and Ignorance by the feet of Truth, Honor and Charity.

If we could only found or organize masonic lodges, not necessarily in every city and town, but in densely populated communities near or adjacent to underdeveloped and backward rural areas, then, and only then, shall ours be a peaceful place to live in, in happiness, contentment and prosperity. Because, as aptly said by a famous mason of prominent stature in the Philippine Revolution: *Every new member admitted into Masonry represents a soul rescued from the grip of fanaticism and superstition, a new addition to its forces of liberation, a new conquest of x x x progress in the x x x struggle against obscurantism.*

It is, therefore, incumbent upon all Masons, in general, and upon the officers of the Grand Lodge, in particular, under the able guidance of our energetic Grand Master, to

exert utmost efforts to achieve that destiny. Perhaps, by pooling all our resources and becoming militant, the present ratio of one mason for every 1500 individuals may be considerably reduced to, say, one mason for every 500 persons. In America, it is said, that for every 100 to 150 yards you meet a mason in the street.



WORRY

Living is so complicated these days, folks don't even worry right. For instance:

WE WORRY about the Russians, then get run over by a neighbor's car.

WE WORRY about radio-active fallout, then get poisoned by nicotine or by spraying the flowers.

WE WORRY about the youngsters running in front of cars, then drag them across the street against the warning of the red light.

WE WORRY about crashing in an airplane, then fall off a ladder painting the house.

WE WORRY about getting enough exercise, then drive two blocks for a cup of coffee.

WE WORRY about getting the car greased every thousand miles, then never get a medical check-up.

WE WORRY about retirement, then go about carelessly to keep from lasting that long.

WE WORRY about H-bombs, then blow our heads off by smoking around gasoline.

WE WORRY about polio, then get crippled by running into a power lawn mower.

WE WORRY about tornadoes, then get liquidated in a traffic accident.

Afiji News

What Is The Hour?

WB RAYMOND E. WILMARTH
Biak-na-Bato Lodge No. 7

It is the hour when we should pause for a moment and reflect upon our deeds for the past Masonic Year. Very soon another year will have passed. And when it does, can you look back with pride upon the activity you have inspired within your Lodge? Or, will your reflection only recall the many things you meant to do, but just didn't get a chance to do?

I think all of us intend to do more than we do. I think most of us start out to do the things we plan. But I'm afraid things just don't work out the way we plan. In the end, there are really only a few who are our dependable regular attendants at the stated meetings.

It really shouldn't be like that. Your Lodge belongs to you. It should be a priceless possession which you should cherish and take care of with the fondness and affection it is due. It can be no better than you choose to make it. So, if it doesn't seem

good to you, don't be quick to condemn it. There are enough people in this world who are fast to criticize and slow to suggest, we don't need anymore, especially in our Lodge. We need the "strength and support" of our Brothers — of you!

And now that we are about to begin a new Masonic year, don't make resolutions you don't intend to keep. Just decide to do something and do it — anything is better than nothing. But if you can, do something to help your Lodge be a little stronger, a little better, a little more active in the Masonic year to come.

That, my Brother, is the hour.

The hour to make a decision and begin a new Masonic way of life.

We don't ask much — only a few hours a month at the stated meeting of your Lodge; not more than fifty hours in the year. It represents only about one half of one percent of your time!

Aren't you willing to give that much of your life to Masonry?



YOUR CONCERN —

Continue to make the demands of the day your immediate concern, and take occasion to test the purity of your hearts and the steadfastness of your spirits. When you then take a deep breath and rise above the

cares of this world in an hour of leisure, you will surely win the proper frame of mind to face devoutly what is above us, with reverence, seeing in all events the manifestation of a higher guidance.

—*Johann Wolfgang von Goethe*

Education & Public Service

TEACHER OF THE YEAR AWARDS

The present predominant concern of Masonry in the Philippines is the improvement of its educational system. This is because of its firm conviction that education is the most effective instrument for individual and social uplift and development and for the acceleration of a country's progress.

But making education as an instrument lies in the hands of the teacher. Someone has very well said, "Teachers are the most important factors in the educational scheme. Good buildings, laboratories and libraries are essential, but without good teachers to utilize them, they are of little value. Good teachers can often accomplish remarkable results with inferior equipment and shabby buildings. But no matter how elaborate the buildings and how abundant the equipment, if not in the hands of trained teachers, the educational outcomes are inferior. Brains instead of bricks determine the worth of our schools." Hence, in its meeting held on September 26, 1962, the Committee on Education and Public Service approved a resolution for the selection of the Teacher of the Year in each town with a Blue Lodge. In recognition and appreciation of distinguished services rendered, as well as, for exemplary moral conduct, the teacher so selected will be awarded a

Certificate of Merit by the Grand Lodge of F. & A. M. of the Philippines.

The selection of the Teacher of the Year will be made in accordance with the following rules and criteria:

1. Eligible for the award are elementary and secondary school classroom teachers.

2. The elementary school teacher must be Civill Service eligible.

3. Efficiency as shown in BPS Form 8-A, revised February 1954, for the school year 1960-1961.

Group A — Instructional
Skill 50%

Group B — Personal and
Social Qualities 25%

To make the ratings as objective as possible, they are transmuted as follows:

Above average 30%

Excellent 40%

4. Participation in community affairs 25%

In order that the selection of the Teacher of the Year may be made intelligently, it is most important that the cooperation of the proper school officials, preferably the Division Superintendent of Schools, be secured.

Appropriate ceremonies for the distribution of the Certificate of Merit should be made on such date and place as may be decided upon in consultation with school authorities.

They are doing it . . .

MARIKINA. Marikina Lodge No. 119 conducted a lecture-forum October 28th, in cooperation with the Concepcion Elementary School, PTA and Barrio Council. Four hundred people from the area came to learn more about how the Government spends its tax revenues. Through the use of visual aids and data furnished by the Joint Legislative-Executive Tax Commission, the peso tax was said to be spent in the following manner: Public Welfare Services, 37.62 centavos; National Defense, 14.01 centavos; Administration, 10.63 centavos; Loan Amortization, 4.99 centavos; Industry and Commerce, 32.75 centavos; which equals one peso.

At the conclusion of the public meeting, Wor. Bro. Angel S. Trinidad gave a talk on "What is Masonry?"

The program was so successful that it is intended to conduct these lecture-forums in other barrios in the area.

MARIANAS. Lodges in Guam, Charleston No. 44 and Milton C. Marvin No. 123, in a joint effort, are going all-out on their projects. To wit: more than 150 toys were obtained for the Children's Ward at Guam Memorial Hospital. And more are coming! With Christmas approaching, the plan will be extended to include poor and needy children throughout the Island.

A "Wish List" has been submitted from the Brodie School for

Retarded Children. Brothers are contributing everything imaginable from drawing paper and other supplies, to repairing playground equipment, to installing modern sanitary facilities. Latest plan is to add another classroom. How will this be done? Wor. Bro. James T. Taylor reports that the brethren never hesitate to render financial assistance, but this is not enough. The goal of these two Lodges is to get all brethren active. When one sees the total result of his labors, the personal satisfaction and reward have a stronger meaning. In constructing this classroom, one brother is donating a frame building; another brother's heavy equipment will haul it to the site; other brothers are contributing lumber, paint, etc; finally, the actual labor will be undertaken by the brethren.

KANSAS. Most Wor. Bro. Charles S. McGinness, Grand Secretary of the Grand Lodge of Kansas, recently informed us of the results of their efforts to obtain textbooks to be distributed free throughout the Philippines. More than 30 tons of textbooks have been collected from brother Masons and the school children of Kansas. The volumes are now being classified, preparatory to shipment to the Philippines via the United States Navy Operation Handclasp.

NEW YORK. From the Grand Lodge of New York, Director

Wor. Bro. Maurice M. Witherspoon writes us: "We are snowed under with books — books — books. Next week we are sending you over 10,000 to be sent out on Operation Handclasp. We have the New York School System and all other school systems interested in giving us books for the Philippines."



Do not be troubled because you have not great virtues. God made a million spears of grass where He made one tree. The earth is fringed and carpeted not with forests but with grasses. Only have enough of little virtues and common fidelities and you need not mourn because you are neither a hero nor a saint.

—Henry Ward Beecher.

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Because I believe that there is but one God, the Creator of the Universe and the things it contains, and Who is the giver of all justice, love and mercy.

Because I believe, it is my duty to constantly heed only those desires and ambitions in life that will keep me on the path of righteousness and salvation.

Because I believe that my soul was given a body in this world that it might learn to improve itself morally and spiritually.

Because I believe that Freemasonry, although not a religion, binds all men irrespective of their race, creed, and color, into one brotherhood under the Fatherhood of God.

Because I believe I will be better able to obey my spirit and thus enable myself to faithfully comply with the laws of God and thereby further complete understanding among all men.

Because I believe I will be better able to serve my country in any required capacity and to defend it in the event of any aggression, external, or internal or from any other eventuality that would gravely endanger its existence or its liberty and independence.

Because I believe, lastly, that it is my duty to do all in my power to contribute my share toward making the world in general a haven of peace and happiness.

Ajiji News

FATHER DUFFY SAID

And now we quote ourselves. The Cable Tow referred to below is our very own Cable Tow of 1924.

"Here is an unusual statement recorded in Volume II of the "Cable-tow". It was made by Father Duffy, a Roman Catholic priest who was a United State Army Chaplain during World War I. Father Duffy said:

"I am bitterly opposed to the attempt made occasionally by Catholics to create a state of friction between the Catholic Church and the Order of Masonry. It is true that a Catholic cannot be a Mason, but it is equally true that a Catholic cannot be an Episcopalian; and we do not look on Episcopalians as men who are trying to deprive us of our civil rights. On the contrary, insofar as difference in religion permits, they are friendly to us, and we to them. The Mason — I cannot speak concerning the Order — but the Masons themselves that we know and the leaders of them are not anti-Catholic. There is not a priest who has not a large number of friends who wear the insignia of Masonry."

Ajiji News, Oct. 1962



He drew a circle that shut me out—
Heretic, rebel, a thing to flout.
But Love and I had the wit to win:
We drew a circle that took him in!

—Edwin Markham

Department of Public Works and Communications
BUREAU OF POSTS
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SWORN STATEMENT
(Required by Act 2580)

The undersigned, N. B. MELOCOTON, business manager of The Cable Tow, published monthly 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:

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1. Sent to paid subscribers	10,500
2. Sent to others than paid subscribers	_____
T o t a l	10,500

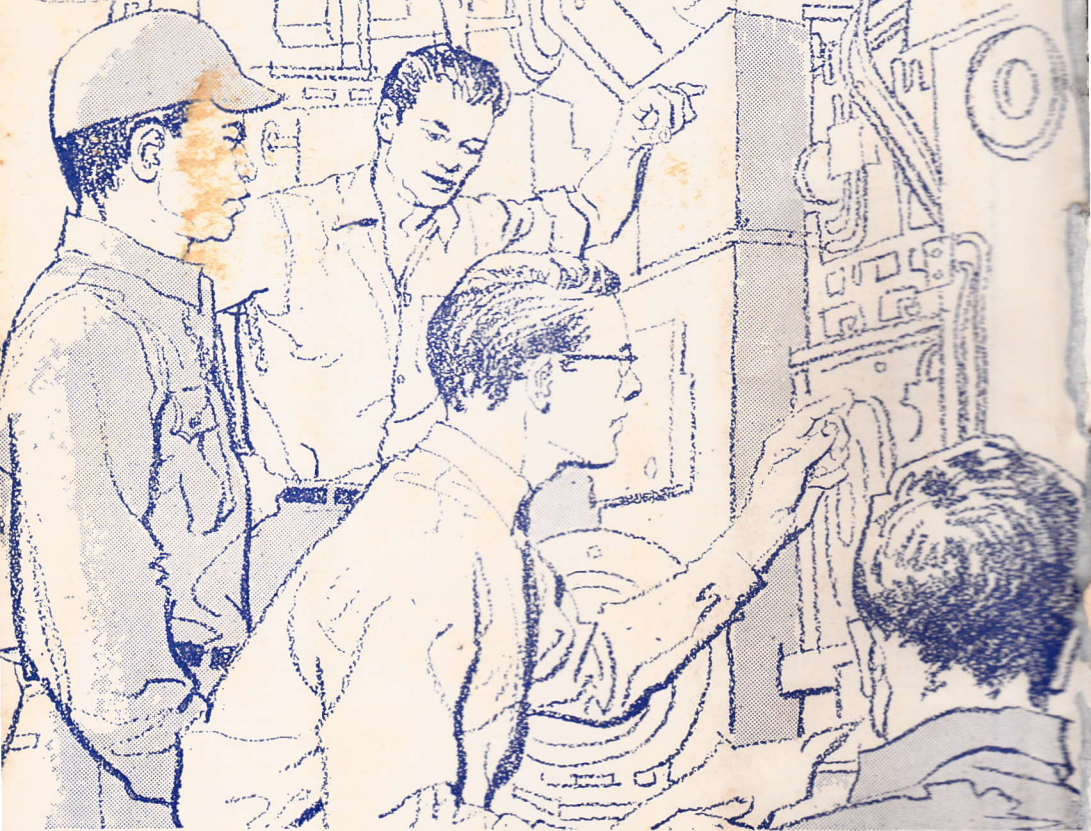
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Business Manager

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ACT 2580 REQUIRES THAT THIS SWORN STATEMENT BE FILED WITH THE BUREAU OF POSTS ON APRIL 1 AND OCTOBER 1 OF EACH YEAR.

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Your profits increase with the efficiency of your operations — with the aid of Caltex Organized Lubrication. This service is a cost-reducing tool, not an expense item. Gives you important savings on maintenance costs, eliminates unnecessary purchases of parts. Check with your Caltex Lubrication Engineer. He

will prepare a Caltex Lubrication Program to provide you with the right lubrication for each piece of equipment.

For big cost-saving benefits of Caltex Organized Lubrication, write or call your nearest Caltex office.

LUBRICATION IS A MAJOR FACTOR IN COST CONTROL

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