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## *Grand Master's Message*

This month marks the nativity of Jesus of Nazareth. Every year the Christian world celebrates His birth with merriment, feast, exchange of gifts and, above all, with solemn religious ceremonies.

Why do the Christians do this? Why do we take pride and joy on His birth? What is the meaning of all these expressions of happiness over His coming?

Jesus lived not for Himself. He was born of a Virgin Mother by the will of God. He was sent down to earth to suffer and atone the sins of all men. He was mercilessly whipped and made to carry the heavy cross to Mount Calvary where he was crucified with two thieves. Such indignities! Just before He breathed His last, He called His Father, our God, and implored:

"Father, forgive them, for they know what they do."

What have we learned from His sacrifices? What lessons has the world derived from His teachings?

Today, as the world progresses and moves on towards its final destination — and we know not what this final destination will be — men of the same faith live in an atmosphere of disunity, fear, distrust and rivalry. Although its followers believe in Christ, Christianity itself is not united.

In this disunity, precisely, lies a great danger that may spark a world catastrophe. The call for unity of the Christian world by the late Pope John XXIII and his worthy successor, Pope Paul IV, shows a new trend towards liberality in thinking which is a departure from the old-time and outmoded sectionalism, intolerance and bigotry.

We, Masons, united by the ties of brotherly love and affection, seek for truth and practice charity. In charity we find happiness in helping our fellowmen. If the people of the world, regardless of race, color, creed or religion, would only unite themselves in a universal brotherhood and embrace each other not with misapprehension and distrust but with affection and love, mankind, without exception, surely would live in peace and happiness, without fear of war or possible extinction of the human race.

It is said that the "brotherhood of men under the fatherhood of God," the goal our Ancient Fraternity is striving to attain, is very difficult to realize. It is indeed very difficult. It may take many years, many generations, but I am hopeful that through the divine guidance it will someday come true.

May God in His infinite wisdom guide the world towards this beautiful goal! **MERRY CHRISTMAS TO ALL!**

**PEDRO M. GIMENEZ**

**Grand Master**

### PEACE ON EARTH, GOOD WILL TO MEN

Each year at Christmastide a particular warmth fills our hearts when we recall the story of the birth of Jesus. Material ambitions driving us on in our daily activities seem, for the moment, to be of less importance than our desire to help our fellow men. The spirit of competition is superseded by the spirit of Christmas and the urge to bring happiness to others. For a small part of each year we put aside personal differences in opinions, ways of life, and political and religious beliefs. For the moment we think of others instead of ourselves.

The words PEACE ON EARTH, GOOD WILL TO MEN have come down to us through the ages as a blessing of God with particular significance at Christmas. These words have been spoken and written in all of the languages of the world at one time or another and their particular form has been varied in as many different ways as there are interpretations of their meaning. Nevertheless, there is only one true meaning that can be ascribed to them: Brotherly love.

If brotherly love prevails upon the earth, there will be peace.

If there is brotherly love, there can only be good will among men.

Soon this year will end. As the new year opens we shall be inspired to accomplish new goals. Many of us will make resolutions only to be forgotten. In our struggle to make a living in the material world and in striving to quench our thirst for recognition, we tuck our Christmas spirit in some out-of-the-way corner of our heart like the Christmas tinsel and decorations we store away for safekeeping in a closet until another year has passed, to be taken out and dusted off once again on the arrival of the proper occasion.

If it is proper for us to regard brotherly love so highly at Christmas time when we feel ourselves closer to God by our acts of kindness, generosity, and love for others instead of ourselves, is it not proper for us to live in brotherly love every day of the year?

People have been thinking about this question for centuries and rationalizing answers that justify their personal aims and ambitions. Some have been doing something about it as Freemasons. But there are still many of us, both within and without our Fraternity, that have not yet come to understand the true meaning of brotherly love. If

*Turn to page 198*

# *Bagumbayan Lodge No. 4 And The Unification Of Masonry In The Philippines*

By **AURELIO LEYNES CORCUERA**

**D**URING the special communication of the Grand Lodge last December at the Phil-Am Auditorium to celebrate the golden anniversary of its foundation, several brethren wanted to know why the golden anniversary was being celebrated then and not in 1967. Recently a brother maintained that it was not proper for the Grand Lodge of the Philippines to celebrate the golden anniversary of the Grand Lodge of the Philippine Islands, that being an American Grand Lodge. The original name was Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippine Islands. It was changed in 1954 to Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines. It seems there is some confusion in the minds of some brethren as to the significance of what transpired in 1917. There is evidently a need for an account, even a mere recapitulation, of the events that led to the unification of Masonry in the Philippines. As no account of the unification can be complete without a mention of the important although unrecognized part that Bagumbayan Lodge No. 4 played in it, I may be pardoned, if I seem to overemphasize this role.

The unification — Kalaw in *La*

*Masoneria Filipina* (1920) used the word *fusion* (fusion) — refers to the memorable event in the history of Masonry in the Philippines when the Spanish-speaking Filipino Lodges under the Gran Logia Regional de Filipinas, merely a dependent of the Grande Oriente Español, joined the Grand Lodge of the Philippine Islands on February 14, 1917. In order to have a full appreciation of the significance of the unification, it is necessary to glance back at the condition of Masonry in the Philippines at the time of the establishment of the Grand Lodge.

At the time the Grand Lodge was organized two types of Masonry existed in the Philippines — (1) the militant Latin type practiced on the continent of Europe under the name of Scottish Rite, whose motto is *Liberty, Equality, Fraternity*, and (2) the non-militant Anglo-Saxon type practiced in the United States and the British Commonwealth of Nations, and often referred to as York Rite. The former was represented by 36 Spanish-speaking Lodges whose membership was almost entirely composed of Filipinos — 29 under the supervision of the Gran Logia Regional de Filipinas (Regional Grand Lodge of the Philippines), instituted on Septem-

ber 14, 1907, and owing allegiance to the Grande Oriente Español (Spanish Grand Oriente), six under the Gran Oriente de España (Grand Orient of Spain), and one under the Gran Oriente Lusitania Unido (United Portuguese Grand Orient). The latter was represented by Manila Lodge No. 342, Cavite Lodge No. 350, and Corregidor Lodge No. 386 holding charters from the Grand Lodge of California, and Lodge Perla del Oriente No. 1034 and Lodge Cebu No. 1106 under the Grand Lodge of Scotland.

"Previous to 1906 there was inter-visitation between the California and Spanish Lodges. But in 1908 the Grand Lodge of California prohibited the members of its Lodges from having fraternal relations with those of the Spanish although not with those of the Scottish Lodges. There was even a suggestion that the three Lodges might form a Grand Lodge, in accordance with what has been the practice in the United States. Intervisitation between the Scottish and Spanish Lodges went on as before and so there were times in Lodge Perla del Oriente No. 1034 when American Masons who were members of the California Lodges sat in the same Lodge with Filipino Masons who were members of the Spanish Lodges.

"On November 17, 1912 a meeting was held by virtue of a resolution addressed to Manila Lodge No. 342, Cavite Lodge No. 350, Corregidor Lodge No. 386, Lodge Perla del Oriente No. 1034, and Lodge of Cebu No. 1106. The last two Lodges, under the Grand Lodge of Scotland, were not represented. The representatives of the three Lodges under the Grand Lodge of Califor-

nia proceeded to discuss the holding of a convention for the formation of a Grand Lodge of Free and Accepted Masons for the Islands. It was decided to hold the convention on December 11, 1912 to give the Lodges under Scotland a chance to act regarding their representation. After electing the officers of the Grand Lodge the convention adjourned *sine die* on December 19, 1912. A few minutes later the Grand Lodge of Free and Accepted Masons of the Philippine Islands held its first communication. It was resolved that on the backs of the original charters of the three constituent Lodges there should be an endorsement certifying that the Lodge was duly constituted, under the jurisdiction of the Grand Lodge of the Philippine Islands. This endorsement was to be signed by the Grand Master, Deputy Grand Master and Grand Wardens and attested by the Grand Secretary."

It has been asked why none of the Filipino Lodges were invited to send representatives to the convention that formed the Grand Lodge. The answer is simply that the leaders of the convention felt sure that the presence of such representatives would be looked upon by the Grand Lodges in the United States generally and by that of California in particular as irregular and would give them sufficient reason to deny recognition to the new Grand Lodge.

The primary concern of the convention was to proceed in accordance with the Masonic principles and procedures that guided the formation of the various Grand Lodges in the United States. The reason for the organization of the Grand Lodge was that "such a step would assure the permanency and promote

the progress and efficiency of the legitimate and Ancient Craft Masonry in the Philippines."

In the formation of the Grand Lodge what motive animated the leaders of the Convention? RW George R. Harvey, the Deputy Grand Master, presiding over the First Annual Communication in the absence of the Grand Master, MW H. Eugene Stafford, said in his address: "The purpose of its formation is to promote and maintain harmony and unity in our Masonic relations, and to increase the usefulness of our Fraternity in the Orient. No contention should exist among Masons or Lodges except that noble contention or emulation in promoting the happiness of our fellowman and the true interest, dignity, and welfare of our ancient and honorable Order." The purpose was certainly in accordance with the best traditions and the spirit and genius of the Ancient Craft.

What steps did the Grand Lodge take "to promote and maintain harmony and unity" among Masons and the Lodges not under its jurisdiction? The new Grand Lodge, now independent and sovereign, did not renew, nor did it repeal, the ban issued by the Grand Lodge of California against intervisitation with the Spanish-speaking Filipino Lodges. The leaders must have felt that they should not do anything that could endanger the chance of general recognition by the Grand Lodges of the United States and Europe.

The first concrete step came when the Grand Master granted a dispensation for the formation of Bagumbayan Lodge, the first Lodge to be organized under the jurisdiction of the Grand Lodge. Some forty-two

Grand Lodges, thirty-eight in the United States and the rest in Canada and Australia, had already recognized the Grand Lodge of the Philippines. To realize the importance of this step it is only necessary to know who the founders of the Lodge were, not the individuals but the group to which they belonged, and the circumstances under which the Lodge was formed.

In May, 1914, a member of one of the Lodges under the Grand Oriente de España, Bro. Balapuwadgue John Mendez, a native of Ceylon, approached Bro. Christian W. Rosenstock, his employer, a member of Corregidor Lodge No. 3, regarding the possibility of his and some of his Filipino brethren joining one of the three Lodges under the Grand Lodge of the Philippines. Bro. Rosenstock advised him and his friends to form a new Lodge instead. He explained to them that the Grand Lodge of the Philippines was formed principally for the purpose of bringing together all Masons in the Philippines, and any movement to that end would be welcomed and encouraged by the Grand Lodge. The Grand Master, MW Newton C. Comfort, was requested by Bro. Rosenstock to meet the brethren. The Grand Master informed them that the Grand Lodge was not only willing but anxious to form new Lodges along the lines suggested. He pledged his hearty cooperation. He advised them however, to exercise great care in selecting the applicants and recommended that they be chosen from many Lodges as possible, to avoid the possibility of a clique of discontents demitting from a single Lodge and forming a majority in the new Lodge.

Since the new Lodge was to work in English, and use the California ritual which had been adopted by the Grand Lodge of the Philippines, it was decided that at least two of the officers should come from one of the three Lodges under the Grand Lodge. Bagumbayan was the name chosen for the new Lodge. Three members of Corregidor Lodge No. 3 demitted to become officers of Bagumbayan Lodge: Bro. Elisha Ward Wilbur, Junior Warden, as Master; Bro. Christian W. Rosenstock as Senior Warden; and Bro. Charles Gallagher as Junior Warden. Bro. Leo Fischer of Manila Lodge No. 1 was chosen Secretary. Bro. Perfecto del Rosario was the Treasurer. The petition for dispensation, signed by these officers, and by Bro. Balapuwadgue John Mendez and 13 Filipino brethren, was presented to the Grand Master on August 12, 1914. The late statesman, Juan Sumulong, father of Senator Lorenzo Sumulong was among the signers.

On August 15, 1914, 12 of the 15 petitioners who belonged to various Spanish-speaking Filipino Lodges were reobligated in Manila Lodge No. 1, the three others being reobligated later. The dispensation was granted on August 18, 1914. The first meeting under dispensation was held the following day. The Grand Master was present. In his address he expressed how greatly pleased he was at the formation of the first new Lodge under the Grand Lodge, and the fact that it was a joint undertaking of Filipino and American Masons. Bro. Fischer in his *History of Bagumbayan Lodge No. 4* (1928), pages 10-11, has recorded the address, which we quote.

"This new Lodge we expect to be the forerunner of many Lodges com-

posed in part or entirely of Filipinos. This is the first Lodge formed under the Grand Lodge of the Philippines, the three Lodges now subordinate to our Grand Lodge having been formed under the Grand Lodge of California.

Bagumbayan Lodge will also have the distinction of being the golden link upon which the chain of Masonic Unity in these Islands will ultimately be forged. Through Bagumbayan Lodge Masons in the Philippines will, one by one, be brought to a realization of the altruistic motives which actuated the formation of the Grand Lodge of the Philippine Islands. All Masonic Lodges in the Philippine Islands should be under the Grand Lodge. The Grand Lodge of the Philippine Islands was formed for the purpose of giving concrete evidence of our cherished hope of unity of all Masonic entities in these Islands and for the definite purpose of accomplishing true Masonic harmony..."

This speech, which must have been extemporaneous, show the great responsibility placed upon Bagumbayan Lodge. How has Bagumbayan lived up to this responsibility? What has Bagumbayan contributed to bring about the unification? On February 14, 1917, two and a half years after the organization of Bagumbayan Lodge, the unification became an accomplished fact.

Bagumbayan Lodge No. 4 was duly constituted on February 10, 1915 by the Grand Master, MW George R. Harvey. In his report to the Grand Lodge, at the 4th Annual Communication, he said, "Bagumbayan Lodge No. 4 is an illustration of the possibilities of bringing together in our beloved

Fraternity the best men in the Islands. The brethren who initiated the movement for the organization of the Lodge are deserving of great credit for the success which has crowned its efforts. Within the year this Lodge has grown from a membership of 22 to 46, and the interest shown by the members in the work and welfare of the Lodge cannot be excelled."

The Grand Master doubtless in anticipation of the unification which he must have felt was soon to come, early in the year appointed a committee to translate the Constitution of the Grand Lodge into Spanish. His successor, in 1916, MW William H. Taylor, asked WB Elisha Ward Wilbur, PM, the first, of Bagumbayan, to translate the official ritual into Spanish. The actual work of translation was done by Bro. Felipe Tempongko, Junior Warden of the Lodge, and by the Secretary, Bro. Leo Fischer, translator of the then Executive Bureau.

Let us go back and see how Bagumbayan Lodge, in its own way, paved the way, if it did not expedite, unification. Feeling that if the Lodge was to be "the golden link upon which the chain of Masonic unity will ultimately be forged," it should encourage visits from members of the Spanish-speaking Lodges. The Master, WB Elisha Ward Wilbur, had been sending special invitations to each of the 15 Lodges of the Grande Oriente Español then existing in Manila. At first there was no response, although Minerva Lodge No. 370, of the Gran Oriente Lusitano Unido responded by being represented at the special meeting on May 5, 1915. Several brethren were delegated to visit the Spanish-speaking Lodges in

Manila and extended to them a personal invitation to the special meeting on July 7, 1915. The Tyler's register showed the signatures of many members from Nilad Lodge No. 144, Walana Lodge No. 158, Sinukuan Lodge No. 273, and Araw Lodge No. 304 of the Grande Oriente Español, and Minerva Lodge No. 370 of the Gran Oriente Lusitano Unido.

This was indeed a bold step, considering that the Master of the Lodge was an American, and that the ban previously imposed by the Grand Lodge of California against intervisitation had not been lifted by the Grand Lodge of the Philippines. The Master must have counted on a silent or implied consent, if not outright encouragement. The step was regarded as rash by many members of both Grand Jurisdictions, California and the Philippines; but it was in true Masonic spirit and its wisdom confirmed by subsequent events.

At the second installation of officers, December 15, 1915, Bagumbayan Lodge had the pleasure of listening to speeches by a number of visitors from the Spanish-speaking Lodges.

The officers and members of Sinukuan Lodge No. 272 were invited as guests of honor. The officers sat beside the corresponding officers of Bagumbayan Lodge. Addresses were made by Wor. Bros. Tomas Earnshaw and Felipe Buencamino, Sr., and by MW George R. Harvey, the Grand Master.

On another occasion, at the special meeting on May 31, 1916, the last meeting to be held at the Masonic Temple on Calle San Luis, Ermita, in order to transfer the New Masonic Temple on the Escolta now

the Philippine National Bank Building, the officers and members of Nilad Lodge were received as guests, the officers being seated beside the corresponding officers of Bagumbayan. The Grand Master, MW William H. Taylor, was received with grand honors. Here, for the second time, a Grand Master sat in the same Lodge with members of Lodges under the supervision of the Gran Logia Regional. According to Masonic usage and custom, in the absence of a prohibition against Masonic relations between the Lodges to which visitors belong, sitting in the same Lodge enables one brother to vouch for another. Two Grand Masters, MW George R. Harvey and MW William H. Taylor had sat in Bagumbayan Lodge with members of Lodges which while under the Grand Lodge of California they could not have visited nor receive visitors from. The Grand Lodge of the Philippines had neither renewed nor lifted that ban. The presence of the Grand Masters constituted, therefore, an implied or tacit recognition.

At the stated meeting in September of 1916 a resolution was approved to recommend favorably the petition for dispensation for the formation of Biak-na-Bato Lodge, to be the first Spanish-speaking Lodge under the Grand Lodge. Three members of Bagumbayan Lodge were among the signers of the petitions. They were Bros. Felipe Tempongko, Junior Warden, Joaquin Ventura, and Jose Ochoa.

Bagumbayan Lodge on two occasions conferred the Degree of Master Mason in Spanish in accordance with the Spanish translation of the official ritual on two of its Fellow Crafts — at the special meeting on

April 26, 1916 and on that of June 20, 1917 — by a special team of Spanish-speaking brethren headed by Bro. Felipe Tempongko, first Master of Biak-na-Bato Lodge No. 7.

It now seems that without the valuable work done by Bagumbayan Lodge in initiating the move for rapprochement, the unification might not have become a reality until a much later date. It is to be recalled that Bro. Christian W. Rosenstock became Master of the Lodge in 1916. At his own initiative he began conferences with MW Teodoro M. Kalaw, Grand Master of the Gran Logia Regional de Filipinas, with regard not only to the possibility but, what is more important, also the desirability of uniting the two groups, the Grand Lodge of the Spanish-speaking Lodges on the other. Thus, much of the spade work, if we may be allowed to use the expression, that led to the unification in 1917 was done by the officers and members of Bagumbayan Lodge, the "first daughter" of the Grand Lodge of the Philippines.

In *La Masoneria Filipina* (1920) may be found the extended interchange of communications between MW Teodoro M. Kalaw, Grand Master of Grand Logia Regional, and Ill. Miguel Morayta, Grand Master of the Grande Oriente Español. It will be sufficient only to mention here that the death of Ill. Miguel Morayta, notice of which was not received in Manila until January 24, 1917, the Filipino Masons who held him in the highest esteem felt released from their sense of obligation and allegiance to the Grande Oriente Español. Towards the end of January the initial steps towards unification were taken. W. Bros. Manuel L. Quezon, Tomas

Earnshaw, and Teodoro M. Kalaw representing the Gran Logia Regional and MW Bros. William H. Taylor, Grand Master, and H. Eugene Stafford and Newton C. Comfort, PGMs, representing the Grand Lodge of the Philippines, met to discuss terms for the unification. The joint meeting of the two Masonic groups was to be held at one o'clock in the afternoon of February 13, 1917 at the Masonic Temple on the Escolta, after a noon banquet at the *Hotel de France* on Plaza Goiti, in a building that included the *Ideal Theater*. The Gran Logia Regional ratified the terms of the agreement on February 2, but the members of the Grand Lodge of the Philippines at a meeting the day before the beginning of the Fifth Annual Communication, February 13-14, 1917, turned the terms down. They insisted that the unification be, not by *union*, but by *affiliation* of the Filipino Lodges to the Grand Lodge of the Philippines.

This unexpected turn of affairs nearly ruined all. Besides, a cablegram from Madrid came stating that the Gran Concejo de la Orden (the Executive Council of the Order) approved, subject to ratification by the General Assembly to be held the following June, the conversion of the Gran Logia Regional into the Gran Logia Nacional de Filipinas (National Grand Lodge of the Philippines). This tardy concession was ignored because it came too late for the Lodges to reconsider what has already been decided.

The question now before the two committees was how to save the situation, to get out of the impasse. All eyes were focused on WB Manuel L. Quezon, Master of Sinukuan Lodge No. 272, the leader of the

Filipino participation in the government of the Islands, and a good friend of the Grand Master, MW William H. Taylor. Thanks to the spirit of true brotherhood and the statesmanship of the leaders of both groups the desired end was attained. The Filipino Masons, even at the sacrifice of what they stood for as expressed in the proposed terms they approved, accepted the terms imposed by their American brethren.

The Grand Master, MW William H. Taylor, as a consequence granted dispensation to 27 Lodges under the supervision of the Gran Logia Regional, according to the priority of their organization under the Grande Oriente Español:

Nilad, Walana, Dalisay, Pilar, Sinukuan, Bagong Buhay, Araw, Silanganan, Rizal Lopez, Dapitan, Rizal Manila, Solidaridad, Banahaw, Malinaw, Pinagsabitan, Bagumbayan Manila, Balintawak, Zapote, Mactan, Magdalo, Martires del '96, Isarog, Lincoln, Batangas, La Regeneracion, Kalilayan, and Bulusan.

In the evening session on the first day of the Fifth Annual Communication, February 13, 1917, the Committee on Charters under the chairmanship of WB Charles Gallagher, Master of Bagumbayan Lodge No. 4, recommended that permanent charters be granted to Biak-na-Bato Lodge No. 7, Cosmos Lodge No. 8, Saint John's Lodge No. 9, Far East Lodge No. 10, and Iloilo Lodge No. 11. It was also recommended that the 27 Spanish-speaking Lodges be granted permanent charters and numbered consecutively, Nilad Lodge being No. 12 and so on, Bulusan Lodge being No. 38.

At 3:20 in the afternoon of February 14, 1917, second day of the Communication, the four Lodges which had previously received dispensations the day before through the unification, were duly constituted. In agreeing to the unification it cannot be denied that the American Lodges did not also make a sacrifice, the loss of control they had over the Grand Lodge of the Philippines.

The election of Grand Lodge officers followed. According to a letter, dated January 9, 1961, we received from MW William H. Taylor, the only Grand Master who served two full terms, the result of the election of Grand Master was the following:

“ . . . To return to the balloting: It had been agreed that Quezon would be the first Grand Master and the American Lodges, coming first on the list [1 to 11, inclusive] declared their ballots for Quezon. It was only when the Filipinos came to vote did they recognize we were surrendering the American Grand Lodge to them, then they began casting their ballots for me and they finally voted to make the election unanimous. As the voting

progressed, Past Grand Master Judge Harvey who sat in the East on my right, when I asked him what I should do said I could do nothing but accept. When I asked Quezon about it he said, The Filipinos wanted you and that's that, but I will take over next year and from then on we will alternate [American and Filipino], and so long as you and I live this Gentleman's Agreement will be kept by the Filipinos.

President Quezon, he was then President of the Philippine Senate, spontaneously made the commitment without the previous consent of his Filipino brethren, but he counted on their loyalty as good Masons, he knew they would keep the agreement. And they have until now, years after his death. The commitment was unilateral, it is true. But it was not a mere gesture of fraternal goodwill, but an appreciation of a sacrifice on the part of the American brethren when they agreed to the unification and thereby lost control, after only five years, of the Grand Lodge which they had founded. From that moment the Grand Lodge became in truth and in fact the Grand Lodge of the Philippines.

## *Meditations*

*It is said, people respect age,  
No doubt, I believe it is true,  
Only a condition exists,  
Provided your mind aged with you.*

*Life is beautiful, if you believe it so,  
Life is ugly, and that will be up to  
you.*

*Life is sweet, if sweet you would  
want it to be,*

*Life is bitter, if that is the way you  
see.*

*Life on this earth is ephemeral,  
But after death, it is eternal.  
Live you, therefore, according to  
code,  
That you be welcome to sit near  
God.*

— A Brother from Primera Luz  
Filipina Lodge No. 69

# The Perambulation Of The First Degree

By ABELARDO D. MUÑOZ

Bagong Buhay Lodge No. 17, Noveleta, Cavite

AMONG the Perambulation recited in making the allegorical steps around the hall, the perambulation of the first degree is loosing its beauty and meaning. You will be surprised to know that the average member knew very well the perambulation of the 2nd and 3rd degrees but not of the first degree. They can quote the perambulation, but could not find its true meaning. Some will just ignore it and say it's so simple and easy with their mind-it-not attitude.

But if the brethren will be kind enough to spare their little time to open their hearts, to feel and understand, we will find from its simple and easy words the great knowledge of the unification of Masonry and the solution of the irregular attendance of the members. Truly, poor attendance among the members is the common sickness in every organization that engulfs the 60% to idleness and left the 40% to carry the load of responsibility.

Behold! is the opening word of the perambulation, that invite our attention and direct our mind to the object that we can hold on for the benefit of improving ourselves in Masonry. For we are no longer operative Masons but speculative ones. We learn not by books alone but by every bits of action of realities within the square. Thus Masonic fraternity is not a fraternity of words but a fraternity of deeds. Because by words we are nothing but in deeds we are something.

This perambulation of the first degree shows us the beautiful picture painted in oils of virtue, by action of love of the unified brotherhoods. As they had been described as "how good and how pleasant it is for brethren to dwell together in unity." By this inspiring words, we can see that the glory and greatness of Masonry is not based on number of memberships, but by action and reaction of brotherhoods toward one another. This action brethren, is the process of togetherness. And to attain this process of togetherness, we must "learn to subdue every discordant passion within us. We must tune down our ego not above the Masonic principle, by averting senseless discussions. We must give the right-of-way and follow the Masonic teaching and let not the Masonic doctrine follow us. Let us recognize that you and I, as individual Masons is a part of the material chosen or an instrument or tools used off, not by the operative Mason, but by the speculative one to build a temple, not built by hands. Hence, we must put into our mind that the individual Mason is equally important as the other; without you the brotherhood of Masonry is weak and liable to collapse. Jesus said, "Every kingdom divided against itself is brought to desolation, and a house divided against a house falleth." By this responsibility vested upon us, let us endeavor, not to escape, but to face and work to the upliftment of brotherhood, based upon the true

principle of Masonry, by thinking not what the Masonic Fraternity can do unto us, but what we can do for the fraternity.

Really, it takes some kind of self-denying to hold a Mason in togetherness. But, if you will only think of the fruit of this labor, it will be rewarded. "Because in a pleasant togetherness-harmony being the strength and support of all societies, especially of ours," will prevail, and that is our only right to dwell together in unity.

Unity is important, a necessity. It is an integral thing, it is basic. It must be work as a whole, and not as a part. Do not say that you are in unity with your brethren by just paying your monetary obligation to your fraternity but neglecting the fellowship of your brethren. A partial unity is not unity at all. The perambulation say, "It is like a precious ointment upon the head that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments." It simply meant from head to foot. This is the work of Masonry that demands growth of the work to be carried on. A baby cannot do a man's work, and the work of a Mason demands men, men with backbone, men with love and character, men with zeal, men of righteousness and wisdom and men with conviction. With this qualification of a Master Mason, my brethren, we can be sure that our work will surpass the work of our operative Mason.

Remember, though we came from different races and heritage, of different political ways of life and of different principles in religious and ideological observation, still we stand and walk as one. Why?

...because Masonry doesn't look on those differences but give us unity that bind us together into the highest level of Freemasonry, where you and I meet on the level. Though we are different in nature, we come into one desire — that of having lights on our life. We come into one principle — that of having an opportunity to impart the most important tenets of Freemasonry, they are brotherly love, relief and truth. [We come into one belief — that of having faith in one God, the Creator of heaven and earth and the Giver of life, in which the lodge is erected to Him and dedicated to the Holy Saints John. With this solemn belief, we professed the solemnity and dignity of the lodge and do here respect he whoever sits in the east, in the west, and in the south and on the worker's bench.

No, I beseech you therefore, my brethren, to stand upon this highest platform upon which Masonry can be effectively united. Let the oil of brotherly love run down to everyone of us. The perambulation says, "As the dew of Hermon and as the dew that descended upon the mountain of Zion," that we may be perfectly joined together in the same mind and judgment. Saint Peter said, Be ye all of one mind having compassion of one another, love a brethren, be pitiful, be courteous."

Finally, let the spirit of this perambulation strengthen the cabletow of our brotherhood, and let the oil of our unity smooth the operation of our work to build a spiritual temple as high, as strong as the mountain of Zion, where the "Lord has commanded His blessings even life forevermore."

# History of Iloilo Lodge No. 11, F. & A. M.

By ALFREDO SAMSON  
Member, Iloilo-Acacia Lodge No. 11

ON FEBRUARY 13, 1917, the few American and Filipino Master Masons residing in Iloilo, then a first class municipality in the Province of Iloilo, organized the Filipino Masonic Lodge to work under dispensation of the Grand Lodge of the Philippine Islands. Later on this Lodge became known as Iloilo Lodge No. 11, F. & A.M., one of the original Lodges integrated by the American Grand Lodge of the Philippine Islands with the Filipino Grand Regional Lodge in the fusion of the two Grand Lodges in the year 1917, which, according to the late MWB Teodoro M. Kalaw, PGM, "American foreign and Filipino Masons considered themselves a single and solid body for the promotion of collective welfare and the practice of those great and splendid virtues that are engraved deep in the bottom of our hearts: "Truth, Mutual Assistance and Fraternal Love."

Among the organizers of Iloilo Lodge No. 11, F. & A. M. were: Amos Dorr Haskell, Henry Francis Schuldt, Felipe Gomez y Windham, Chas. B. Dodds, Eriberto Gonzales y Nagar, Marcelino Monfort, Rafael Santos, Guidalia S. Assayas, Archibald Stevens, James Kerr, Eusebio R. de Luzurriaga and Antonio Horilleno.

The above organizers met in a three story concrete building on Rizal St., Iloilo, and with grim determination went ahead to organize a Masonic Lodge that in later years became well known for its outstanding activities in Iloilo and neighboring provinces. The first elected officers in 1917 were as follows:

Amos Dorr Haskell . . . . . WM  
Henry F.Schuldt . . . . . SW  
Felipe Gomez y Windham . JW  
Chas B. Dodds . . . . . Treasurer  
Eriberto Gonzales y Nagar . Sec.

The third story of the building was used as Lodge room, the second floor was Club room; with Library, reading room and a space for billiard tables, chess tables and other games to entertain the members of the Lodge.

In the following years after the organization of Iloilo Lodge No. 11, F. & A. M. many prominent Filipinos in Iloilo and neighboring provinces knocked at the door of the Lodge and were admitted to become Master Masons, for they knew that Masonry is an ancient society of free men and they were all hungry to be free from the shackles of religious intolerance. Although there were Masonic Lodges in Iloilo and elsewhere in the Philip-

pires during the Spanish time, yet few Filipinos joined for fear that they may be brought before the firing squad or deported to far off places. With the increase of membership, Masonic activities of the Lodge became more pronounced. A free medical clinic was opened to serve the poor people of Iloilo and their charitable projects were established. Up to 1922 there were more than one hundred Filipinos, Americans, Hindu and Chinese members. Among these were Alejo Aquino, District Engineer; Jose Ma. Araneta, businessman; Antonio Barrios, Captain of a boat; Geo K. Berden, Supt. of Schools, Tagbilaran, Bohol; Francisco Campos, businessman; Timoteo Consing, Physician; Oscar N. Charles, Supt. of Schools, Iloilo; Mariano Caraza, Deputy Collector of Customs; Hinarand Dialdas, businessman; S. C. Gilchrist, physician; Jose Virto Gomez, agriculturist; Amos Dorr Haskell, businessman; Antonio Horilleno, Judge of the Court of First Instance; Jose Lopez Vit, attorney at law; Vicente Lopez, agriculturist; Aurelio Montinola, attorney at law; Rosendo Mejica, newspaperman; Mapa, physician; Sixto B. Ortiz, chief clerk; Vicente Ong Chuck Ching, businessman; Engracio Padilla, attorney at law; Rafael Santos, physician; Anselmo Sotero, civil employee; Manuel C. Torres, businessman; L. W. Thurlow, businessman; Santos Urra, agriculturist. In later years the majority of the members became well known in the political, economical and business life in the Philippines.

As the Lodge room was becoming too small for the increasing number of members and for a great desire to have a Masonic building of their

own, the "Masonic Temple Association of Iloilo, Inc." was organized for the purpose of building a suitable building where the brethren can meet in good fellowship and understanding. Papers of the Association were filed with the Bureau of Commerce in 1927, and shares were sold to Lodge members. In no time enough money was raised to start the building, thanks to the efforts of the late WB Thomas N. Powell, PM., a prominent American lawyer in Iloilo and member of Iloilo Lodge No. 11. The cornerstone of the building was laid with Masonic ceremonies in 1927 and from this, an imposing three story edifice facing the famous "Plaza Libertad" on Jose Ma. Basa St., now known as the "Masonic Temple", can be admired as the pride of Iloilo City. The building by coincidence was built opposite the big Catholic Church and in between these two buildings stands in the center on "Plaza Libertad" a monument to Dr. Jose P. Rizal facing the facade of the Masonic Temple.

When Iloilo City was occupied by the Imperial Japanese Army during the Second World War, the Masonic Temple was made the headquarters of the Japanese Army until the American forces liberated the Island of Panay. Masonic paraphernalias and many important papers and Masonic records were looted or destroyed by the Japanese Army making it very hard now to replace those that were destroyed. American bombing during the liberation period spared the Masonic Temple building and now it stands as a monument to freedom and intolerance.

From 1919 to 1921, Iloilo Lodge No. 11, F. & A.M. was very active and achieved important events as a Lodge

of Master Masons. Masonic Lodges were organized under the supervision of Iloilo Lodge No. 11, and these were: Makawiwili Lodge No. 55, Capiz, Capiz, 1919; Kanlaon Lodge No. 64, Bacolod, Occ. Negros, 1920; Hamtik Lodge No. 76, San Jose, Antique, 1921; and Acacia Lodge No. 78, Iloilo, Iloilo, 1921. All of the above mentioned Lodges were organized under the jurisdiction of the Grand Lodge of the Philippines. Many other events and achievements were accomplished by Iloilo Lodge No. 11 until the Second World War broke out in 1941. Members of the two Iloilo Lodges — Iloilo and Acacia — separated and left to different places to be safe from the clutches of the Japanese Imperial Army. It was then impossible to meet as a Lodge under the circumstances.

When the war was over, members of the two Lodges began to trek back to Iloilo and upon visiting the Temple they found the Lodge rooms topsy-turvy and its paraphernalias looted. Thanks to the American M.P. unit who made their headquarters in the building and who placed things in its proper order, made proper reparations and no serious damage was found. Some members failed to return and upon investigation it was found that the following were executed by the Japanese during the occupation: Wor. Bro. Engracio Padilla, P.M. (11); Wor. Bro. J. Jara, P.M. (78); Bro. Eladio Dolendo (78); and Wor. Bro. F. Carbonilla, P.M. (11). All died heroically with Masonic tradition in their hearts.

The need of a Masonic organization, especially in Iloilo, after the great war was badly felt. So the

remnants of Iloilo Lodge No. 11 and Acacia Lodge No. 78, each met separately on June 2 and 6, 1945, respectively, in a downtown restaurant to thresh out the reorganization of the disorganized Lodges. In a meeting of Iloilo Lodge No. 11 on June 2, 1945, Wor. Bro. Walter M. Saul, P.M. (78) was invited to speak. He explained that he was appointed by Most Wor. Bro. Michael Goldenberg, Acting Grand Master of the Grand Lodge of the Philippines, as his special representative to help in the re-organization and if possible to consolidate the two Masonic Lodge in the City of Iloilo. After explaining the circumstances of his mission and to make Masonic activities more active in this valley of the Philippines, a resolution was unanimously approved by those present as follows:

*“RESOLVED: That Iloilo Lodge No. 11, F & A.M. is in favor of consolidation of the two local Lodges, Iloilo No. 11 and Acacia No. 78, under the jurisdiction of the Grand Lodge of the Philippines, F. & A.M.”*

Wor. Bro. Walter M. Saul, P.M. (78) was requested to make it known to the members of Acacia Lodge No. 78 the desire of the members of Iloilo Lodge No. 11 who are in favor of a consolidation as per resolution above mentioned. On June 19, 1945, a joint meeting of the members of the two Lodges was held in a downtown restaurant to ratify the agreed consolidation and after a short discussion the consolidation was ratified by all present. The name of the consolidated Lodge was then discussed and after several sugges-

tions and lengthy discussion it was agreed to retain the original name of the two Lodges as "Iloilo-Acacia Lodge No. 11, F. & A.M." and to keep the number "11" for its historical value, this being the number given by the Grand Lodge of the Philippine Islands in the fusion with the Grand Regional Lodge in 1917. Wor. Bro. W. M. Saul, P.M. (78) was delegated to report the fusion of the two Lodges in Iloilo to the Grand Lodge of the Philippine Islands upon his next trip to Manila.

Although the new name agreed upon by the members of both Lodges "Iloilo-Acacia Lodge No. 11, F. & A.M.," it was not used until the Grand Lodge of the Philippine Islands in a annual communication in January, 1947, approved the same. in a letter received from the Grand Secretary as follows:

*The Wor. Master, Wardens and Members of Iloilo Lodge No. 11, F. & A.M., Iloilo City, Philippines.*

*Greetings:*

*This is to advise you that the name of your Lodge has been duly taken up in the last Grand Lodge Communication which approved the change from Iloilo Lodge N. 11, to ILOILO-ACACIA LODGE No. 11 from which time you may use the new name in all your Masonic activities.*

*Sincerely and fraternally*  
(Sgd.) ANTONIO GONZALES,  
PGM

*Grand Secretary*

*February 4, 1947.*

The elected officers of the newly consolidated Iloilo-Acacia Lodge No. 11 were as follows:

Genaro C. Bermejo . . *Wor. Master*  
Serafin J. Gustilo . *Senior Warden*  
Emilio J. Gatanela *Junior Warden*  
C. Kwan Tay . . . . . *Treasurer*  
Jose L. Zerrudo, P.M. . . *Secretary*

During the formative years of Iloilo-Acacia Lodge No. 11, F. & A.M., from 1945 to 1948, donation of Lodge paraphernalias such as Bible, apron, officers jewels, and working tools were received. American Masons in the liberation Army contributed a great deal in donating the desired paraphernalias and tools for which the Lodge was grateful. Several American servicemen were admitted and raised in this newly consolidated Lodge.

Today, sixteen years after the great war, Iloilo-Acacia Lodge No. 11, F. & A.M. is enjoying the respect and goodwill of the people of the city of Iloilo. Now members are admitted every month and the growing interest of the people of Iloilo in Masonry is healthy sign for Iloilo-Acacia Lodge No. 11, F. & A.M. working under the jurisdiction of the Most Worshipful Grand Lodge of F. & A.M. of the Philippines.



PEACE ON EARTH... From page 184

**each one of us could make just one resolution this year and keep it, we would most certainly make a great stride forward.**

**If everyone would resolve to live and practice brotherly love, everyday of the year, there would truly be PEACE ON EARTH, GOOD WILL TO MEN.**

**R. E. W.**

# EULOGY

## *To Our Deceased Brethren*

By WB C. F. ARKONCEL

**WE ARE** gathered in the august hall of this Temple of God to pay a tribute of love and respect to the memory of our beloved brethren who have gone before us from this terrestrial world to the infinite region of immortality.

As we look at the mournful catafalque that symbolizes their mortal remains; as we perceive the flowers of affection that exhale the perfumes of holiness to their memory; as we observe the prayerful candlelights that point with reverence to the Supreme Being in the boundless sky above, we are seriously reminded of the Omnipotence and Infinite Love of the Divine Creator, and the endless labors of mortal man to elevate himself from the nadir of mortality and imperfection to the summit of perfection and immortality which had belabored his life since the days of our ancient brethren Adam, Noah, and Hiram Abiff to the present age of space navigation, televised radio and atomic energy.

At the same time we feel the mixed feelings of joy and sorrow, for while we rejoice at the image of their former fellowship, we lament the grievous fact that they have made us eternal orphans of their loving goodness, usefulness and camaraderie.

In the evaluation of their Masonic virtues, let me say in all sincerity and frankness that our deceased brethren were true believers and practitioners of Ancient Craft Masonry. They believed in the Fatherhood of God and the Brotherhood of Man, and considered the world as a big family of friends and brothers, united together by the strong bonds of Brotherly Love, Relief and Truth. They were deeply pious but not religious fanatics, and were men of honor, righteousness and charity. They implemented the principles of Liberty, Equality and Fraternity, loved the liberal arts and sciences, and believed in everlasting life. They strictly adhered to the ancient landmarks, tenets and dogma of Freemasonry, but in the interpretation of the Masonic statutes and regulations, they never allowed any literal absurdity to defeat the spirit of the law.

There was neither known suspicion, jealousy, or hatred, nor unjust suspension, expulsion, or reprimand among them, but they enjoyed perfect harmony, mutual love and respect. They regarded their Masonic obligations as self-compulsory problems of honor, and performed their duties diligently without malice, rancor, or hard-feeling, without scandal, cruelty or oppression. They

never envied but rejoiced at the prosperity of a brother Mason, but when a brother was in distress, they swiftly and effectively applied the broad mantle of charity to give him the needed material or moral support.

But what a pious absurdity, that while our deceased brethren were deeply religious, God-fearing, charitable men, leaders distinguished, esteemed, and respected in their community, yet they were excommunicated from divine salvation by the Holy Roman Catholic Church which still excommunicates with unholy fervor, all non-Catholics and Freemasons throughout the world! Simply because they were Freemasons, our brethren were consigned to eternal damnation in Catholic Hell and Purgatory, beyond redemption or salvation, except by payment in dollars, or fictitious retraction from Freemasonry.

Widows and orphans of our deceased brethren: I beseech you to keep faith, and not to lose hope and courage. The virtues of Divine Truth and Salvation are not the monopolies of any one man, church or organization, and they cannot be sold in black-market or public auction, or acquired thru fraud, be-

guilement or duress. No religion has Torrens title to the blessings of Heaven, and I assure you, that all good people, Catholics or non-Catholics, Masons or non-Masons, have a place in Heaven reserved according to their merits.

Happily, however, our beloved dead are now in Heaven enjoying the saving grace of Omnipotent God; and no Papal bull of excommunication, Pontifical mass of condemnation, or Papistic encyclical of persecution can ever disturb their peaceful slumber, clean conscience, or celestial tranquility. Let us therefore pray, thank and rejoice in the consoling faith that our beloved dead have always been, still are, and will always be happy, free and contented in the Grand Celestial Lodge above, under the loving care and protection of Almighty God.

And when the inevitable shall come, and the Great Architect of the Universe will summon us from this place of abode to the Perfect Land of Everlasting Life, we shall all, one by one, go to join our beloved dead, to be with them again, no longer here in the land of mortals below, but there in the region of immortals above, where there is no more pain, sorrow or death, but perfect peace, endless felicity, eternal bliss.

**NOTICE**

**The new edition of the Constitution (Masonic Law Book) is now available at the Grand Lodge. Please order your copies from the Office of the Grand Secretary.**

**Prices**

<b>1 copy, paper bound</b> .....	<b>P 3.50 each</b>
<b>20 copies or more</b> .....	<b>P 3.25 each</b>
<b>1 copy, de-luxe issue</b> .....	<b>P11.00 each</b>
<b>Gold lettering for de-luxe issue</b> .....	<b>P 1.00 per line</b>

# To Improve Myself In Masonry

By JOSEPH T. HOWARD, Ph.D.

EVERY Entered Apprentice Mason is thoroughly familiar with these words and all of us know them by heart and hear them repeated every time we do any work in the First Degree.

Self-improvement of any kind is noble and worthy aim. Masonry being a *progressive* moral science inherently implies and actually demands improvement of all its adherents. If Masons take to heart their declaration to improve themselves in the Craft they will never become dormant. They will never stagnate in their Masonic growth and most of all they will build a strong moral and spiritual edifice which is, after all, the true aim of every tried and true Mason.

If it is true that Masonry *as such* promotes self-improvements in the man who seeks to live it outside as well as inside the Lodge, how then can we go about improving ourselves in Masonry? The following suggestions by way of answer to this question are by no means exhaustive nor is there any claim that they are the best ways but only that *personal* experience has amply demonstrated them to be effective.

Numerous avenues for self-improvement could be suggested but for this article, only three are mentioned: (1) *Faithful Attendance*; (2) *Masonic reading, study and research*; (3) *Talk Masonry*.

Look in the records of any Lodge and check the list of *faithful attend-*

*ers*, and you will find among them the brethren who are growing in their knowledge of the work, progressing in their grasp of the truths found in our landmarks and tenets, sharpening their skills in the lectures, developing familiarity with the foot work they do not already know. In short, these faithful brethren improving themselves in the mechanics of Masonry. We cannot minimize the importance of our ritualistic work and no Mason can be said to be an "improved" one who disregards his opportunities to learn it through faithful attendance. Mere faithful attendance alone will not get the job done, however. The brother who would improve himself through attendance must be alert to the opportunity for learning. Of all the several hundred times I've heard the ritual I find that if I put my mind to it, I can always learn something new from it. Brethren who sit and talk through the floor work or even the lectures (sometimes louder than the lecturer!) will *never* improve themselves in Masonry. On the other hand, even those who have little formal school training are known to be able to master the work by their faithful attention to it and their regular attendance at all Lodge functions. Faithful attendance also helps us to improve ourselves in Masonry because it provides us opportunities of Masonic fellowship which can be obtained in no other way. So then,

we learn well our First Degree lesson of "dividing our time" when we can always find time to be faithful by our personal presence in all regular Lodge functions. Let us use the method of faithful attendance as a means for improving ourselves in Masonry.

Masonic reading, study and research are sure form of self-improvement. Nothing can substitute for them and without them there will be a definite and irreparable gap in the progressive development of any Mason. We all have the Cabletow and conscientious reading of it is a good start. Masonry is blessed with abundant and well prepared reading material. Seven different Masonic publications come to my home regularly. Even a cursory reading of these publications helps to keep me enlightened, informed, inspired and well-fed Masonically. Every Mason should have no less than three or four Masonic publications available for his frequent and regular use. To that end all local Lodges should subscribe to various Masonic Magazines and make them available to their members through the Lodge library. There are literally hundreds of excellent books on Freemasonry. It is by far the best documented and thoroughly published fraternal organization in the world — from comprehensive encyclopedias to light, rib-tickling Masonic dramas. Every Mason ought to have some of these books in his own library and every Lodge ought to consider it an obligation to build a working library for its members which is made up of worthwhile and useful Masonic books. The Grand Lodge of Texas where my Mother Lodge is located has a circulating lending library for Masons all over

the state. Every month the Grand Lodge Magazine carries a page encouraging the brethren to use the library. Brief reviews of books available appear on this pages each month. Could our Grand Lodge not provide such a service for brethren who want to improve themselves in Masonry? Masonic research is encouraged, for those interested in doing the necessary digging, by Lodges of Research in many of the Grand jurisdictions around the world. Surely our Grand Lodge could lend encouragement to the establishment of a Lodge of Research here in our Grand jurisdiction. We have many brethren who are fully qualified to produce high quality research work in Masonic lore and history, making their findings available to us all through the Cabletow or other sources. What a wonderful contribution this would be to and all who desire to carry out our First Degree declaration to improve ourselves in Masonry.

I have found from personal experience that in order to *Talk* Masonry one must be constantly on the road of progressive development. Recently I went with my wife to a place where I was not invited but had to accompany her because she did not know the place. I looked forward to a thoroughly boring time with nothing much to do but wait until she was ready to go home. Shortly after arriving I struck up a conversation with a bright young professional. He inquired about my Masonic ring and fired questions at me one after another. When after about 2-1/2 hours my wife was ready to go, I found I had hardly gotten well started and the young man was surprised that we

had spent almost three hours together. Talking Masonry does more for the talker than the listener, oftentimes. I grew up in a Masonic family. My father was a Mason, a couple of uncles and my paternal grandfather were Masons. My grandmother was an active Eastern Star. But they were always so "hush-hush" about Masonry. Maybe they had the wrong concept about secrecy in Masonry. Many do, and this seems to keep them from talking about the Craft. There is plenty to talk about without revealing the secret arts or parts thereof. If my father had talked Masonry to me I know I would not have been so long in joining and my only regret about Masonry is that I waited too long to get started. If we are not well

informed about our Fraternity, how can we tell other prospective Masons about it? We *have* to improve ourselves beyond the degree work if we are to be able to *Talk* Masonry. Let us improve ourselves in Masonry to the point where we can talk it intelligently with friends and make it attractive to them.

We will never be finished with the task of improving ourselves in Masonry. Some of the older brethren are the biggest challenge we have at this point. Many wearing their 25 year pin and a few here and there with 50 years in the Craft put some of us younger brethren to shame by their zeal for the Craft. Let us all determine that we shall make every effort to make our First Degree declaration a living in our Masonic life.

## *God*

### MYDEE ZAPATA REYES

*I am the Breath, the enervating  
Breath of Life in earthly forms,  
Confined, but not to moulder  
With the dust of years.*

*I am the Word, the Unspoken  
Word of Truth behind Philosophy.  
Undenied and understood,  
The substance of every thought.*

*I am the Will irrevocable,  
The Law for all eternity,  
Explicit, Divine Law  
Tempered with Justice and Mercy.*

*I am the Cause undetermined,  
The endless cause of birth and  
death.  
The cycle of all happenings  
Within the womb of Time.*

*I am the Glow, the effervescent  
Gleam of distant stars,  
The flash of lightning,  
The volcanic flame.*

*Know Me then, but worship not  
my form.  
Speak of Me but only in truth.  
Fulfill my Will, but reason not the  
cause  
Nor doubt the Wisdom of Infinity.*

*Feel Me in the earth, the sea, the  
space,  
See Me in the sun that is My face,  
Seek Me in the Love without desire,  
The blessedness of Charity.  
GIVE ME YOURSELF AS YOU  
HAVE ME.*

# **Bahagi ng Balak sa Pagpapaunlad ng Kabuhayan na Maaaring Gampanan ng Lakas Atomika \***

Ako ay taos pusong nagpapasalamat sa inyong lahat. Ikinagagalak nang inyong abang lingkod na makatanggap nang inyong paanyaya na mahirap kong tanggihan lalo na't may kahilingan na ako'y magsalita nang kaunti sa paksang "Bahagi ng pambansang balak sa pagpapaunlad ng kabuhayan na maaring gampanan ng lakas ng Atomika." Ngayon pa'y ibig kong ipabatid sa inyo na ako ay hindi naiiba sa karaniwang naanyayahang magsalita sa dahilang ako'y mayroon din namang mga bagay-bagay na ibig kong ipag-alok at ipagbili. Ang aking kala-kal ay ang lakas ng atomo.

Ang lakas atomika ay isa sa maraming sangay ng agham, kaya nga't ang mga suliranin na humahadlang sa inaasahan nating malusog na paglago ng agham sa bansang ito ay siya ring pumipigil sa matuling pagsulong ng lakas atomika. Bago ko tiyakin kung anu-anong mga salik ang kadahilanan ng mga suliraning ibig kong tukuyin ay minamapatat kong paunlakan muna at tuparin ang inyong kaibig-ibig na kahilingan.

Dahilan sa mga bagong pagkakahigpitan na nasaksihan natin noong ilang buwang kalilipas lamang at dahil din sa mga balitang nagpapalaki sa pangambang malamang

umabot ang ganyang pagkakahigpitan sa isang digmaang nukleyar, maaaring makaligtaan natin ang katotohanan na ang pinakamarami at pinakamalaking isinatuparan ng atomo ay sa larangan ng mapayapang kaunlaran. Totoo man na ang mga sandatang nukleyar ay tanda nang di-mapangungunahang pagkakasulong ng kabihasan at ang sanglibutan ay di maaring hindi magbago alang-alang sa mga sandatang ito, ganoon ma'y ang pinakamahalagang biyaya na dulot ng atomo ay ang paglilingkod sa ikagiginhawa at ikalulusog ng sangkatauhan. Ang Lakas ng Atomika ay nagdulot sa atin ng isang bagong kasangkapan sa ikasulong nang agham at ikauunlad ng kabuhayan na di matutumbasan nang ibang kasangkapang umiiral ngayon. Pinalaki ng atomo ang ating kakayahan sa pagtarok sa kaibuturan ng kalikasan ng kalamnan at ng sanglibutan. Yaong dating mga di-matarok na lihim ng kalikasan ay kasalukuyang natutuklasan sa tulong ng lakas ng atomika. Sa pamamagitan ng paggamit ng Reaktor Nukleyar, nakakalalang na ngayon ang mga dalubhasa nang mga bagong kalamnan at nagagawa na ngayon ang mga pangyayaring noong unang panahon ay mga di-paniniwalaang

\* Talumpati ni Kol. F. A. Medina, Pangulo ng Komisyon ng Lakas Atomika ng Pilipinas, sa isang pulong ng Logia Silanganan No. 19, Pasig, Rizal kamakailan.

maaaring magawa sa Kimika at Biyolohiya. Dahilan sa mga Radyo-isotopo, na ipinalalagay na pinakamahalagang tuklas buhat nang likhain ang Mikroskopyo, marami nang mga hiwaga ng mga pamamaraang-buhay ang ngayoy ipinamamalas sa atin ng Agham Nukleyar.

Ang pagpapaunlad sa lakas Atomika dito sa Pilipinas ay pinasimulan noong taong 1958 nang itatag ang Komisyon Ng Lakas Atomika Ng Pilipinas. Ang mga suliranin sa pagpapasimula ay alam na nating lahat — ang pagsasanay sa loob ng maikling panahon nang mga Talubatang may hilig sa Agham upang sila'y maging mga dalubhasa sa lakas Atomika at ang pagtatayo ng gusali at ng mga kasangkapang dapat ipaloob dito. Ang mga suliraning karaniwang hinaharap ng alin mang bagong gawain ay hindi kaila sa inyo, subalit lubhang may kahirapan ang mga suliraning ito sa katayuan ng lakas atomika dito sa atin dahil sa kabaguhan nito, sa mahigpit na pamantayang kailangan sa mga gawain dito, at sa walang kaparis na suliranin tungkol sa kalusugan at kaligtasan na katutubo ng ano mang gawaing panglakas Atomika.

Malaki na rin naman ang ipinagbago kung ibahambing natin sa halos ay walang hinihintay na katatayuan ng agham noong may limang taon nang lumipas. Ang Pilipinas ay nakatayo na ngayong kapantay na rin ng iilan pa lamang bansa sa dakong ito ng daigdig na mayroon nang kakayahan gumanap nang mahalagang gawain sa pananaliksik panglakas Atomika at sa mga kagamitan nito. Sa ilalim nang balak na pinagingatang ginuhit nang Komisyon, ang lalong kailangang mga dalubhasa at pantas ay tinipon at

ang mga kagamitan ay itinayo upang simulan ang pangunahing pananaliksik at pagpapaunlad sa Pagsasaka, Panggagamot, at Industriya.

Sa pamamagitan ng palatuntunan ng Komisyon sa pagsasanay at pagtuturo, na nagsasamantala sa tulong na dulot ng mga samahang pangdaigdig, paris ng *International Atomic Energy Agency, Colombo Plan*, at *U.S. Agency for International Development*, mahigit nang animnapung mga Pilipinong kawani sa Komisyon, at sa iba't ibang Kawanihang Pampamahalaan at maging pangsarili man ang ngayon ay nagsasanay o nakapagsanay na sa dalubhasaan at pamantasan sa America, Australia, Hapon, Ingalyera, Austria, Canada, España, Alemaniamania, Israel, atbp. Ang palatuntunang ito sa pagsasanay ay sinusunod at isinasagawa upang magkaroon nang kahit na iisang Pilipino sa pasimula na mapagkakatiwalaan ng bawait isang gawain ng Komisyon, katulad ng Inhinyeriya at Teknolohiya ng Reaktor, Kimika at Pisika, paglikha, paglilinis at pagdadalisay, pag-uri at pag-iimbak ng Radyo-isotopo, Pisikang Pangkalusugan, at ang kagamitan ng lakas atomika sa Agrikultura, Biyolohiya, Medisina, at Industriya.

Bukod pa sa pagsasanay na ito sa iba't ibang bansa ay mahigit na ngayong 200 mga inhinyero, doktor, biyolohista, guro, mananaliksik, at tekniko ang tinuruan sa ligtas at mabisang paggamit ng radyoaktibong kalamnan na nauukol sa saklaw ng kani kanilang mga gawain sa pamamagitan ng mga tanging kurso na alay ng Komisyon.

Sa tulong din ng mga Samahang Pangdaigdig ay unti-unting tinitipon at itinatayo nating ang mga kasangkapang pang laboratoryo. Ito ay

nagkakahalaga na ngayon ng humigit kumulang sa isang angaw na piso at kasalukuyang ginagamit na sa pagtuturo at sa pananaliksik upang magkaroon ng malinaw na kabatiran at upang lumikha ng lalong madali at mabisang kalutasan ng mga suliranin natin sa agrikultura at kalusugang-bayan na hangga ngayon ay hindi malutas ng mga pangkaraniwang pamamaraan. Maaaring tukuyin ko dito ang paglikha ng bagong uri ng halaman; palay halimbawa, sa bisa nang sinag nukleyar sa pag-asang makalikha ng palay na madaling magbigay nang maraming ani, matatag sa hangin, at di karakarang nalulupig ng sakit at pesteng kulisap. Ganoon ding mauulit ko na ang mga kasangkapang ito ay ginagamit din sa pakikipagbaka sa mga peste at sakit ng halaman, hayop at tao.

Marami rin ang kagamitan ng radyoisotopo sa industriya. Ang mga mahahalaga sa mga ito ay ang kagamitan sa mga pabrika katulad ng kasangkapan sa pangangasiwa ng uri ng producto, pagsusuri sa pamamagitan ng radyograpiya, mga panukat ng kalaputan at mga pangtakdang-taas ng mga lusaw, panukat ng kapal at mga pamamaraang pangtuntun. Upang itaguyod ang mga ganitong kagamitan, ang Komisyon ay ilang beses nang nagbigay ng kurso tungkol sa pangindustriyang kagamitan ng radyoisotopo. Ang mga lumahok dito ay mga kawani ng pamahalaan at ng mga pangsariling bahay-kalakal. Noong katapusan ng Nobyembre at unang araw ng Disyembre noong isang taon ay ginanap sa Tagaytay, Kabite, ang isang *seminar* pangpangasiwaan ukol sa mga kagamitan ng radyoisotopo at ito ay dinaluhan ng mga tagapangasiwa sa mga industriya.

Sa buong buwan ng Mayo nitong nagdaang tagaraw, samantalang walong pasok sa mga paaralan, ay pilitumpung mga guro at propesor ng Pisika, Kimika, at iba pa buhat sa mga pamantasan sa buong kapuluan ang nangagsidalò sa isang kurso na ibinigay ng Komisyon. Ito'y napaka-iksi at sa ganang akin ay waring patikim lamang. Subalit ito'y siyang nagbukas sa mata ng mga nagsidalò sa larangan ng Lakas Atomika at Agham Nukleyar. Inaasahan ngayon na ang mga pamantasan hindi pa nagdudulot ng ano pa mang kurso na may halong Agham Nukleyar ay mahahawa na sa Pamantasan ng Pilipinas na kasalukuyang nagdudulot ng kursong "Master of Engineering (Atomic Energy)" sa udyok at pakikipagtulungan ng Komisyon.

Lubhang malawak ang mga gawaing may kinalaman sa palatuntunan ng PAEC: Pananaliksik sa ikabubuti ng kalusugan at kabuhasan ng Pilipino, at pagpapaunlad ng agham sa mga pamantasan. Bukod dito'y may kinalaman din ang PAEC sa *fallout*, sa paghahanap ng mga mina ng Uranium at Radium, sa listas at maayos na paghahatid ng radyoisotopo sa pamamagitan ng mga sasakyang pangkatihan, dagat at himpapawid, sa mga kapananagutan ng mga sasakyang pangdagat na gumagamit ng lakas ng atomo, at iba pa.

Ang isa pang pangunahing gawain ng Komisyon ay ang patuloy at masusing pagbabalak, pag-aaral, at pagtataguyod sa mabuting hinaharap ng kakayahan nukleyar sa pagpapabukal at pagpapaagos ng elektrisidad. Sa kahilingan ng Komisyon, ipinadala dito sa atin ng *International Atomic Energy Agency* noong 1960 ang isang lupon na bi-

nubuo ng tatlong kawani nito upang tulungan tayo sa paggawa ng pangunahing pagsusuri kung ano ang maaaring gampanan ng kakayahang nukleyar sa ikasulong ng ating pambansang kabuhatan.

Pagkatapos ng ganyang pagsusuri ay lumitaw na ang isang plantang nukleyar kung itatayo at patatakbuhin bago pa man lumipas ang sampung taon buhat ngayon ay maaaring maging lalo pang matipid sa buong buhay ng planta. Dahil dito ay pinakiusapan nating muli ang IAEA na tulungan tayo na makapagharap ng isang kahilingan sa *United Nations* upang magkaroon ng lalo pang masusing pagaaral bago tayo magpasiya na magtayo nang isang planta nukleyar. Ang nasabing kahilingan ay pinagtibay na ng Pambansang Lupon ng Pagpapaunlad ng Agham at ito'y pinagtibay na rin ng *U.N. Special Fund* noong ika-3 ng Hunyo ng taong ito. Magkakaroon ng masusing pagsusuri at paghahanda, kaya't bago man sumapit ang taong 1970 ay maaaring mayroon na tayong elektrisidad na bumabalong sa isang planta nukleyar.

Bago pa matapos ang buwang ito ng Agosto, sa loob ng isang gusaling hugis punglo sa pook na kinaroroonan ng Pamantasan ng Pilipinas sa Quezon City, ang kauna-unahang Reaktor Nukleyar sa Pilipinas ay patatakbuhin sa pangangasiwa ng Komisyon. Di-paris ng labis na mapanirang reaksyon nukleyar na nagpaputok sa bomba sa Hapon, may labing-pito nang taon ang nakakaraan, ang reaksyong nukleyar sa Diliman ay iniuukol sa kapayapaan.

Ang kasangkapang aking tinutukoy ay ang kaunaunahang Reaktor Pampananaliksik ng ating bansa na siyang magiging pinakamahalagang

kasangkapan ng ating lunduan ng pananaliksik atomika. Ito'y isang tanda sa ating pagpupunyagi upang kasangkapanin ang agham sa ikasulong ng bansa lalo na sa pagpapaunlad ng karunungan at mga kagamitan ng lakas atomika sa Pilipinas.

Ang reaktor na ito ng Pilipinas ay yaong tipo ng reaktor na tinaguriang "swimming pool" ay lawang hugis panglanguyan. Ganyan kung tawagin ito sapagkat ang kanyang ubod na kinaroroonan ng gatong nukleyar ay nakalubog sa isang lawa ng dalisay na tubig at ang hugis nito ay waring isang languyan. Ang tipong ito ang ating pinili sa dahilang madali at madaling iugma ito sa pangangailangan ng pananaliksik at pagsasanay. Dapat din nating matanto na hindi lamang ang reaktor kundi pati nang ibang mga kagamitang kasangkap nito ang magbibigay sa atin ng radyoisotopo at sinag nukleyar, gama at Niyotrono, na may kani-kaniya at iba-ibang kalakasan.

Sa nais na lubusang magamit ang lahat nang ito, ang Komisyon ay gumawa ng isang palatuntunan sa pakikipagtulungan niya at nang industriya, mga kawanihang pampapananaliksik at pampaaralan, maging pangpamahalaan o pangsarili man.

Sapagkat ang reaktor ay isang mabisang bukal ng mga sinag na Gama at Niyutrono, ito ay isang kahanga-hanga at maraming napag-uukulang kasangkapan na pakikina-bangan sa halos lahat nang gawain ng agham at teknolohiya. Iniaalok ng Komisyon ang lahat nang kagamitan ng lunduan sa Diliman sa mga institusyong pampaaralan at ang mga guro at nangagaaral ay inanyayahang gamitin ang mga iyan

sa pananaliksik at pagsasanay sa agham at inhinyeriya nukleyar.

Ang mga pamamaraan sa paggamit ng sinag at ng isotopo ay marami. Ang ilan nito ay nangangailangan ng batayang karunungan sa sinag nukleyar at sa paggamit ng mga simpleng kagamitan, samantalang ang iba ay nangangailangan ng lubhang marangyang pamamaraan at lalong mahal at marangyang kasangkapan. Sa pamamagitan ng kanyang kurso sa paggamit ng radyoisotopo at mga iba pang palatuntunan, ang Komisyon ay malaki nang hakbang ang nagagawa sa pagtuturo nito sa mga kababayan nating mga tekniko at mga dalubhasa sa agham. Inaasahan namin na ito ay lalago at lalo pang malaki ang masasaklaw kapag ginagamit na ang reaktor.

Pinananawagan din ang mga nananaliksik maging pampamahalaan o pangsarili man na sumama sa mga lupon ng mananaliksik ng Komisyon upang mapagtulong-tulungan ang ikalulutas ng mga tiyak na suliranin na ihaharap buhat sa Agrikultura, Industriya, at Medisina.

Ang mga radyoisotopo na may makikling buhay ay dito na gagawin sa ating reaktor. Ang malawak na kagamitan nito at ng kanyang sinag ay magiging malaking tulong sa ating industriya. Naririyang ang mga makabagong paraan sa pagsukat at pagsuri. Samantalang dumadami ang gumagamit nito ay ganoon din naman ang paglaki ng pangangailangan ng kasangkapan, kung kaya't kailangan nating magtayo ng pagawaan ng mga kasangkapang elektronik na pangnamnam at pangtunton. Sapagka't tayo ay nakakagawa na nang radyo at telebisyon, isang hakbang na lamang ang kailangan upang makagawa tayo ng

kagamitang pangatomo.

Ang kinabukasan nang Agham Nukleyar dito sa atin ay nababatay sa walang tigil na pagdami ng mga dalubhasa sa atomo, sa patuluyang pag-iipon at paggamit nang mga kasangkapan, at sa walang kupas na pagasa at pagtitiwala sa Agham.

Ang Komisyon ng Lakas Atomika ng Pilipinas (PAEC) ay mayroong mga tiyak na layunin na tinutukoy sa Batas ng Republika Blg. 2067 na tinaguriang Batas Pangagham ng taong 1958. Sa halip nang isa-isang pagsasalaysay ng lahat ng ito, ay minamarapat kong sabihin na lamang ngayon na ang tinutungo ng PAEC ay ang pagtataguyod sa paggamit natin ng lakas atomika at agham nukleyar sa Agrikultura, Industriya, Medisina, at balanang sangay ng agham sa ikauunlad ng kalusugan at kabuhayan ng Pilipinas.

Upang maisagawa ito, kailangang ang PAEC ay gumugol ng lakas o enerhiya. Alinsunod sa tumbasan ni Propesor Einstein na  $E = mc^2$ , ang  $E$  ay lakas o enerhiya, ang  $m$  ay masa at ang  $c$  ay bilis o tulin ng liwanag. Ang tumbasang ito ay maaaring gamitin, at ibig kong gamitin ngayon sa pagpapaliwanag, tungkol sa lakas o enerhiya na kailangan ng PAEC upang makamtan ang kanyang layunin. At kung magkaganyan? Ang  $E$  ay natutungkol sa kabuuan ng pagsisikap, paghihirap at pagpapakasakit, ang  $m$  ay ang produkto ng ilang salik paris halimbawa ng kinakailangang mga tao, k u w a l t a, makinarya, materyales, atbp., at ang  $c$  ay isang salik na siyang kabuuan ng mapangunawa at buong pusong pananangkilik at pagtulong ng isang matuguning pangasiwaan, pakikipagtulungan ng ating mga pambansang pinuno na kalahok sa paggawa ng mga pampamahala-

ang palakad, mga namumuno sa kasisipan at pagtuturo, at mga pinuno sa agham, inhenyeriya at teknolohiya.

Ang laang-salapi na ipinagkakalob ng ating Kongreso ay maaaring gugulin sa pamimili ng mga materiyales at makinarya kung kailangang-kailangan ang mga ito. Subalit ang pangangailangan ng sapat na dami ng mga taong may kasanayan at karanasan ay di-karakarakang mapupunan. Mahaba ang panahong kailangan sa pagsasanay sa mga saligang agham, inhenyeriya, at teknolohiya. Ang pagkilala at paghirang nang mga matatalinong mahilig sa agham buhat sa mga nagtatapos sa ating mga dalubhasaan at pamantasan at ang pagtuturo at pagsasanay ng mga ito sa iba't ibang tanging bahagi ng Agham Nukleyar at Inhinyeriya ay nangangailangan hindi lamang ng salapi at panahon kundi pati nang isang malinay at makatuwirang pagbabalak na hindi sumisinsay sa layunin ng PAES na makiambag sa pagtataguyod ng balak ng pamahalaan patungo sa ikagiginhawa ng kabuhayan ng bansang Pilipino.

Ang salik na *c* sa ating pormula ay humihingi ng kinakailangan, bagama't hindi sapat, na kondisyon na ang ating mga estadista at mga namumuna sa mga sangay ng agham ay magtulong-tulong na isingkaw ang kinabukasan ng bansang ito sa bituin ng pagsulong ng Agham at Teknolohiya. Panahon na ngayon na kilalanin natin ang ating tungkulin sa ating sarili at sa ating mga anak na tayo'y umunlad, sumulong at umakyat sa pangdaigdigang pagpapantay-pantay ng sangkatauhan sa pamamagitan ng paggamit ng mga bunga at biyayang dulot ng Agham at Teknolohiya.

Masusumpungan natin ang mga panglunas suliraning ito sa (1) sa lubusang pagtulong ng maunawang Kongreso na siyang kumakailanga sa ating balak na gugulin o badyet at sa mga kinakailangang batas na makapagpapabuti sa Batas pangagham; makahawi sa mga bala-kid na humahadlang sa landas ng Agham; (2) sa pakikipagtulungan ng mga pampaaralang institusyon na inaasahang magkakaroon ng pinabuting kurikulum at magbubunga ng mabubuti at hindi basta mararaming nangagtapos, at lalo nay ang maraming kinakailangang sanay na teknikong bihasang humawak ng makina; (3) sa pakikipagtulungan ng mga may-ari ng pabrika na makikisama at makikiambag sa gugol upang mapabutti ang mga kaparaan ng produksyon at ang uri ng ating produkto, at nang upang magamit ang mga materiyales na katutubong atin; at (4) sa pagkakawang-gawa ng mga maykaya na kusang loob na magbigay ng abuloy na magugugol sa sa pagkilala at pagpaparal ng mga maytalino at hilig sa Agham, sa pagpapalaganap ng kaalaman hinggil sa agham, at sa pagbibigay ng mga gantimpala sa mga tanyag na dalubhasa sa Agham.

Mayroon na rin namang masasabi tayong malaking pagkakasulong ng agham sa Pilipinas. Noong bago pa nagkaroon ng digmaan ay walang lakas atomika o agham nukleyar, walang transistor, walang anti-biyotiko, atbp. Mayroon na rin tayong mga bagong katatayong industriya. Ito ay saksi na lalong mataas ngayon kaysa noong bago nagkadigma ang ating kaalaman sa agham at teknolohiya sapagka't kung hindi ay di maaaring umunlad ng ganito ang ating industriya. Ang totoo'y ang balak sa pagpapaunlad ng ka-

buhayan ng ating pamahalaan ay nababatay sa kasalukuyang pinabuting katatayuan ng agham at teknolohiya ng ating bansa, dahil na kung hindi rin lamang isasalalay sa Agham, Teknolohiya, at Inhenyeriya, ang alin mang balak sa pagpapaulad ng kabuhayan ay di maaasahang magtatagumpay.

Ano ang sinasabing kaunlaran ng kabuhayan? Sa kanyang aklat na *The Future of Underdeveloped Countries* si Eugene Staley ay nagsasabing "Ang kaunlaran ng kabuhayan ay isang nabubuo at masalimuot na mga pagbabagong mamamadan sa ating paligidligid (mga bagong lansangan, gusali, pantalan, makina, kasangkapan, kalamnang pangkimika), sa ayos ng mga pagsasamahan ng mga tao sa kanilang pamumuhay at ikinabubuhay (Paglaki ng mga lungsod, pagbabago sa pamahalaan, pagtatatag ng mga pabrika, bahay-kalakal, pagbabanko, pagbabago sa pagmamay-ari ng lupa, gawaing pampamilya, relihiyon); at sa mga kasanayan, ugali, at huwarang pangkaisipan ng angaw-angaw na tao (karunungan sa pagbasa at pagsulat, katangiang pangtekniko, pagaalang-alang sa mga kaparaanan ng agham, mithiin, kuru-kuro hinggil sa pagsulong). Kung hihirangin ang alin man sa mga iyan at itatanging pagbuhusan ng pag-aasikaso, ito'y maaaring humantong sa mapanganib at maling pagsusuri, at buhat dito'y maaaring bumalong ang walang bisa o makasisirang pamamalakad. Mabuti pa'y isaisip na natin ang kaunlaran ng kabuhayan ay isang mabigat na suliranin sa pagtuturo at pagbabagong panlipunan at dahil diyan ay pangpangalawa lamang ang suliranin sa kagamitan."

Samantalang napapansin natin na

ang isang bansang malakas ang pagkakasulong sa Agham ay may kaunlaran din sa kabuhayan at wala namang bansang mayroong masulong na Agham na masasabing naghuhirap ang kabuhayan, subali't hindi maaaring itanggi na ang Agham at Teknolohiya hanggang sa isang taas o baytang ng pagkakasulong nila ay isa lamang kalagayan na nagdudulot sa bansa ng kakayahang makapagsimula ng pagtatayo ng mga industriya. At kung sakali na yaong ibang mga salik at kalagayan ay sumasang-ayon, ang industriya ay maaaring lumago at dumami. At kung magkaganito na, ay lilitaw ang mga suliranin tungkol sa pagpapabuti ng mga kaparaanan, paggamit ng mga katutubong materyales, pangangasiwang panguri, atbp. Ang mga suliraning ito ay mapag-aaralan ng mga dalubhasa sa Agham, mga Inhenyero at Tekniko at ang mga kalutasan ay maihaharap sa industriya. Kung gaano kabilis ang paglago ng industriya ay ganoon din kabilis ang pagdami ng ganyang mga suliranin at mga panglutas dito, kaya naman masasabi natin na ganoon ding kabilis ang pagsulong ng Agham.

Samantala, dahil na sa di-matatarang bilis ng pagsulong ng agham sa Amerika, Britanya, Rusya, Pransya, atbp., ang mga bansang babago pa lamang nagtamo ng kalayaan at nangahuhuli sa pagpapaulad ng kabuhayan ay nagtataka, humaha nga at nananaghili. Ang kasarinlang politika, kahit kailangan nga naman, ay hindi rin sapat na kalagayan upang tiyak na maligtas sa pangangailangan, sa sakit, sa kamangmangan at pamhiin.

Pinawi ng mga makabagong paraan ng pahatiran at sasakyan ang kalayuan at pagkakaaway. Dahil

dito, ang mga bago at lalo pang ma-iinam na bagay ng pangangailangan, kaginhawahan at karangyaan, ay nagsimulang umagos na papasok sa mga bansang ito na walang-wala maliban sa produksyong ubod ng luma at saka talamak na kadukhaan. Ang kanilang paghanga at panaghili ay umaabot sa pagkapuot sa sarili sapagka't walang kayang pumantay sa Amerika, Rusya, atbp.

Dapat sanang malaman na bago magamit ang agham at teknolohiya sa pagpapaunlad ng kabuhayan ay dapat na magkaroon muna nang matatag na pambansang pagkakagusto at pagkakawili sa mga sangay ng mga ito sa loob nang mahabang panahon. Ganito ang nangyari sa Amerika, Canada, Alemanya, Pransya, atbp. Sa mga bansang ito ang kilusan at mga gawain hinggil sa agham ay tinangkilik sa loob nang ilang daang taon ng mga hari, mga pangulo, yaong kataas-taasang kapangyarihan sa bansa, dahilan sa kanilang sariling pagkakagusto na nakapagpasigla at nakakahawa sa iba. Sa Pransya walang iba kundi si Haring Louis XIV ang nagtatag ng *Academy of Science* upang mai-

taas niya ang panglipunang katatayuan ng mga dalubhasa sa agham at upang dumami ang mga mayroong pagibig sa pagiging dalubhasa sa pagiging dalubhasa sa agham. Sa Rusya, isang bagong klase ng lipunan ang lumitaw dahilan sa pagkilala at pagpaparantal sa mga dalubhasa at iyan ay tinatawag nilang Teknokrasiya. Ang Israel ay isang bansang balitang-balita ngayon sa bilis ng kanyang pagkakasulong dahilan sa pagtataguyod at walang kapagurang pagpupunyagi ng kanyang kauna-unahang pangulo, si Dr. Chaim Weizmann, isang Estadista, Kimiko, at Dalubhasang Pangsangkatauhan. Ang Agham, bilang kasingkapan sa pagpapaunlad ng kabuhayan, ay hindi dapat kainipan sapagka't ito ay di-maaring sumulong at lumaganap sa isang magdamag lamang. Siya ay magiging buong na isang marahang pagsulong na tinatangkilik ng mga gumagawa ng pambansang palakad, mambabatas, mga haligi ng industriya, mga dalubhasa sa agham, at ng buong bansa. Maaari lamang na ihanda natin ang bukid, subali't ang binhi ay uusbong sa kanyang kasibulan lamang.

## *Maligayang Pasko*

*at*

## *Masaganang Bagong Taon!*

## A Letter To A Newly Raised Master Mason

Valley of the Philippines

Dear Brother,

Well, you made it at last! Tonight when you were raised to the sublime degree of Master Mason, you feel as if this is the biggest night in your entire life. After traveling the tradition-worn paths where Masons of all races and color had done, just as you did tonight, you joined the great army of men whose aims and purposes are to build the age-long tradition of brotherhood of men.

You are now a full sledged Mason and as such you have all the rights and privileges of a Master Mason. You can now sit among your brethren in the Lodge meetings and take part in all its deliberations for the good of the Lodge and how to help your distressed fellow Mason. But, do not believe for an instant that this is all you have to do as a Master Mason, and that you have reached the apex of your Masonic career. No, indeed, this is only the beginning, dear Brother, of the first step in the direction of a better and happy life. You will remember that in the course of your travel, you were presented with different tools to be used in building your moral as well as your spiritual temple, and remember also that while you are working, the Great Masonic Light will always be with you and that if you need any assistance all you have to do is to call upon any Brother Mason who is always ready to assist in building your temple.

Freemasonry admits men of all races and color, men of different religious beliefs and of different political affiliations. When you knocked at the door of the Lodge and was admitted to enter, you were only asked "in whom do you put your trust." You answered "In God." We all believe in the existence of the Supreme Being who made this beautiful world for us to admire and live in peace. In the Masonic charge you were admonished to obey the laws of the land and to help in the economic and political development of the country, for these are the great principles of the fraternity of Freemasons. Masonry has found its way into the social structure of every nation in the world and will keep on spreading until its goal of Brotherhood of man and the Fatherhood of God is fully achieved.

Use the Masonic tools presented to you wisely. Each tool has its symbolic meaning, explained to you while you travel on the road to perfection. As you break off the rough edges of your moral and spiritual character you will experience a great change. In due time, prejudice, discrimination, petty bickerings, harsh and unkind words will soon be beyond your reach and nothing but sympathy, understanding and tolerance will be your watchword as you go along the rest of the years that God has allotted you. So, try and use the tools with care, follow the Masonic prin-

*ciples with religious fervor and keep them fresh in your mind for these are the greatest gift of God to man.*

*Now that you are a Master Mason in good standing, try to keep your membership in the Lodge until you are called to the Celestial Lodge above. Pay your dues religiously, attend all the meetings and take active part in all its undertakings. Make your Lodge a power to be reckoned with in the development of the community. Take great pride and interest in Masonry, read its history thoroughly, for in Masonry you will find a great wealth of information to make you a better man and citizen of your country.*

*Do not forget that you are now a part of that great ancient organization of men who believe in freedom, men who fought and gave their lives to free the people from oppression and intolerance, men whose names adorn the pages of world history for their courage and devotion to country and humanity. Freemasonry will live forever for it is a great factor in shaping the moral character of man.*

*Take advantage of the beautiful teachings of Freemasonry, pass them along to your children, to your neighbors, to your friends and to your enemies, so that it will continue shining brightly in the hearts of men. May the Great Architect of the Universe keep you in good health and in excellent feeling so that you can apply with zeal and enthusiasm the principles of Freemasonry imparted to you in the Lodge room when you were raised to the sublime degree of MASTER MASON.*

*Fraternally yours,*

**ALFREDO SAMSON**

Member, Washington Centennial Lodge No. 14, Washington, D.C.,  
and Iloilo-Acacia Lodge No. 11, Iloilo City.

## **Committee On Education Public Service Progress Report**

The 385 cartons of books from the Grand Lodge of New York will soon be delivered by Luzon Brokerage Corporation to the Plaridel Masonic Temple. All of these will be apportioned to the 30 Lodges in Masonic District No. 1 (Manila). The various Committees on Education and Public Service of these Lodges as well as the officers thereof should contact Wor. Bro. Escosa, and make arrangements for their respective allocations so that proper distribution may be made without delay.

In addition to the above, about 1,000 cartons of books will be taken delivery of at Sangley Point on Saturday, November 9, 1963, and the Grand Lodge Committee will decide on its distribution when the Committee meets on November 11, 1963. All Lodges in and around Manila, including those in Masonic Districts Nos. 9, 10, 11 and 12, who are desirous of making subsequent distribution are enjoined to submit their requests for additional allocation. — DRE

## Pictorial Section



A big portion of the audience is shown above, composed of school teachers and students, who witnessed the turnover of US-donated books and the Teacher of the Year Award to schoolroom teachers of Parañaque held on September 6, 1963 at the Dongalo Elementary School, Parañaque, Rizal.

Picture below shows the distribution of school books by Silanganan Lodge No. 19, Pasig, Rizal





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